

RAJ

VERSITY

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ESTABLISHED 1882.

KAISER-I-HIND HOTEL,

JAIPUR RAJPUTANA

Three Minutes walk from the Railway Station

—*—*—

Under new management and by H. H. the Maharaja of Jaipur for the convenience and comfort of English, American, German, French and other Tourists.

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SUPERVISION**

Arrangements made by the Local authorities for the delivery of letters to passengers immediately on arrival.

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THE ONLY HOTEL IN JAIPUR

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HANDSOMELY FURNISHED

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Every assistance afforded to Tourists by the Proprietor to visit the PALACE and all the interesting INSTITUTIONS of Jaipur. Conveyances of all descriptions on the premises.

COOK'S COUPONS ACCEPTED

Passengers will find a Telegram for Reserving Rooms most convenient and useful.

SHAIKH ABDULLAH Proprietor

Testimonials.

We think it only due to the management of this Hotel to write and say how pleased we were with the civility and courtesy shown to us as when we were leaving Bombay we were advised to go to Rustoms in preference to this Hotel

There is no comparison between the two and both here and at the branch (Mount Abu Rajputana) Hotel everything was done for our comfort and looking and attendance left nothing to be desired

(Sd) Miss REYNOLDS

AND

Miss THROCKMORTON

I would say that during all the years of my travelling through India I have never come across a better Hotel. When I arrived here I was persuaded

to go to Rustom's Hotel. I did so, and tried breakfast there I had quite sufficient. It was entirely off and I came here, and to my astonishment I was most agreeably surprised. The Manager is a great fellow, straightforward and honest in all his dealings. I sum up by saying that the Kaiser-i-Hind Hotel is the best on this side of the Globe.

(Sd) D E WHENNERN

We have been through Europe, Egypt, Palastine, and have been to all kinds of Hotels. We were told that when we come to India, we would find very poor Hotels, but we were very agreeably surprised by the kind treatment and good service we received at this Hotel, and we take pleasure in recommending it to all European travellers.

(Sd) CLAUDE CAMBERN,

AND

EDWIN JONES.

•

I have travelled in India for the past six months and I must testify that this is the best Hotel I have visited rooms clean and attention the best. The Manager and Proprietor are most obliging the food excellent.

(Sd) J E BELTON

28th May 1901

A most comfortable Hotel and excellent food and most courteous host.

(Sd) F W SMITH

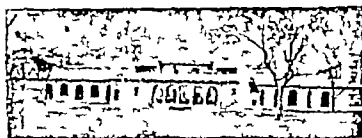
1st June 1901

Kaisor Hind Hotel—This hotel is one of the best I have stayed at in my travel in India and I feel quite sure that the letter they have shown me is false and done from some malicious motive or intent.

(Sd) JOHN SMEDLEY

0th November 1901.

Kaiser-i-Hind Family Hotel,



JAIPUR RAJPUTANA, AND MOUNT ABU

THIS Hotel was opened in 1882 for the comfort of European Tourists. The late proprietor S. Jooman who had served Major General W. H. Dwyer for 30 years and specially with great loyalty in the Mutiny of 1857 was an experienced Khansama. He supervised the arrangements for the entertainment of the King Emperor when as Prince of Wales he was the guest of the Maharaja of Jaipur in 1876. He had also the honor to be required to discharge similar duties on occasions of the visits of all the Viceroys of India to Jaipur. In recognition of these good services the Maharaja most kindly granted to him the extensive plot of land which forms the site of the Hotel. The busi-

ness of the Hotel is now carried on by S. Jooman's eldest son, an experienced Cook himself. In view of the difficulties which Tourists so often experience in seeing the *places of interest* in this town the present *Proprietor* deems it proper to make a free presentation of a HAND GUIDE to his patrons.

Instructions to Visitors for seeing the Sights

Immediately on arrival in the Hotel, visitors should sign a form of application to visit Amber, the old Capital, the Palace, etc., brought to them by the Hotel Guides, and forward it to the Resident, who will kindly grant a Pass of Admission. In the meantime visitors should see the places for which no permission is required.

First Day

After Breakfast.

Ram Nawan Garden—These Gardens were designed by Surgeon Major deBaback and were laid out in the reign of the late Maharaja Sawai Ram Singh. They contain a farm house, an aviary and a fine collection of wild animals. The area is about 75 acres.

The Albort Hall—This superb building was founded by the Prince of Wales, the present King Emperor in 1870. The main portion is set apart as a museum and exhibits a very fine collection of art ware. The detail of stone-carving and the pictures in fresco deserve special attention. Its general style is Indo-Saracenic and it cost nearly five lakhs of rupees. Colonel Jacob C.E. the State Executive Engineer is the Architect.

The Mayo Hospital—Stands on the right hand when driving out of the garden. It was founded by Lord Mayo in 1870. The Sick are treated and maintained at the expense of the State.

The Hospital is under the supervision of the Residency Surgeon. A Statue of Lord Mayo stands close by. Entering the City by the Sanganer Gate you come to

The Jewellers' Street which is the finest street in Jaipur. One can purchase here brass-work, armlets, gold and enamelled jewellery.

Messrs Zoroaster and Co have their Carpet Factories in a lane branching off from this street. They show their collection of articles in a fine Indian house. They also cash English money and their prices are fixed.

The Maharaja's College—Stands on the right-hand corner beyond the Fountain square. It is the first institution of its kind in Rajputana and teaches up to the M. A. Standard.

Ram Chandarji's Temple and the State Mint are other noteworthy buildings on the right side.

Hawa Mahal or Palace of the Wind faces the College. It is all perforated with windows and is said to have been erected for the use of the Emperor of Delhi during his occasional visit to Jaipur.

The Council Hall and Sirah Doorhi is the principal entrance to the Palace and then pass successively on the same side.

The Theatre is a short distance beyond.

The Jalabi Chawk.—The Sirah Doorhi leads to this square wherein are situated all the Courts of Justice.

The Observatory which stands close by to the South of the above square is a characteristic Hindu one and was erected by Maharaja Sawai Jai Singh early in the 18th Century.

Passing through the Tripolia Gate you come to the main street running down the centre of the City from east to west and 2 miles and 40 yards long and 111 feet wide.

The Public Library is on the left-hand corner of the street facing the Tripolia Gate

A collection of Tigers is shown at the end of the same street under the city-wall on the inner side, the Gas Works being situated on the outer side opposite to the Ram Newas Garden

Driving west-ward from the Tripolia and turning south from the Amber Chauk you pass

The Girls' School on the right close to the Fountain square

The School of Arts.—About half-way down the street, then you leave the city by the Ajmer Gate

Please come to the Hotel for Tiffin at 2 p m

After Lunch

The Royal Stables—Situated to the west of the Tripolia, contain nearly 300 Horses of the

Maharaja's own riding with an excellent exercising ground. The tower in the stables is called *Ieri Lat*. Thence the visitor may pass northwards into the Palace yard.

The Palace—The outer enclosure which is entered through artistic brass doors skilfully made by the workmen of Jaipur contains the Printing Press in a corner. The inner court contains the principal royal edifices including the one which constitutes the usual Residence of the Maharaja. The first building which comes in sight is the *Diwan-i-Khas* or Audience Chamber of the Nobles situated in the court called *Sharbata*. East of this is the *Diwan-i-Am* or Public Durbar Hall approached from the *Jalabi Chawk* by seven gates. To the west is *Chandar Mahal* or the Principal Palace. It has seven storeys some of which are (a) *Pitam Nawa* or the ground floor glazed with talc (b) *Shobha Nawa* richly embellished with floral designs in fresco (c) *Sukh Nawa* adorned with mirrors and gorgeously enamelled shells of copper silver and foil (d) *Chhabri Nawa* or Hall of Brilliance (e) *Shah Mahal* and

(f) the Mukut or Crown Palace, which affords a wonderful view of all

The Private Library and Armoury, with their invaluable treasures, are placed on the south side of the Chandai Mahal court. The Private Library contains the Razm-nama or the Persian version of the Mahabharata and the Ramayana.

Govindji's Temple — Stands to the north of Chandai Mahal between the upper and lower gardens.

Badal Mahal or the Cloud Palace stands over the Talkatora or the Palace Lake, at the northern extremity of the lower garden. In this lake there are many Crocodiles to be seen. It will be evening by this time, and visitors will find the streets thronged with people gaily clad in dresses of various colours. They are requested to return to the Hotel at 6-30 p.m. to be ready for Dinner which is served at 7-30.

Second Day

Amber — Morning is the best time for a visit to the old Capital which is seven miles from the Hill. Visitors have to drive from the Hill to the foot of the hill five miles in coming and from the foot of the hill to the top two miles on Elephant or a bullock Tonga or a riding Horse will be necessary which can be easily arranged through the Manager on the first day of the visit or arrival.

Amber was taken from the Muns by the second Raja of Jaipur about 1150 A.D. The ruins of the *Mina Stronghold* are still seen on the top of the hills to the North east to the right of *Jeppark* the fort dominating Amber. For Amber the city must be traversed and left at the north east or *Zorawar Singh Gate* out to which on the right is the house of the Thakur of Chomu the premier nobles of Jaipur. A short distance farther on at the end of a short road turning off on the same side is the garden in which the *Dacrah* ceremony is performed. A little beyond it are the *cenotaphs* of deceased Queens.

On the right of the way near the hills is the *Mau Sagar*, a lake with a mound and deserted Kiosk in what was the centre, when the waters were higher. A number of garden-houses are then passed. Further on a little beyond one of Emperor Akbar's Cos Minars, or Mile-stones on the right stands the Temple in which the sacred image of *Gorind* or *Krishna*, originally brought by Maharaja Jai Singh from Muttra, was placed before its removal to the great Shrine in the Palace ground. Close to a gateway, which spans the road not far off, is a shrine of *Mahadio*, and near this point carriages are changed for elephants or horses, for an ascent up the hill. At the summit of the pass, within a few yards of the wall, a place affords a very fine view of both old and new cities. The road then descends into a valley and skirts the lake of *Mauta*, whose waters reflect the castles and palaces of the lords of Dhundai or Jaipur. On the embankment at the north end of the lake is the garden of *Dilaram*, and on an adjoining promontory is a pleasure-ground known as the *Mohan Bari*. At the angle where the road turns into the old town a fine echo from the

surrounding hills can be heard. A little further on are one or two old temples and a house covered with fresco paintings.

The path to the Palace is on the left. The visitor ascends through three gateways and arrives at the great court yard. The upper buildings may be reached either by a flight of steps or by a ramp at the bottom of which buffaloes and other animals are sacrificed on the eighth night of the Durga Puja in honor of Durga. The heads are placed before the *Śila Debi* or stone goddess, whose shrine is at the top of the ramp. A goat is sacrificed every morning in front of the image the substitute it is said for a man who was the victim in ancient days.

The first building at the top of the stairs leading to the Palace is the *Dīkan : Akas* or the Private Hall of Audience which stands to the east of a court yard. The central pillars are of white marble the outer of carved red stone concealed however by a coating of plaster being objected to by the Emperor of Delhi as rivaling the beauty

of his own palace The view towards the north is magnificent It commands the plain below *Ramgarh*, the seat of the guardian goddess of Jaipur, where the Ban-ganga river issues from the hills. In the foreground is the wonderfully picturesque town of Amber itself, with its grand temple of *Jagat Sromani* on the left, and the mosque built by a Delhi Emperor on the right The *Mardana* or apartments of the men, are reached through a gateway, which Ferguson writes of as one of the finest portals in the world There is a charming garden within, on the left of which is the most beautiful of the rooms known here as Mahals or Palaces It is the *Jai Mandir*, its marble walls are decorated with carvings in the style of the Taj Mahal at Agra, and its roof is of mirror work. The rooms on the right and the left of the Jai Mandir, are adorned with painted glass windows, and in the bath room which is reached from the left-hand corner of the court, there is also some stained glass in the form of Roundels, which came, it is believed, by the Overland route from Venice, several centuries ago. The *Sukh Newas*, on the opposite side of the court, is decorated with

plaster mixed with mica which has a singularly cool effect.

Returning from the Sukh Nexas close to the doorway can be seen some curious fresco paintings of Benares Muttra and other Hindu holy towns.

From the north east corner of the Marudana court the upper floor of the Palace can be reached. Above the Jai Mandir is the *Jas Mandir* an elegant apartment from behind the marble screens of which the queens used to take the view of the lake below. Over the Diwan i Khas is a platform on which Durbars were often held and above the great gate is a pretty little chamber known as the *Sohag Mandir* whence the ladies could witness the Durbars in the Diwan i Khas.

Passing beyond this a domed chamber is reached from which there is a striking view of the homes of the early Rajas and their retainers. The Temple of Jagat Siromani may also be visited. It is remarkable for the Church like form of its roof and for its

magnificent gateway. There is a finely carved shrine before it, containing the vehicle of the god

The trip to Amber takes about four hours, and visitors are requested to return to the Hotel for Lunch,

Evening.

The Cenotaphs of the Maharajas —Visitors are strongly recommended to visit the cenotaphs of the deceased Maharajas, lying to the north-east of Nahargarh, in the lap of the hills, and including that of Maharaja Sawai Jai Singh, the founder of the Jaipur City. These are entirely made of white marble, with beautiful Carvings, and deserve special examination

After driving a little in the streets of the city and passing by the Residency, visitors are solicited to return to the Hotel for Dinner at 7-30 P M

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Third Day

Sanganer—This place is situated about 11 miles from the Hill station and is a very old place. There are several Jain Temples here including one which is said to be the temple of Mount Abu.

Fourth Day

Galta is a place in the hills to the east of the city. There is a temple dedicated to the god of the place. The place is built with stone and is a very old place. There will be a great deal of work in building this place.

Ohat—Another place to the southeast of the city. It is built with gneiss and is a very old place.

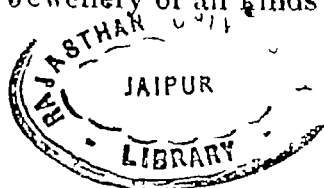
The following are other places of interest—

- (1) The Central Jail
- (2) The New District Jail

- (3) The **Basi-ka-Bagh** — Recently cleared and laid out to the west of the city as a garden
- (4) **Cotton Press**
- (5) **Water Works**
-

The following are the Industrial Arts of Jaipur —

- (1) Enamel on Gold, Mina work
- (2) Garnet Jewellery and Precious Stones The best Garnets in the world are found in or near the Jaipur State.
- (3) Marble Stone Images
- (4) Felt Rugs or Namdas
- (5) Arms of all kinds
- (6) Lacquered Toys and Bracelets
- (7) Semi-Translucent Porcelain
- (8) Chintzes or Dyed Cotton Cloth. From Sanganer, fast colours.
- (9) Jewellery of all kinds



TRADING FIRMS IN JAIPUR

MESSRS ZORASTIR, Old Indian Carpet Manufacturer, and Brass Work.

„ ALLAH BUX, Brass Merchant.

„ NOOR BUX, Brass Merchant

„ SOOGLA CHAND SHEO BHAG CHAND,
Gold enamelled Jewellers and
precious stones dealers

„ GOBIND RAM OODEY RAM, Photographers

II

THE JAINA PERIOD TO A.D. 1160

*Śrīmat parama garibhīra śyād-śā-m gīa līnchanam
Jīyāt trath kya nāthasya śāsanam Jina śāsanam*

"May the sacred Jaina doctrine the doctrine of the Lord of the three worlds be victorious—the supreme preceptor śyādśāśa the token of unfailing success. This couplet is placed at the head of most Jaina inscriptions.

THE JAINA RELIGION IN THE KANARESE COUNTRY

Up to the middle of the twelfth century practically every Kanarese writer belonged to the Jaina faith and even after that date for several centuries some of the most scholarly writers continued to be Jainas. It is therefore well to preface the record of this period of the literature with a few notes on the Jaina religion and its connection with the Kanarese country. This is indeed necessary in order that there may be a suitable background for the story.

Its Dominance in the Kanarese Country. For more than a thousand years after the beginning of the Christian era, Jainism was the religion professed by most of the rulers of the Kanarese people. The Ganga kings of Talakūṭa the Rāshtrakūṭa and Kalachurya kings of Mānyakhēṭa and the early Hoysalas were all Jainas. Although the Kadambas and early Chalukyas were of the Brahmanical faith they were very tolerant of Jainism and did not withhold patronage from its writers. Hiuen Tsang in the seventh century records

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that he found the Jainas very numerous in these parts , and they seem to have been very successful in disputation with their rivals, the Buddhists. The Pāṇḍyan kings of Madura were Jainas , and Jainism was dominant in Gujarāt and Kāthiāwār. On the other hand, the Pallavas of Kāñchī, and the Cholas of Uraiyūr and Tanjore, were strongly Hindu and hostile to Jainism.

Its Introduction into South India. Jainism was introduced into South India at some period prior to the Christian era. An eminent Jaina leader, of the name of Bhadrabāhu, either in Pāṭaliputra or Ujjayini, anticipating a prolonged famine in North India, led a large community of Jainas towards the south, and travelled as far as the two rocky hills, now called Śravana Belgoḷa (" Belgoḷa of the Jainas "), in the centre of the Mysore country. This is spoken of by the Jainas as the great Dīgambara migration, and marks an epoch in their history.

So far all scholars are agreed. Jaina traditions state that this Bhadrabāhu was the well-known *Śrīla kēvalin* (i.e. one of the six teachers who had complete knowledge of the Jaina Scriptures), who was a contemporary of Chandragupta, the founder of the Mauryan Empire. They say, further, that Chandragupta, who ceased to reign in 297 B.C. at the age of fifty, but of whose death the secular histories say nothing, laid aside his sovereignty to become a Jaina ascetic, and that he accompanied Bhadrabāhu to the south, and was the sole attendant permitted to remain with him when, feeling that his end was approaching, he ascended the smaller hill at Śravana Belgoḷa and took the vow of *sallekhana*, or renunciation of life by voluntary starvation. Also that Chandragupta remained on the spot, and died there twelve years later by the same rite. Some scholars, on the other hand, are of opinion that the Bhadrabāhu in question lived in the first century before Christ, and that the Dīgambara migration to the south took place then.

Whatever may be the actual historical facts, the tradition about Chandragupta has for thirteen hundred

years or more been accepted as true by the Jainas Śravaṇa Belgola became a place of pilgrimage. Many devotees both male and female including some of royal rank took the vow of euthanasia on the same hill and their piety and endurance are recorded in numerous inscriptions on the rocky hillside. The hill became gradually covered with temples the most ancient being one named after Chandragupta. In A D 983 a unique monument was dedicated on the adjoining hill. A colossal image 57½ feet high of a nude Jaina ascetic, was carved out of the living rock on the summit of the hill. With serene and placid features it has stood there for almost a thousand years looking over the plain whence it is visible for many miles.¹

Principal Tenets. The Jaina religion is an offspring of the same movement of thought as that which produced Buddhism and the two religions have many points of similarity. In neither is any cognisance taken of a Supreme Being Creator and Ruler of the World. The reverence of the worshipper is bestowed upon certain men, who are regarded as having by ascetic practices gained complete mastery over bodily passions. These men are called *Jinas* or victors, and *Tirthankaras* (or Tirthakaras) that is those who have crossed the ocean of human distraction and reached the shore of eternal placidity.² Twenty four of these are especially named the latest being Vardhamāna Mahāvīra, a slightly older contemporary of Gautama Buddha. The

¹ There are two similar images of the same saint, Gommatā in the Tuluva country—one at Kārkala 41 feet high dating from 1432 the other at Yēnūr, 35 feet executed 1604. They are all on hill tops, and within the Kanarese country, and are said to be the largest free-standing statues in Asia (Vincent Smith's *History of Fine Art in India*). The name Gommatā does not occur elsewhere in India and seems not to be known to the Jainas of the North. He is identified in Jaina works with Bāhubali son of the first Tirthankara, and brother of the Emperor Bharata.

This was the original meaning. But modern Jainas use it in the sense of the Founder of the four *Virṭas* or orders (monks nuns lay brothers and lay-sisters) that collectively constitute a Jaina Sangha (Stevenson *Heart of Jainism*, p. xv).

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images of these Tīrthankaras are set up in the temples, and revered as embodying the Jaina ideal of the conquering life. The legendary accounts of their lives, showing the greatness of their renunciation, and through what struggles they succeeded in snapping the bonds of *karma* and attaining complete detachment from the senses, form the subject of the Jaina *Purāṇas*. In choosing these as subjects for their poems they were actuated by the same motives as Milton when he wrote the *Paradise Lost*, or Cædmon when he sang of the *Creation*.

The following are the names of the Tīrthankaras, who all bear the epithet of *Nātha*, "Lord"

1 Rishabha	9 Pushpadanta	17 Kunthu
2 Ajita	10 Sītala	18 Ara
3 Sambhava	11 Srēyāmsa	19 Malli
4 Abhinandana	12 Vāsūpūjya	20 Munisuvrata
5 Sumati	13 Vimala	21 Namī
6 Padmaprabha	14 Ananta	22 Nāmī
7 Supārśva	15 Dharma	23 Pārśva
8 Chandraprabha	16 Śānti	24 Vardhamāna

The lives of the last two closely resemble that of Gautama Buddha, for, like him, after attaining enlightenment, they travelled for many years over the plain of the Ganges, preaching and making disciples, till they died at an advanced age. They may be regarded as historical. The others are purely legendary. All of them are represented as having been Kshatriya princes of North India. All but two belonged to the Ikshvāku line of kings, and ruled over one or another of the states along the Ganges Valley. All but four passed to nirvāṇa from the Pārśvanātha Hill in Bengal. The first, Rishabha, is said to have been the father of Bāhubali (Gommata) and of Bharata, the Emperor from whom India derives its name of Bhārata. The sixteenth, Śāntinātha, King of Hastinapura, is said to have been emperor of all India. From his time the Jaina religion, which had been intermittent before, became permanently established. The twentieth, Munisuvrata, and twenty-second, Neminātha, were of the Harī line, i.e. of the same family as Krishna. Hence their story is often called a Harivamśa. Like Krishna, they are represented as dark-hued. Neminātha was cousin to Krishna and Balarāma, and his nirvāṇa was from Girnār Hill in Kāthiāwār.

It will thus be seen that the Jaina ideal was asceticism. Many of the Jaina writers whose names appear in this book are spoken of as *munis* or *yatis*, i.e. men

who practised the austerities of the ascetic life. The complete conquest of the weakness of the flesh expressed itself in the renunciation of clothing. The images in the Jaina temples of South India are all nude¹. The Jainas are divided into two sects *Digambaras* (space-clad) who on occasion and as far as possible dispense with clothing altogether (as their founder, Mahāvīra did) and *Śvetāmbaras* ('clad in white'). The yatis of the Kanarese country are Digambaras but they wear a yellow robe which they cast off when taking meals.

One of the most outstanding characteristics of the Jainas is the stress they lay on the duty of not taking animal life in any form. This is carried to such an extreme that Jaina monks wear a muslin cloth over their mouth lest they should inadvertently breathe in a gnat and they carry a small brush with which to sweep the path in front of them lest they tread on a creeping insect. This scruple largely debar's Jainas from engaging in agriculture.

The Vow of Sallekhana (called in Gujarātī *Santharo*) The most striking illustration of the self-repressive character of Jainism is the vow of *sallekhana* referred to above. When old age incurable disease sore bereavement disappointment or any other cause had taken away the joy of living many resolute Jainas like some Stoics of the West, would hasten Yama's tardy footsteps by taking the vow of euthanasia. In spite of the fact that the taking of life is the greatest sin conceivable to a Jaina, an exception was made in favour of the vow of voluntary starvation which was looked upon as the highest proof of that victory over the bodily passions which made a perfect Jaina. From the earliest Christian centuries until the nineteenth century the practice has survived. Jainas still take the vow in their homes when death is imminent.

¹ In Gujarāt also Digambara images are nude; but Śvetāmbara images are given loin-cloths (Mrs. Stevenson *Heart of Jainism* p 250)

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The most notable scene of the rite is at Śravaṇa Belgōḷa. The devotee would renounce all possessions and all earthly ties, and resort to the bare rocky hill at Śravaṇa Belgōḷa, immediately to the north of that on which the colossal statue to Gommatā stands. There keeping his mind free, on the one hand from relentings and on the other hand from impatience for death, and letting his thoughts dwell on those who had conquered the flesh before and had attained the state of the gods, he would simply await release by death. The rock is covered with inscriptions recording the steadfastness of those who have fulfilled the vow. Among them occur the names of royal personages. Indrarāja, the last of the Rāshtrakūṭas of Mānyakhēṭa, being overwhelmed by the Western Chālukyas in A D 973, died by this vow at Śravaṇa Belgōḷa in 982. When Viṣṇuvardhana's queen, Śāntalā Dēvī, died, childless, at the very same time as her father also died, the widowed mother, Machikabbe, was disconsolate, and the more so that her son-in-law had abandoned the Jaina faith for Vaiṣṇavism. So she took the vow, and after severe fasting for one month, passed away. Of the numerous inscriptions upon the rock, some consist only of a single line. Others are more or less lengthy and florid. The first to be deciphered may be rendered as follows

Swift fading as the rainbow's hue
Or lightning flash or morning dew,
To whom do pleasure wealth and fame
For many years remain the same?
Then why should I, whose thoughts aspire
To reach the highest good, desire
Here on the earth long days to spend?

Reflecting thus within his mind,
The noble Nandī Sēn
All ties that bound to life resigned,
To quit this world of pain
And so this best of anchorites
The World of Gods did gain

Syādvāda. Jainas always speak of their philosophical system under the name of *Syadvāda*. Their disputants glory in the conquering power of this doctrine,

and their inscriptions are invariably prefaced with the sloka given at the head of this chapter and in which the doctrine is extolled. *Syād* is the Sanskrit for It may perhaps be and *Syādrāda* may be rendered the affirmation of alternative possibilities but it is a highly technical term

The most helpful exposition of the meaning and importance of *Syādvāda* has been given by Prof. Jacobi.¹ He points out that it is best understood by considering its relation to the doctrines it was employed to oppose. The great contention of Advaitins was that there is only one really existing entity the Ātman the One-only-without-a-second (*ekādrīṣṭyam*) and that this is permanent (*nitya*) all else being non-existent (*aśat*) a mere illusion. Hence it was called the *āśa rāda* *eka rāda* and *nitya rāda*. Their stock argument was that just as there are no such entities as cup jar etc. these being only *clay* under various names and shapes—so all the phenomena of the universe are only various manifestations of the sole entity *ātman*. The Buddhists on the other hand said that man had no real knowledge of any such permanent entity. It was pure speculation man's knowledge being confined to changing phenomena—growth, decay, death. Their doctrine was therefore called *anitya rāda*. As against both these the Jainas opposed a theory of *varying possibilities* of Being or various points of view (*anekānta rāda*). Clay as a substance may be permanent but as a jar it is impermanent—may come into existence and perish. In other words Being is not simple as Advaitins assert but complex and any statement about it is only *part* of the truth. The various possibilities were classed under seven heads (*saptā-bhāga*) each beginning with the word *syād* which is combined with one or more of the three terms *asti* (is) *nāsti* (is not) and *avakīrṇya* (cannot be expressed). These are enumerated in the following passage in Dr. Bhandarkar's *Search for Jaina Scriptures* (pp. 95 ff.) to which Jainas often refer for its exposition :—

You can affirm existence of a thing from one point of view (*syād asti*) deny it from another (*syād nāsti*) and affirm both existence and non-existence with reference to it at different times (*syād asti nāsti*). If you should think of affirming both existence and non-existence at the same time from the same point of view you must say that the thing cannot be so spoken of (*syād avakīrṇya*). Similarly under certain circumstances the affirmation of existence is not possible (*syād asti avakīrṇya*) of non-existence (*syād nāsti avakīrṇya*) and also of both (*syād asti nāsti avakīrṇya*).

See Report of the International Congress of Religions, held at Oxford 1908 and the article *Jainism* in *Encyclopædia of Religion and Ethics*

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layyah) What is meant by these seven modes is that a thing should not be considered as existing everywhere, at all times, in all ways, and in the form of everything. It may exist in one place and not in another, and at one time and not at another."¹

Some Jaina Pandits illustrate the doctrine by pointing out that one and the same man may be spoken of under different relations as father, uncle, father-in-law, son, son-in-law, brother and grandfather.

Decline. From about A D 1000 the predominance of Jainism in South India began slowly to wane. This was due to a series of causes. First, the influence of Śankarāchārya, whose inimical teaching gained ground during the ninth and tenth centuries. Second, the fall of the Ganga kingdom of Talkād (1004) and the wide conquests and temporary domination of the Chola kings, who were bitterly hostile to Jainas. Rājendra Chola is said to have ravaged the country as far as Puligere, destroying Jaina temples and monasteries. Third, the conversion of the Ballāl rāja to the Vaishnava faith about 1100. Fourth, the revival of Vīraśaivism under Basava of Kalyāṇa, about 1160, together with the overthrow of the Kalachuryas (1190). Fifth, the teaching of Madhvāchārya in the thirteenth century, which gave a powerful impetus to Vaishnavism. Sixth, the rise of the strong Brāhmanical kingdom of Vijayanagar in the fourteenth century. And finally, in the sixteenth century, a wave of Vaishnava enthusiasm, inspired by Chaitanya preaching the doctrine of Krishna-bhakti, swept over the peninsula, and completed the alienation of the people from the austere teaching of the Jainas.² Despite this change in the attitude of the people, many works continued to be written by Jainas, but their learned men lived in retirement and no longer enjoyed the patronage of courts. In 1838 one of these learned men, named Dēvachandra, of Maleyūr, wrote for a lady of the Mysore royal family a prose work,

¹ Quoted from Mrs Stevenson's *Heart of Jainism*, p. 92.

² On the other hand, the conversion to Jainism of Kumārapāla, King of Gujarāt (1143-73) by the Āchārya Hemachandra, led to a great increase of its power in Gujarāt.

entitled *Rajavali Kathe* which is an interesting compendium of Jaina traditions in South India.

THE KAVIRAJAMĀRGA (850) AND EARLIER WRITERS

The earliest extant Kanarese work of which the date is known is the *Kavirajamārga* or The Royal Road of the Poets. This has been frequently attributed to the Rāshtrakūṭa king Nripatunga and is commonly spoken of as *Nripatunga's Kavirajamārga*. But it is his only in the sense in which the English Authorised Version of the Bible is called King James Version. Its real author was a poet at Nripatunga's court whose name appears to have been Śrīvijaya. Nripatunga ruled from Māṅyakhēṭa A D 814-877 and was a contemporary of Alfred the Great. The middle of the ninth century therefore forms a starting point in the record of Kanarese literature. Whatever was written in Kanarese previous to that date has either not been hitherto recovered, or is not of ascertained date.

The middle of the ninth century, however, is far from being the date of the beginning of Kanarese literature. We have abundant information of a large number of earlier writers extending back into earlier centuries. The *Kavirajamārga* itself mentions by name eight or ten writers in prose and verse saying these are but a few of many and it quotes, discusses and criticises illustrative stanzas from other poets whose names are not mentioned. Moreover the character of the book which is a treatise on the methods of the poets (see p 110) itself implies that poetical literature was already of long standing and widely known and appreciated. The author testifies expressly (I 38-39) that in the Kanarese country not students only, but the people generally have natural quickness in the use and understanding of verse.

In the present chapter such information will be given as is available not of all but of the more notable of these earlier poets copies of whose works have not yet come to light.

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Early Kanarese writers regularly mention three poets as of especial eminence among their predecessors. These are Samanta-bhadra, Kavi Paramēśhṭhi and Pūjyapāda. These are apparently not among those named in the *Kavirājamāga*. We are not absolutely certain that they wrote in Kanarese, we know only of their Sanskrit works, Sanskrit being the learned language of that time as Latin was of the Middle Ages in Europe. But inasmuch as they are so uniformly named by later Kanarese writers as eminent poets, it is probable that they wrote in Kanarese also, and what we know of them should be recorded here.

Samanta-bhadra should probably be placed in the sixth century. He was a brilliant disputant, and a great preacher of the Jaina religion throughout India. Pāṭaliputra (Patna), Thakka (in the Panjab), Sindh, Vaidīśa (Bhilsa, in Central India), Karahāṭaka (Karhād in Sātāra district), Vānārasi (Benares), and Kāñchī are especially mentioned as among the places he visited. It was the custom in those days, alluded to by Fa Hīan (400) and Huen Tsang (630), for a drum to be fixed in a public place in the city, and any learned man, wishing to propagate a doctrine or prove his erudition and skill in debate, would strike it by way of challenge to disputation, much as Luther nailed up his theses on the door of the church at Wittenberg. Samanta-bhadra made full use of this custom, and powerfully maintained the Jaina doctrine of Syādvāda. It is told of him that in early life he performed severe penance, and on account of depressing disease was about to make the vow of *sallekhana*, or starvation, but was dissuaded by his guru, who foresaw that he would be a great pillar of the Jaina faith. He is said to have converted Śivakōṭi, the king of Kāñchī, from Śaivism, by some miraculous performance in the Kāñchī temple. Old Kanarese commentaries on some of his Sanskrit works still exist, but of any Kanarese works by him we have no trace.

Pūjyapāda, also called Devanandi, belongs to the sixth or seventh century. He was a Jaina *muni*, or anchorite, who practised yoga, and was believed to have acquired

the extraordinary psychic powers which yogis claim. He travelled throughout South India, and went as far as Videha (Behar) in the north. His learning extended over a wide range. He wrote on Jaina philosophy and also a treatise in Sanskrit on medicine which long continued to be an authority (see pp 37 and 45). But his fame rests chiefly on his grammatical works. He not only wrote a commentary on Pāṇini called *Pāṇini Śabdavatara* but he composed a Sanskrit grammar of his own, entitled *Jainendra* which obtained great repute (see below p. 110). One of his disciples Vajrānandi is said to have founded a Tamil saṅgha in Madura.

Concerning *Kaviparamēśvara* less is known. He probably lived in the fourth century. He may possibly be the same as the *Kavīśvara* referred to in *Kavirāja marga*, and as the *Kaviparamēśvara* praised by Chāvūṇḍa Rāya (978) and Nēmichandra (1170) all these names having the same meaning (eminent poet) and possibly being only epithets.

Whether or not the above trio wrote in Kanarese there is information about many other writers who certainly did. Among these especial mention should be made of *Śrīvarddhadeva* called also from his birthplace *Tumbulāracharya* who wrote a great work called *Chūdāmaṇi* (Crest Jewel). It was a commentary on the Tattvārtha Mahāśāstra, and extended to 96 000 verses. Two facts make clear the greatness of this work. An inscription of A.D. 1128 (E.C. II No. 54) quotes a couplet by the well known Sanskrit poet, Daṇḍin, of the sixth century highly praising its author Śrīvarddhadeva, as having produced Sarasvatī [*i.e.* learning and eloquence] from the tip of his tongue as Śiva produced the Ganges from the tip of his top-knot. And Bhaṭṭākṇaṭṭha, the great Kanarese grammarian (1604) refers to the book as the greatest work in the language, and as incontestable proof of the scholarly character and value of Kanarese literature. If the author of the couplet quoted is correctly given as Daṇḍin Śrīvarddhadeva must have been earlier than the sixth century. It is unfortunate that no copy has yet been found of this great

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work, which appears to have been still in existence in Bhaṭṭakalanka's time.

Other early writers mentioned in the *Kavirājamārga*, but whose works are lost, are *Vimala*, *Udaya*, *Nāga-juna*, *Jayabandhu*, *Durvinīta* and *Śrīvijaya*. For such fragmentary information as is available of these, the Kanarese student is referred to the *Karnāṭaka Kavi Charite*. Mention may also be made of *Guṇānandi* (c 900), quoted by the grammarian, Bhaṭṭakalanka, and always called by him *Bhagavān*, "the adorable", he was the author of a logic, grammar and sāhitya, i.e. a composition in literary, rhetorical style.

Much interest attaches to the name of *Durvinīta*. He was the author of *Śabdāvatāra*, of a Sanskrit version of Guṇāḍhya's *Bṛihat-Kathā*, and of a commentary on the difficult 15th *sarga* of Bhāravi's *Kirātārjunīya*.¹ He has been supposed to be identical with the Ganga king of the same name, who ruled 482-522. Whether this is so or not will depend partly on the dates of Guṇāḍhya and Bhāravi. Of Guṇāḍhya see p 38 note. Of Bhāravi we only know that he was earlier than 610, when he is mentioned along with Kālidāsa as a famous poet. If he was a contemporary of Kālidāsa, he would belong to the fifth century. Unless he was yet earlier, it is scarcely probable that his work would have been known in South India as early as the date of the Ganga king. Future researches may decide this point.

Although none of the books mentioned in this chapter have yet come to light, some may still be discovered, for there are old Jaina libraries which have been jealously guarded from alien eyes (sometimes buried below ground) and whose contents are not yet fully known.

¹ This *sarga* contains a number of stanzas illustrating all kinds of verbal tricks, like those described in Dandin's *Kāvyaadarśa* ("Mirror of Poesy," end of sixth century). E.g. stanza 14 contains no consonant but *n* except a *t* at the end (*Na nonanunno nunnono*, etc.), and in stanza 25, each half-line, if read backwards, is identical (*Dēvākā nūn kāvādē*, etc.). Macdonell's *History of Sanskrit Literature*.

Stanzas from the Kavirājamārga A.D 850

THE KANARESE COUNTRY AND PEOPLE

In all the circle of the earth
 No fairer land you'll find,
 Than that where rich sweet Kannaḍa
 Voices the people's mind
 'Twixt sacred rivers twain it lies—
 From famed Godāvari
 To where the pilgrim rests his eyes
 On holy Kāveri.

If you would hear its purest tone
 To Kisuṇḍal go
 Or listen to the busy crowds
 Through Kōp'na's streets which flow
 Or seek it in Onkunda's walls
 So justly famed in song
 Or where in Pulligere's court
 The learned scholars throng

The people of that land are skilled
 To speak in rhythmic tone
 And quick to grasp a poet's thought,
 So kindred to their own.
 Not students only but the folk
 Untutored in the schools
 By instinct use and understand
 The strict poetic rules. (I. 36-39)

The original of the first line in the above verses may be quoted as a specimen of the Alliteration which forms one of the graces of Kanarese poetical composition, but which cannot be reproduced in a translation

Vasudhā vilāsa vilīna vilāda vilāsa vilāham.

JAINA WRITERS FROM THE KAVIRĀJAMĀRGA TO THE
LINGĀYAT REVIVAL (1160)

During the first half of this period, the patrons of Kanarese literature were—in the north the Rāshtrakūṭas of Mānyakhēṭa, and in the south the Gangas of Talkāḍ. In 973 the Rāshtrakūṭas were displaced by the Chālukyas who made Kalyāṇa their capital. Not long afterwards (c. 1000) the Ganga kingdom which had lasted for

eight centuries, was overthrown by the Cholas. Its power passed, after an interval of Chola domination, to the Hoysalas or Ballāl rājas, who ruled from 1040-1326. The Hoysala capital was at Dorasamudra (Halebīd). They are noted for the highly ornate temples they erected.

TENTH CENTURY

The earliest author of whom we have information after the Kavirājamārga was *Gunavarma I*, who wrote under the patronage of a Ganga king bearing the title Mahēndrāntaka, and therefore identical with Ereyappa, 886-913. He wrote a *Harivaṃśa* or *Nēminātha Purāṇa*, and also a book called *Śāḍāka*, in which he compares his royal patron to King Śūdraka, the reputed author of the Sanskrit drama *Mṛcchakatikā* or "Clay Cart."

Three poets of the tenth century are sometimes spoken of as the *Three Gems*. These are Pampa, Ponna and Ranna. They are all highly praised by later Kanarese poets.

Pampa, who will be called *Ādi Pampa* to distinguish him from a later poet, was born in 902. He belonged to a prominent Brāhman family of Vengi, his father however abandoned the Brāhmanical faith for Jainism. The son became court-poet, and apparently also a general or minister, under a prince named Arikeśari, who was a descendant of the early Chalukya kings, but at this time was a tributary of the Rāshtrakūṭas. Arikeśari's court was at Puligere (Lakshmeśvar), and it is in the especially excellent Kanarese of this capital¹ that the poet claims to write. It was in 941, when he was thirty-nine years of age, that the poet composed in a single year the two poems which have made his name famous, and which he says were intended to popularise what to the Jainas were sacred and secular history respectively.

The first book was the *Ādi Purāṇa*, and relates the history of the first Tirthankara. Mr Narasimhāchārya,

¹ Compare the stanza quoted on p. 29.

than whom there could be no better judge and who has himself written Kanarese poetry praises it as unsurpassed in style among the Kanarese poets

In his next work called *Vikramārjuna Vijaya* but more generally spoken of as the *Pampa Bharata* he tells the story of the Mahābhārata. It is interesting as being the earliest extant Kanarese version of this epic. The poet, however, states in his preface that there had been many versions before his. It differs from Vyāsa's account chiefly in the following particulars — (1) Draupadi is the wife of Arjuna only not of the five Pāṇavas. (2) Arjuna is the chief hero throughout and it is he and Subhadrā who are finally crowned at Hastināpura. (3) The book terminates at Arjuna's coronation the later parvas not being included. (4) The poet deliberately identifies his patron Arikeśari with Arjuna and so makes him the real hero. In Oriental style he compares him to Viṣṇu Śiva, the Sun Cupid, etc.² This flattery mars the beauty of the work although the poem has the advantage of being less Sanskritic in vocabulary than the earlier one. The author was rewarded with the grant of a village.

Contemporary with Pampa was Ponna, who like Pampa's father was originally of Vengi and had come into the Kanarese country after his conversion to the Jaina faith. He wrote both in Sanskrit and Kanarese and hence received the honorific title of Ubhaya Kavi Chakravartī (Imperial Poet in Both Languages). This title was given to him by his patron the Rāṣṭra kūṭa king Kṛṣṇarāja (called also Akālavarsha and Anupama) who was ruling at Mānyakhēta 939-968. The poet's fame rests chiefly on his *Sānti Purāṇa* which records the legendary history of the sixteenth Tīrthankara. It was written at the suggestion of two brothers, who later became generals under a succeeding king Tailapa, to commemorate the attainment of nirvāṇa by their guru, Jinachandradēva. He was also

We may perhaps compare the way much less emphatic in which the English poet Spencer makes Queen Elizabeth the Gloriana of the *Fairie Queen*

the author of the *Jñakṣhaṃalē*, an acrostic poem in praise of the Jinas. Other works attributed to him have not been recovered.

Ranna, the third member of the trio, was a Vaiśya of the bangle-sellers' caste. Mr. Narasiṃhāchārya speaks in high praise of his skill, fluency and fascinating style. He wrote under the patronage of two Western Chālukya kings, Tailapa (973-997), and his successor (997-1008), and from them received various titles of honour. The poet's first work was the *Ajita Purāṇa*, a history of the second Tīrthankara, written in 993. It was composed at the suggestion of a devout lady, the daughter of one of the two patrons of Ponna.

In his second work, *Sāhasa Bhīma Vīṇaya*, called also *Gadā-yuddha* (the "Conflict with Clubs"), he tells the story of how Bhīma fulfilled his vow to break the limbs of Duryodhana with his club and slay him. But throughout the poem his royal patron, Āhavamalla, whose name lent itself to the comparison, is likened to Bhīma, and becomes the real hero. Other works attributed to this poet have been lost.

Chāvunda Rāya, who was the patron of Ranna and a contemporary of the "Three Gems," was himself an author, and in other respects a very remarkable personage. He was a minister of the Ganga king, Rāchamalla IV (974-984), and a general who by bravery in many battles had gained numerous titles of distinction. It was he who at enormous cost had the colossal statue of Gommaṭeśwara executed at Śravana Beḷgola, and it was in recognition of this act of munificence that he received the title of Rāya. He was also a patron of the poet Ranna, and himself has gained a place in the history of literature by a prose work, entitled *Trishashṭi-lakṣhaṇa Mahā-purāṇa*, but better known as *Chāvundarāya Purāṇa*, containing a complete history of all the twenty-four Tīrthankaras. The book is of special interest and value because it is the oldest extant specimen of a book written in continuous prose, and therefore enables us to gain a knowledge of the language as spoken in the tenth century. It is dated 978.

About 984 Nāgavarma I wrote the *Ckhandombuddhi* or Ocean of Prosody which with additions by later writers, still remains the standard work on Kanarese prosody. It is addressed by the author to his wife. In the account of the *ṛittas* each verse is composed so as to be an example of the metre described in it. To him we also owe a Kanarese version of Bāṇa's Sanskrit *Ādambarī* which relates the fortunes of a princess of that name. The author's family had come from Vengi but he is spoken of as a man of Sanyadi which is said to be a village in the Kīśukāḍu Nāḍ (i.e. near Pattadakal see map). He states that he wrote under the king Rakkasa Ganga who was reigning in 984. He also was patronised by Chāvunda Rāya.

The last three writers were all disciples of the same preceptor who was also guru to the Ganga king Rāchamalla.

ELFVENTH CENTURY

In the eleventh century there are not many names of Kanarese writers. This was perhaps owing to the disturbed condition of the country caused by the Chola invasions in which the country was ravaged and many Jaina shrines were destroyed.

In 1049, *Śrīdharmacharya* wrote the earliest extant Kanarese work on astrology citing the Sanskrit astronomer Āryabhaṭa (499).

To about 1079 belongs *Chandraraṣa* who (apart from the writers of *śāsanas*) is the earliest Brāhmanical poet in Kanarese literature. He lived under the patronage of Māchi Rāja a general of the Chālukya king Jayasīṃha and for him wrote the *Madana tilaka* a short poem remarkable on account of its many ingenious stanzas capable of scansion in various ways or showing feats of literary manipulation of sounds and words. (See *Karnāṭaka Kavi Charite* Vol. I pp. 74-77.)

To about the same time belongs *Nagavarmacharya* of Ballipura (Belgāmi, in Shimoga district capital of the Banavāse 12 000) where he built temples and

bathing ghats. He was an Advaitin. His *Chandra Chādāmanī Śataka* is a cento of verses in praise of detachment (*vairāgya*), it sometimes bears the name of *Jñāna-sāra*.

TWELFTH CENTURY

To about 1105 belongs *Nāgachandra* or *Ābhinava Pampa* (the "Second Pampa"), of whom special mention must be made, both for the merit of his style and the unique value of one of his works. Little is known of his personal history, but the statement is probably to be accepted that he was one of a group of poets at the court of the Ballālīāja, Bitti Deva, the same who afterwards became a Vaishnava and took the name of Viṣṇuvardhana (1104-1141). He wrote the *Mallīnātha Purāṇa*, giving the story of the nineteenth Tīrthankara, a work which reveals great descriptive power.

But especial interest attaches to his *Rāmachandra-charitra-purāṇa*, commonly known as the **Pampa Rāmāyana**, which was written as a pendant to the *Pampa Bhārata* of his predecessor. This work has unique value, because it preserves for us a Jaina version of the Rāmāyana, which differs in important respects from the Brāhmanical version. While the main thread of the narrative coincides with that of the Vālmīkī Rāmāyana, there is a very wide difference in details.

The following are some of the more noteworthy differences —

The whole atmosphere is Jaina. India throughout appears as a Jaina country. No reference is made to Brāhmins or Brāhmanism. The hermits in the forest are Jaina *yatis*. Rāma, Ravana and all the characters are Jaina, and generally end their career as Jaina *yatis*.

The Rākshasas are only occasionally called by that name. They are generally styled *vidyādhara*s (i.e. beings having the power of movement through the air)¹. In fact, all the inhabitants of the earth belong to one or other of two classes, *khēcharas* (movers through the air) and *bhūcharas* (walkers on the earth), i.e. jinns and men.

¹ The hero and many of the characters of the Sanskrit Buddhist drama *Nāgānanda* (seventh century) are represented as *vidyādhara*s, literally "possessors of (magical) knowledge."

In place of the supernatural and grotesque marvels of the Brāhmanic story we have a natural and comparatively credible narrative. For example Sugriva, Hanumanta and their followers are not monkeys but human beings whose standard bears the figure of a monkey (*rāmara-dhara*). No bridge is built across the sea to Laṅka with torn-off tops of mountains; the army is transported across the water through the air by *naḥa'gamana* *cidyā* as though on a bridge (VII 91). Rāvaṇa received the name ten headed not because he really had ten heads but because when he was born his face was seen reflected on the ten facets of a jewel-mirror which was in the room.

Rāma and Lakṣmaṇa are not incarnations of Viṣṇu (there is of course no horse-sacrifice) but are called *āruṇa puruṣas* i.e. beings with a special destiny. They are ultimately identified with the eighth Maheśvara and Vāsudeva. Lakṣmaṇa is called Kṛiṣṇa, Keśava, Achyuta. Throughout the wanderings of the exile he is the champion and warrior on behalf of Rāma and performs all the great exploits and finally it is by his weapon that Rāvaṇa is slain.

The minor details and episodes differ considerably from the corresponding ones in Vālmiki. For example Lakṣmaṇa and Saṭrughaṇa have different mothers. Rāma's mother is not called Kausalyā, but Aparjīṭā. Sitā has a twin brother named Prabhāmaṇsala who was stolen in infancy and only discovered his relationship when wishing to compete for Sitā's hand. Nothing is said of Rāvaṇa's being invulnerable by gods and demi-gods.

Other Jaina versions of the Rāmāyaṇa in Kanarese are the *Amudēndu Rāmāyaṇa* in śhaṭpadi (c. 1275) the *Ramachandra charitra* by Chandrasekhara and Padma nābha (1700-1750) and the *Ramakathavalāra* in prose by Dēvachandra (c. 1797). The story is also found more briefly in *Chāturaṇḍa Rāya Purāṇa* (978) Nayasena's *Dharmamṛta* (1112) and Nāgarāja's *Puṇyāśrara* (1331) and other works.

There is no equally wide divergence between the Jaina and Brāhmanical versions of the Mahābhārata. The explanation will probably be found in the fact that the Rāmāyaṇa epic grew up in North-East India (Kosala and Videha) the home of Jainism and of Buddhism and is the most famous Brāhmanical outcome of

¹ It is interesting to remember that the standard of the Kadambas of Banavāsī who ruled a great part of the Kanarese country from the third century to 506 was a flag bearing the figure of a monkey and called *ednara-dhara*.

a cycle of floating traditions and legends, which took varying and independent forms, not only among Jainas and Buddhists, but among Brāhmanists themselves. The *Rām-charit-mānas* of Tulsī Dās differs considerably from Vālmiki, so does Kambam's Tamil Rāmāyana. The Buddhists have a *Daśaratha Jātaka*, which makes no mention of Rāvana. The oldest Prakrit poem of the Jainas, the *Paṭmacharīya* (= Padma-charitā) of Vimala Sūri, edited by Prof. Jacobi (Bhavanagar, 1914), and placed by him in the third century A D., is yet another story dealing with the same characters as the Rāmāyana. The Mahābhārata, on the other hand, belongs wholly to North-West India. Pāṇini, Patañjali, and Amarasiṃha, who all lived in North-West India, mention the Mahābhārata characters, but never the Rāmāyana characters. Hence there are no Buddhist, and only slight Jaina, variants of the Mahābhārata story.¹

Other Poets (1100-1160) At the court of the Ballāl Rāja at Dorasamudra at the same time as Nāgachandra were Kanti and Rājāditya.

Kanti is the earliest known Kanarese poetess, and was of the Jaina faith. "Kanti" is the name given to Jaina nuns or female devotees. It is related that the king, to test her skill, made Nāgachandra recite half a stanza, which Kanti would immediately complete; somewhat after a fashion recently current in England of completing "Limericks." A further story, but less probable, is told of how Nāgachandra laid a wager that he would compel Kanti to eulogise him in verse. To effect this purpose he pretended to swoon, and feigned death. When the poetess, struck with sorrow, had pronounced on him a panegyric, he sprang up and claimed to have won his wager.

Rājāditya, a Jaina of Pāvinabāge, is remarkable inasmuch as he devoted his poetical talents to the elucidation of mathematical subjects. With extraordinary skill he reduced to verse rules and problems in arithmetic, mensuration and kindred subjects. His writings are

¹ See *Indian Antiquary*, Vol. XIX (1890), p. 378 ff.

the earliest works on these subjects in the Kanarese language

Najastna (1112) of Mulugunda, in the Dharwar district is known by a book on Morals entitled *Dharma mrta* in which he discourses in easy and pleasant style through fourteen chapters on as many forms of virtue including courage truthfulness chastity justice etc. He says in the preface that he has set himself to avoid the needless use of Sanskrit terms which was a fault of many contemporary poets

Nagararma II (c. 1145) was the author of three important grammatical works *Aaryatalekana* *Aarnaṣaka Bhaska bhāṣana* and *Lasik kosa*. On these see page 111

Karnapārya (c. 1140) wrote among other works, a *Neminatha purāṇa* or history of the twenty second Tirthankara. It includes the stories of Kṛishna the Pāṇḍavas and the War of the Mahābhārata

Jagaddala Somanātha (c. 1150) translated into Kanarese Pūjyapāda a Sanskrit *Kalyāṇa kāraka*. This is the oldest extant book on medicine in the Kanarese language. The treatment it prescribes is entirely vegetarian and non-alcoholic.

Vṛitta vilāsa (c. 1160) made a Kanarese version in champion of a Sanskrit work by Amitagati (1014) entitled *Dharma parikṣhe*. It tells how two Kshatriya princes went to Benares and in successive meetings with the Brāhmins there exposed the vices of the gods as related in the sacred books e.g. it is shown that not one of the gods is fit to be trusted with the care of a girl and the incredibility is urged of such stories as that of Hanumanta and his monkeys. By these discussions their faith in Jainism is confirmed. The work is of value as throwing light on the religious beliefs of the time when it was written. *Brakma Siva* of Poṭṭanagere (c. 1125) is another controversial writer. In his *Samaya parikṣhe* he points out the defects of rival creeds and justifies the Jain position.

Brāhmanical Writers. Beside the *Madana lilaka* and the *Candra-chādamani śataka* already mentioned, the

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only work by a non-Jaina in this period was a champu version of the *Pañchatantīa* by Durgasimha (c 1145) He was a Smārta Brāhman of Sayyadī in the Kīśukāḍu-nāḍ, and held office under the Chālukya king, Jagadekamalla (1139-1149) His work is based professedly on Guṇāḍhya, whom he speaks of as a poet of the court of "Śālivāhana," by which we are probably to understand a Śātavāhana of Paithān¹

There were, it is true, other Brāhmanical scholars, but they wrote in Sanskrit As a rule, their literary work in Kanarese was confined to the composition of *śāsanas* (edicts or deeds of donation, engraved on stone or copper) These are mostly in verse, and often exhibit considerable poetic skill Special attention may be drawn to the *śāsanas* dated 929, 1084, 1102, 1137 and 1147, quoted by Mr Narasimhāchārya

Illustrative Extract from the Pampa Rāmāyana A.D c. 1105

HOW RĀVANA SOUGHT THE AID OF MAGIC IN ORDER TO OVERCOME RĀMA

The following attempt to reproduce, in abridged form, the spirit of a passage in the Pampa Rāmāyana (XIV, 75-105) will serve to illustrate (i) the Jaina atmosphere of the poem, (ii) its serious ethical tone, (iii) the nature of the *champu* style of composition—mingled prose and verse—the verse being of various metres

Hearing of Lakshman's perfect recovery from his wound, and of his preparation for a fresh attack, Rāvana's ministers advised him to send Sītā back to her rightful lord, and to make an alliance with Rāma, adding that he could not hope for victory, as Rāma and Lakshmana were stronger than he, and unconquerable Thereat Rāvana was greatly enraged, and said

¹ Of Guṇāḍhya's date it is only known that it was considerably earlier than A D 600 His *Bṛhat-kathā*, or "Great Story Book," was written in a "Paiśācha," i e local Prakrit, language, and is not now extant But it was the basis of the great collection of stories on Sanskrit, called *Kathā-sarīt-sāgara* ("Ocean of Rivers of Story") by Somadeva (c 1070)

Shall I who made e'en Swarga's lord
 Before my feet to fall
 Now meekly yield me —overawed
 By this mere princeling small?
 Nay better 'twere if so must be
 My life be from me rest
 I still could boast what most I prize
 A warrior's honour left

Nathless to make my victory sure
 I'll have recourse to magic lore
 There is a spell the shastras tell
 Which multiplies the form.
 If this rare power I may attain
 I'll seem to haunt the battle-plain
 My wildered enemies shall see
 Before behind to left to right
 Phantasmal Rāvas crowd to flight
 Whom darts shall strike in vain
 Its name is *bhūva rūpiṇī*
 'Tis won by stern austerity

That nothing might impede him in the acquiring of his magic power Rāvāṇa issued orders that throughout Laṅka and its territories no animal life should on any account be taken that his warriors should for a time desist from fighting and that all his subjects should be diligent in performing the rites of *Jina puja*

Then entered he the Jaina sanc
 His palace walls within
 Attendant priests before him bore
 The sacred vessels as prescribed
 In books of holy lore.
 And there to lord Śaṅkṛvāra
 He lowly reverence paid
 Omitting no due ritual
 That might secure his aid

After worship had been performed with due solemnity he took a vow of silent meditation and seating himself in the *padmāsana* posture began a course of rigorous concentration of mind and suppression of the bodily senses

And there he sat like statue fixed
 And not a wandering thought was mixed
 With his abstraction deep
 Upon his hand a chaplet hung
 With beads of priceless value strung
 And on it he did ceaseless tell
 The mantras that would serve him well

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When Vibhīshana learned through spies what Rāvana was doing, he hastened to Rāma, and urged him to attack and slay Rāvana before he could fortify himself with this new and formidable power. But Rāma replied

“ Rāvan has sought Jinēndra’s aid
In true religious form
It is not meet that we should fight
With one engaged in holy rite,
His weapons laid aside
I do not fear his purpose fell
No magic spell can serve him well
Who steals his neighbour’s bride ”

Vibhīshana and Angada are disappointed with this reply, and resolve to try and break Rāvana’s devotions without the knowledge of Rāma. So they send to disturb him some of the monkey-bannered troops

They rush toward the town in swarms upon swarms
They trample the corn, and they damage the farms,
They frighten and chey the maidens about,
And all through the temple they shriek and they shout,
And make a most fearful din
But Rāvana stirred not,—as still as a stone,
His mind was intent on his *paṇa* alone

Then the *yakshas*, or guardian spirits of the Jīna shrine, interpose, drive forth the intruders, and appeal to Rāma and Lakshmana to withdraw them. Finally it is arranged that anything may be done to break Rāvana’s devotions, so long as his life is not taken and the palace and temples are not destroyed

Then Angada, heir to Kishkindha’s wide soil,
Determines himself Rāvan’s penance to spoil
He mounts on Kishkindha, his elephant proud,
And round him his ape-bannered followers crowd
He rides through the suburbs of Lanka’s fair town,
Admiring its beauty, its groves of renown
He enters the palace, goes alone to the fane,
With reverence he walks round Śāntiśvara’s shrine,
And in lowliness worships the image divine
When—sudden—he sees giant Rāvana there,
Seated, still as some mountain, absorbed in his prayer!
Surprised and indignant, in anger he speaks—
“ What! miscreant, hypocrite, villain! dost *thou*
“ In holiest temple thy proud forehead bow—
“ Who hast right ways forsaken, thy lineage disgraced,
“ The good hast imprisoned, the harmless oppressed,
“ And hast snatched from thy neighbour his virtuous wife,—
“ How canst *thou* dare to pray in Śāntiśvara’s hall!
“ Better think on thy misdeeds, and turn from them all,

"Know by Rāma's keen arrows in death thou shalt fall
 "And no magical fit the dread doom can forestall
 When the flames round thy palace leap higher and higher
 "Too late thou digg'st weas to extinguish the fire !

Thus saying he tore off Rāvaṇa's upper garment and smote him with it. He scattered the beads of his chaplet upon the ground. He stripped Rāvaṇa, queen of her jewel, and lacerated her sorely. He tied her mail cois in pairs by the hair of their heads. He snatched off their necklaces and hung them round the necks of the Jaina images. And he defiled and in ulcied Rāvaṇa in every possible way.

The poor trembling women were frantic with fear
 And tried to rouse Rāvaṇa. They howled in his ear—
 What's the good of thy *śīṣā*? Kīcī save us from shame!
 Kīcī quickly an I spit for thine an best good name.

But Rāvaṇa heard not, not muscle did move—
 As fixed as the Pole Star in Heaven above.

Then a thunder of darts hit him the firmament wide
 And adown the bright shafts fell a *śāṣṭā* of fire
 And swiftly took stain on Rāvaṇa's side.

I have come at thy bidding, O valiant said
 I can lay on the *śūlā* all three enemies said—
 Have Hanumān, Lakṣmān and Rāma beside
 Who are guarded by might that is greater than mine.

Alas! attracted Rāvaṇa with spirit sequestered
 If those three remain, what avail'st the rest?

NOTE ON THE DATE OF SAMANTA BHADRA AND PŪJYAPĀDA

I am indebted to Dr J. N. Varquhar for the following valuable information. The chronology of all the early Jaina writers who used Sanskrit and wrote on philosophy depends on the date of Umāsvāti whose *Tattvārthasiddhigamī śāstra* is the fountain head of Jaina philosophy and also of the use of Sanskrit by Jainas. This date cannot be earlier than the fourth century for he quotes the *Joga śāstra* which cannot be dated earlier than A.D. 300. Samanta bhadra wrote a commentary on Umāsvāti's great work and the earliest author who quotes him is Kumārila who flourished A.D. 700. Thus Samanta bhadra must belong to the fifth, sixth or seventh century. Pūjyapāda who also wrote a commentary on Umāsvāti is placed by the Digambaras between Samanta-bhadra and Akalanka. As Akalanka is attacked by Kumārila we get this order—The *Joga śāstra* not earlier than A.D. 300; Umāsvāti fourth or fifth century; Samanta bhadra Pūjyapāda Akalanka; Kumārila A.D. 700.

III

JAINA LITERATURE

FROM 1160-1600

IN the twelfth century two new religious movements showed themselves in the Kanarese country, and thenceforward steadily continued to gain strength. These were Lingāyatism, generally represented as originating with Basava in 1160, and Vaishnavism, originating with Ramānuja about 1120. The former began at once to affect Kanarese literature, the latter did not influence it to any extent until the fifteenth century. Jaina writers continued to be predominant during the thirteenth and fourteenth centuries, and to hold their own in competition with the others for two centuries more. It will therefore be convenient to continue the account of Jaina literature till the break-up of the Vijayanagar kingdom about 1600. It falls into two periods, corresponding roughly to the times of the later Ballāl rājas and of the Vijayanagar kings respectively.

IN THE TIME OF THE LATER BALLĀL RĀJAS (1160-1326)

Lives of Tīrthankaras. Many of the Jaina works are styled *Purāṇas*, and bear the name of one or another of the Tīrthankaras, whose lives they record. Rarely did a decade pass without one or more considerable works of this sort in champu, as will be seen from the following list;

A.D.	Author	name of Purāṇa	No. of Tirthaṅkara
c. 1170	Nemichandra	Nemikāṭha	27
1190	Aṅgaḷa	Charḍraprabha	8
c. 1195	Ācharya	Vardhamāna	24
c. 1200	Hanḍhavarma	Harivardhābhaya	22
1205	Īśvarapadīta	Īśvarakāṭha	23
1230	Janna	Anantakāṭha	14
c. 1235	Cunayavarma II	Poṣṭhapāṇṭa	0
c. 1235	Kamaladeva	Kāntideva	16
1254	Mahābalakavi	Nemikāṭha	22

It will be noticed that three of the works treat of the popular twenty-second Tirthaṅkara who was related to Krishna. Some of the poets in this list deserve mention for works on other subjects also.

Nemichandra was the author of the earliest known specimen of the Novel or genuine work of fiction, in the Kanarese language. It is written in the usual *champi* in a pleasing style but disfigured by erotic passages. It is entitled *Uṭṭarāṭṭ* and tells how a Kāṣṭhaka prince saw in a dream a beautiful princess (the heroine) and she likewise dreamt of him. They were unacquainted but after mutual search and various adventures were ultimately wedded. The story is based on the Sanskrit romance *Vasavadatta* by Subandha (c. 610) but the scene is transferred from Ujjayini to Banavāse.

Nemichandra was eminent at the court of Vira Ballāla and at that of Lakshmana rāja the Silahara ruler of Kolhapūr. It was at the suggestion of Vira Ballāla's minister that he undertook to write the *Aṇṇinātha purāṇa*. As the poet died before its completion it has become known as the *Arddha Nemi* the Unfinished Life of Nemi.

Janna was a man of varied gifts and considerable munificence being both court poet and minister at the Ballal court and also the builder and beautifier of temples. He was a pupil of Nagavarma I. Beside the Purāṇa named above he wrote several metrical *śaṣanas* and also the *Yasodhara charitra* (1209). This relates how a king was about to sacrifice two boys of noble birth to Mārīamma, but was so moved by their story

that he released them, and abandoned the practice of animal sacrifice Janna's style is highly praised for its grace and dignity

Bandhuvarma, who belonged to the Vaiśya caste, published (besides the *Harivamsābhyaudaya*) a well-written book on Morals and Renunciation It is entitled *Jīva Sambodhana*, because addressed to the *jīva* or soul.

The two poets, *Parśva-pandita* and *Gunavarma II*, lived at the court of the Saundattī rājas

Earliest Sāngatya. *Śiśumāyana* (c 1232) was the earliest poet to write in *sāngatya*, a form of composition which afterwards came into much vogue It is especially intended to be intoned to the accompaniment of a musical instrument He wrote two books in this style—*Añjana-chaṇṭī*, representing a portion of Ravishēṇa's Sanskrit *Padma-chaṇṭī*, and *Tripura-dahana*, the "Burning of the Triple Fortress," an allegorical poem in which Birth, Decay and Death form the "triple fortress" destroyed

Ādayya (c 1235) was the author of a work in champu usually known as the *Kabbigara Kāva* ("Poets Defender"), but also called *Sobagina Suggi* ("Harvest of Beauty"), *Madana-vijaya* and *Kāvana-Gella* ("Cupid's Conquest") The special literary interest of the work is that it is written from beginning to end without the use of a single unnaturalised (*tatsama*) Sanskrit word, the vocabulary consisting entirely of *tadbhava* (naturalised Sanskrit) and *dēśya* (indigenous) words It was written at the suggestion of scholars for the express purpose of showing that this could be done, but the example has not been followed since The subject is the victory of Cupid Angry with Śiva, who had imprisoned the Moon, he assailed him with his arrows, but was cursed by Śiva to be separated from his bride, but he found means to get release from the curse, and to rejoin his bride

Mallikārjuna (c 1245) was brother-in-law to Janna, and father of the Kēśirāja who wrote the *Śabdamanjari* He was a muni and lived in the time of the Hoysala king, Vīra Somēśvara (1234-1254) He com-

piled the *Sūkti Sudhārnava* called also the *Ārya sara* a sort of Gems from the Poets — a very useful collection of verses from all previous poets arranged under eighteen topics such as descriptions of the sea the mountains the city the seasons the moonlight the dawn friendship love war etc. It contains extracts from works otherwise lost. Only fifteen out of the eighteen chapters have as yet been found. He does not give the names of the poets quoted but eighteen of them have been traced. A later *Ārya sara*

Selections from the Poets, was compiled in 1533 by Abhinava Vādi Vidyānanda (see p. 47)

Aśīraja (c. 1260) was author of the well known standard grammar *Sabdamanidarpana* (on which see below p. 111) He came of a very literary family being the son of Mallikārjuna the nephew of Janna and on his mother's side the grandson of another poet Śaṅkara or Sumanobhāna, priest of the Yadava capital whose works are lost.

Āmudendu (c. 1275) wrote the *Āmudendu Kāmayana* in śhaṭpadi metre (see p. 59) It follows the Jaina tradition and is largely influenced by the *Rāmāyaṇa*. No perfect copy however has yet been found.

Raṭṭa kari (c. 1300) who was the lord of some Jaina town, is of interest because he wrote a quasi scientific work entitled *Raṭṭa Mūla* or *Raṭṭa Śāstra* on natural phenomena, such as rain, earthquakes lightning planets and omens. It was translated into Telugu by Bhāṣkara a Telugu poet of the fourteenth century.

Nagaraṭṭa (c. 1331) wrote in champu *Puṇyāśrara* fifty two tales of Purāṇik heroes illustrative of the duties of a householder. They are said to be translations from Sanskrit.

Maṅgarāja I (c. 1360) wrote a book on medicine called *Kṛṣṇendra Maṇi darpana* in which he quotes Puṇyapāda's work on medicine of the fifth century.

UNDER THE RĀJAS OF VIJAYANAGAR (1336-1610)

Competition with Lingayats and Vaiṣṇavas. During the Vijayanagar Period the Jains had to compete

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with Lingāyats and Vaishṇavas, both of whom were now increasing in numbers and influence. Often debates took place in the presence of the kings between the rival religionists. As early as 1368 the Jainas complained of persecution by the Vaishṇavas, and the king Bukka Rāya, doubtless under the advice of his eminent minister, Vidyātīrtha Mādhavācharya, made them compose their quarrel, and decreed that each party should practise its religion with equal freedom. Copies of this degree are still extant. Nevertheless, the influence of the Jainas was steadily waning.

Lives of Jaina Saints. A large proportion of their writings continued to be the lives of Tīrthankaras, and of other devout and exemplary Jainas. The following are lives of Tīrthankaras belonging to this time.

A D	Author	Name of Purāṇa	No of Tīrthankara
1385	Madhura	Dharmanātha	15
1508	Mangarasa	Nemi-Jineśa	22
1519	Śāntikīrti	Śāntinātha	16
1550	Doddayya	Chandraprabha	8
1578	Doddanāṅka	„	8

Madhura was court-poet of Harihara of Vijayanagar, whose prime minister was his patron. Besides the above work, he wrote a short poem in praise of Gommateśvara of Śravana Belgola. Although he belonged to the fourteenth century, he wrote in the scholarly style of the earlier Jaina poets. *Mangarasa* was a general of rank. He wrote several works containing stories of Jaina princes.

The life of a pious prince, named Jivandhara-rāja, appears to have been a favourite subject with the writers of this time. His story was reproduced from the Sanskrit, and told three times over in śatpadī—by Bhāskara of Penugonda (1424), Bommarasa of Terakanāmbi (c. 1485), and Koṭeśvara of Tuluva-deśa (c. 1500). Another hero-saint was Nāga-kumāra, a wealthy man who learned to despise riches, and devoted himself to a religious life. His story was told by Bāhubalī of Śrīngēri (c. 1560).

Poets of the Tuluva Country The next four poets were all from the country below the Western Ghats. It is worth noting that it was during this period that the two colossal Jaina statues in that part of the country were erected—that at Kärkaja in 1431 and that at Yēnūr in 1603.

In 1533 *Abhinava Vadi Vidyānanda* of Gersoppa (Bhallātaka pura) an able lecturer and disputant who championed Jainism both at Vijayanagar and at many of the provincial capitals compiled the *Āvya sara* an anthology of passages on forty five different subjects from previous poets. It is similar to Mallikārjuna's *Sakti sudhāra*. As he gives the names of many of the poets who range from 900-1430 this collection is very useful.

Salva (c. 1550) court poet of a prince named Salva malla, ruling a city in the Konkan, wrote a Jaina version of the Bhārata known as the *Salva Bharata*. It was perhaps intended to compete with the *Krishna Raya Bharata* which had been finished not long before as he bids his readers not to listen to faulty versions but to follow this pure Jaina narrative. It is in śatpadi and arranged in sixteen parvas, which differ from those of the Brāhmanical version.

Ratnakara varni a Kshatriya of Mūlabiddre was the writer of several works. His *Triloka śataka* written in 1557 gives an account of the universe (heaven hell and intermediate worlds) as conceived by Jainas. His *Aparāṣita śataka* discourses of morals, renunciation and religious philosophy. His largest work *Bharat-śvara-charite* tells the legendary story of the emperor Bharata who according to Jainas was the son of the first Tirthankara, and became a Jaina yati. Many songs by this author on moral and doctrinal subjects are current among Jainas under the name of *Aṅgaśa-pada*. Songs of the Brothers.

Nēmaṅga also of the Tuluva country wrote in 1559 the *Jnana-bhaskara-charite* in which he urges that contemplation and the study of the Śāstras are far more valuable for the attainment of emancipation than either outward rites or austerities.

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Another poet deserving of mention is *Āyata-varma*, the author of the Kannaḍa *Ratna-karandaka* ("Casket of Jewels"), a champu rendering from the Sanskrit work of the same name, giving a useful account of the beliefs and duties of Jainas, under the heads of the three Jaina "jewels"—right belief, right knowledge, and right conduct. His date is uncertain. He is conjecturally placed by Mr Narasiṃhāchārya at about 1400.

IV

THE RISE OF LINGAYATISM

A D 1160

*Namas tunga siras-chumbi-chandra-chamara-charate
Trailokya nagar arambha mala stambhaya Sambhate*

Adoration to Sambhu (Śiva) adorned with the moon lightly resting like a royal plume upon his lofty head—to Him who is the foundation pillar for the building of the City of the Three Worlds. This the opening verse of *Bāṇa's Harsha charita* is usually placed at the commencement of Śaiva inscriptions.

THE LINGAYAT OR VIRAŚAIVA RELIGION

THE Lingāyats are found chiefly in the Kanarese and Telugu countries. They constitute thirty five per cent. of the total Hindu population in the Belgaum Bijapur and Dharwar districts; and ten per cent in the Mysore and Kolhāpūr States. They call themselves Śivāchārs and Virāśaivas. The latter name (stalwart Śaivas) distinguishes them from the three other classes of Śaivas, viz the Sāmānya Mīśra and Suddha-Śaivas. The first two of these classes worship Viṣṇu as well as Śiva the Suddha and Virā Śaivas worship Śiva exclusively. That which distinguishes the Virāśaivas from the Suddha Śaivas and is their most distinctive peculiarity is the wearing always somewhere on the person of a līṅga, i.e. a small black cylindrical stone representing the phallus but symbolic of the deity. This is worn by both men and women, and is generally kept in a silver or wooden reliquary (*karaḍige*) suspended from the neck. The

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Jangamas, or Lingāyat "religious," wear it on their head. The investiture with the linga is the most sacred rite of childhood. The linga is taken out and held in the palm of the hand for worship, but must on no account be parted with throughout life. Lingāyats are strictly vegetarian in diet, and on this account all other castes, except Brāhmans, will eat food cooked by them. As they do not admit Brāhman claims to pre-eminence, there is hostility or aloofness between them and Brāhmans. Basava, indeed, taught that men of all castes, and even outcastes, were eligible to enter the Lingāyat community.

Other peculiarities are that they do not cremate their dead, but bury them, and that they permit the remarriage of widows, and that every Lingāyat is connected with some monastery¹.

The scriptures of the religion are in Sanskrit, and consist of the twenty-eight Śaivāgamas, the earlier portions of which are said to be applicable to all Śaivas, and the later portions to relate especially to Vīraśaivas. There is also an ancient Sanskrit work, called *Śivagīta*, to which a high place is given. By the unlearned the *Basava-purāṇa* and *Channabasava-purāṇa* are treated as authorities for their religion, but the learned do not give them this place.

The leading doctrines and practices of the Vīraśaiva religion are summed up in the technical terms, *aṣṭāvaranam*, the "eight environments," or aids to faith and protections against sin and evil, and *ṣaṣṭhala*, the six stages of salvation. As these terms are peculiar to Lingāyats, and continually recur in their literature and in the titles of their books, it is desirable to explain their meaning.

The *aṣṭāvaranam*, or aids to faith, are (1) Obedience to a *guru*, (2) Worship of a linga, (3) Reverence for the *jangama* as for an incarnation of Śiva, (4) The devout use of ashes (*vibhūti*) made of cowdung,

¹ See further Farquhar's *Outline of the Religious Literature of India*, pp 259-64

which are supposed to have great cleansing and sanctifying power (5) Wearing of a necklace or rosary of *rudraksha* (seeds of the *Eleocharpus*) sacred to Śiva and a charm of supposed spiritual efficacy (6) *Padodaka* the washing in or drinking of water in which the feet of a guru or jaṅgama have been bathed (7) *Prasāda* the presentation of food to a guru linga or jaṅgama, and eating sacramentally what is left (8) *Pañchākṣara* the utterance of the five syllabled formula *namah Śivaya* (Obelance to Śiva) With the sacred syllable *Om* prefixed it is also called *ṣaḍākṣara* (six syllabled) Nowadays all these eight safeguards are often combined into a single sacramental ritual at the initiation of a Liṅgāyāt child soon after birth.

The *Ṣaṣṭhika* or six stages of approximation towards union with the deity (Śiva) are termed *bhakti makṣa prasāda prāṇalinga sarana* and *aikya* the last being absorption into the deity

The word *Ṣhala* is also used to denote the eternal impersonal divine entity (also called *Śiva tattva*) which manifests itself further as *Linga ṣhala* (the personal deity to be worshipped) and *Anga ṣhala* (the individual soul or worshipper) The three degrees of manifestation of the deity are sometimes described as the *Bhāva liṅga Prāṇa liṅga* and *Iśha liṅga* the first corresponding to spirit the second to the life or subtle body and the third to the material body or stone liṅga.

Reverence is paid to sixty three ancient saints called *pūratanas* mentioned also in the Tamil *Periya pūrāṇam* and 770 later or medieval saints (*nālana pūratana*) Of the former although all are Śaivas only eight are Viraiśaivas. Among the later saints are included Basava and his chief disciples. Māṇikka Vāchakar, the famous Tamil mystic (c. 900) is claimed as one of them and said to be identical with a Manikayya mentioned among the Śaiva saints in the *Channabasava pūrāṇa*

Lingāyatism was the state religion of the early Wodeyars of Mysore and of Ummaṭūr from 1399-1610

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and of the Nāyaks of Keladi (Ikkēri or Bednūr) from 1550-1763 Their principal *maṭha* in the Mysore country is at Chitaldrug

BASAVA AND THE EARLY APOSTLES OF LINGĀYATISM

Basava, the reputed founder of the Lingāyat faith, but really only one of its revivers and propagandists, was an Ārādhyā Brāhman According to the traditional account he was the son of Mādirāja and Mādalāmbike He was born at Bāgavāḍi in the Kalāḍgi district, but was taken to reside at Kappadi, at the junction of the Malaprabhā and the Kṛishṇa, where there is a shrine dedicated to Śiva under the name of Sangamēśvara, "Lord of the Confluence" Here he is said to have become conscious of a call to revive the Vīraśaiya faith His first wife was the daughter of his maternal uncle, the prime minister of Bijjala, the Kalachuri king, who ruled at Kalyāna, 1156-1167 When his father-in-law died, Basava was invited to succeed him as prime minister. The Jainas say that Basava owed his position and influence largely to his having a very beautiful sister, Padmāvati, whom the king became enamoured with and married, and that the king gave himself up to the charms of his bride and left the reins of power in his minister's hands Basava had another sister, Nāgalambike, who had a son named Channabasava In concert with him Basava began to propound his new doctrine and new mode of worshipping Śiva He speedily gained a large number of followers, and appointed many priests, who were called Jangamas Having charge of the king's treasury, he spent large amounts in supporting these Jangamas Bijjala had another minister, a Brāhman, named Manchanna, who vigorously opposed Basava, and accused him of embezzlement The king tried to arrest Basava, but he fled, and, being joined by numerous adherents, defeated the king, who was compelled to reinstate him in all his dignities. There was, however, no real reconciliation

Of what followed there are varying accounts. The Līṅgāyat account is that the king having wanted to put out the eyes of two Līṅgāyat devotees Basava pronounced a curse upon Kalyāṇa and directed one of his disciples to slay the king and that he then fled to Saṅgamēśvara, and was absorbed into the Līṅga (*i.e.* died) there. The Jaina version is that when the king was returning from a military expedition and was encamped on the bank of the Bhīma River Basava sent him a poisoned fruit and then fled to Uṇavi at the foot of the Western Ghats where he was besieged by the king's son and in despair threw himself into a well.¹

An inscription at Manargoli (eleven miles north west of Bagavadi) of the sixth year (1161) of Bijjala records a grant to a temple which a Basava had erected there. It gives his lineage mentioning his father Chandirāja and mother Gangambike as residing at Manargoli. It speaks of Basava in very high terms as without an equal in devotion to Śiva and as the virtuous father of the world who had brought fame to the village. This seems to refer to the Apostle of Līṅgāyatism but no mention is made of his exaltation to the position of prime minister.

Myths afterwards gathered round Basava's name and later generations regarded him as an incarnation of Nandi the vehicle of Śiva, and as having worked numerous and wonderful miracles. All these things will be found written in the *Basava purāṇa* (1300) the *Māla Basava rāja-charitra* (c. 1500) the *Vṛishabhendra Vijaya* (1671) and other works.

To Basava are attributed some prose works expository of the Līṅgāyat faith *viz* *Śaś śhāla rachana*

¹ The Jaina account is found in the *Bijjala rāja-charitra* (c. 1630) the Līṅgāyat account in the *Basava purāṇa* (1300). A later Līṅgāyat account in the *Channabasava purāṇa* (1584) absolves Basava from any part in the king's death; but this looks like an apologetic afterthought. A source of information nearer to the time of the occurrences than any of these should be the Telugu *Basava purāṇa* of Īḷkurike Soma (c. 1105) if it is extant.

or "Discourses on the Six Stages of Salvation", *Kālā-ñāna-vachana*, "Forecasts of the Future", *Mantra-gōpya*, *Ghaṭachakṛa-vachana* and *Rāja-yoga-vachana*

Other Apostles of Lingāyatism. As the chief credit of the Lingāyat Revival has been universally attributed to Basava, it may be well to state briefly the evidence which shows that he was only one of a number of persons to whom it was due

(1) Several of his personal associates are expressly named. The chief of these was **Channabasava**. Even in the tradition itself, Channabasava is represented as, in some respects, superior to his uncle. In him the *pranava*, or sacred syllable *Om*, is said to have become incarnate, to teach the doctrine of the Vīraśaiva faith to Basava, and whereas Basava is represented as an incarnation of Nandi, Channabasava was Śiva himself. As Basava must have been much occupied with affairs of State, the religious portion of the movement may have been, from the beginning, largely under Channabasava's direction. It appears that when, after his uncle's death, he was readmitted to the royal favour, he became the acknowledged leader.

Other leading associates of Basava were Maḍivāla Māchayya, Prabhudeva and Siddharāma. Of these the last-named is mentioned as having made a tank and consecrated many lingas at Sonnalige. Of all these early apostles of Lingāyatism wonderful stories are told, which are the subjects of the *Channabasava-purāna* (1585), the *Maḍivālayya-sāṅgatya*, the *Prabhulinga-līle* (c. 1430), the *Siddharāma-purāna* (c. 1165), and other works.

(ii) Frequent mention is made in Lingāyat writings of **Five Āchāryas**, whose names are Revaṇa (or Reṇuka), Marula-siddha, Paṇḍitārādhyā (or Mallikārjuna), Ekorāmi-tande (or Ekorāma) and Viśveśvar-āchārya. The first and third of these belonged to the Telugu country—Revaṇa to Kollipāka (midway between Warangal and Golkonda), and Paṇḍitārādhyā to Vengi. Both of these, as well as Ekorāma, must have been contemporaries of Basava. For it is related of

Paṇḍitārādhyā that after having championed the Viṇgaśaiva cause at the Chola court he was on his way to visit Basava when he heard of the latter's death. Of Ekorāma it is said that he converted Bijjala's queen and of Revapa that he was the instructor of Siddharāma. The previous incarnations of these āchāryas referred to in the Basava purāṇa may be dismissed as fabulous.

(iii) An inscription of about 1200 at Ablūr in the Dhārwar district records the doings of one Pkanta Rāmayya an ardent worshipper of Śiva, who defeated the Jaiṇas in controversy and displaced their temple by a temple to Śiva. He is said to have effected this by laying a wager that he would cut off his own head and that it would be restored seven days later by the grace of Śiva. Bijjala hearing of this miracle summoned him to court and gave him gifts of land for the Ablūr temple. As these events are placed shortly before 1162 he must have been a contemporary of Basava but Basava is not named. In the *Basava purāṇa* however which was written 200 years later it is said that Basava himself was present when the wager was made. It is to be noted that even the *Śasana* is thirty three years later than the alleged miracle.¹

(iv) There were in connection with the court of one of the Ballāl rājas, three Śaiva poets Hariśvara Rāghavāhka and Kereya Padmarasa. (See pp 60-62) There has been some difficulty in fixing the particular Ballāl rāja under whom they lived but Mr Narasimhāchārya has given reason to show that it was probably Narasimha I (1141-1173). If so they must have been contemporaries of Basava. But they make no reference to him and must have drawn their inspiration from some other source.

From these considerations it seems probable that the Viṇgaśaiva movement had already been for some time in progress before Basava and that the pro-

¹ See *Epigraphia Indica*, v (1899) *Indian Antiquary*, xxx (1901) and Bhandarkar's *Vaiṣṇavism, Śaivism and Minor Religious Systems* pp 131-40.

minence which his name has received is due chiefly to the fact that it was his influence at court which gave the movement the political opportunity that led to its rapid dissémination in the Kanarese districts

THE VACHANA LITERATURE

The Lingāyat propaganda was aided by a large number of writers who flooded the country with tracts commending the new creed. These tracts are called *Vachanas*, or "Sentences," and form a unique feature of Lingāyat literature. They are in easily intelligible (sometimes even alliterative) prose, requiring no learning to understand. To this fact is doubtless due, in considerable measure, the popularity of the movement. We may perhaps compare the effect produced in England in the fourteenth century by Wycliffe and his preachers and MS Gospels. In form, the vachanas are brief disconnected paragraphs, each ending with one or another of the numerous local names under which Śiva is worshipped. In style, they are epigrammatical, parallelistic and allusive. They dwell on the vanity of riches, the valuelessness of mere rites or book-learning, the uncertainty of life, and the spiritual privileges of the Śiva-bhakta. They call men to give up the desire for worldly wealth and ease, to live lives of sobriety and detachment from the world, and to turn to Śiva for refuge. They are seldom controversial, but almost entirely hortatory, devotional and expository. They are still recited by Lingāyāt āchāryas for the instruction of their followers.

Some of the vachanas have a section called *kālā-ñāna*, which gives a forecast of the future. These portions speak of the coming of an ideal king, named Vira Vasanta Rāya, by whom Kalyāna will be rebuilt and the Lingāyat religion come to its full glory.

The vachana literature began in the time of Basava, to whom are attributed six works of this sort, and it continued to be produced through the next three or four centuries. Only a few of the vachanas can be accurately

dated a great number being anonymous. In these cases one author is distinguishable from another only by the divine name which he invokes. Many of the tracts bear identical titles the most common of which is *Shaj sthala vakhara*

Specimens of the Vachanas

By Patara

Oh pay your worship to God *ananta* (so the neck turns wan, and the neck is wrinkled) and the body *shikha* (so the teeth fall out and the back is bowed) and you are wif *dy* dependent on others—before you need to lean on a staff and to raise yourself by your hands on your thigh—before your body is destroyed by age and Death first arrives. Oh now worship *Kōjala-sāgama-dēva*

Those who have means will not devote them to the building of a temple to God (*Siva*). Then I through a poor man will build Thee one O Lord. My legs shall be the pillars my body the shrine my head the golden shal. Hearken O *Kōjala-sāgama-dēva*! The fixed temple of stone will come to an end but this movable temple of the spirit will never perish.

The leg does not tire of walking the eye of seeing the hand of working. The tongue does not weary of singing the head does not ache with the shaking of the hair nor does the mind of man desert from desire. With *r* shall my heart weary of worshipping and serving Thee O *Kōjala-sāgama-dēva*

By Urllinga peddi (c. 1100)

Camphor when touched by fire itself turns to flame. Salt immersed in water is dissolved into water itself. So the disciple who companions with the True Guru becomes such as the Guru himself. Like seed like shoot. Is a true saying. *Viveśvara* knows—he who is dear to *Urllinga peddi*

By Mahadevi-akka

(Of whom it is told that the lord of her city wished to wed her but she spurned his advances renounced the pleasures of the world and went to *kalyāṇa* and joined the companions of *Basava*.)

What sort of a man is he who having built his house on the mountain is afraid of the wild beasts there? or having built it

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on the seashore, is alarmed by the roar of the surf? or, if he live in the market street, cannot bear the noise of the traffic? Then seeing we have been born into the world as it is, we must not be afraid of its praise or its blame, but abstain from passion, and rest unperturbed. Hear my prayer, O Mallikārjuna-deva

By Swatantra Siddhalingeśvara (c 1480)

How sadly they fall who are bewitched by the harlot Desire! Be they ministers or monks, be they scholars or saints, inhabitants of earth or dwellers in heaven, she makes them all to hanker after riches. Who is able to resist her enchantments? Only those who have found a refuge in the True Guru, Swatantra Siddhalingeśvara. All others she makes to dance at her will.

V

LINGĀYAT WRITERS

FROM 1160-1600

Transition from Ancient to Mediæval Kannarese
 Whatever the explanation may be it is a striking fact that the early Liṅgāyat period was marked by important changes both in grammatical usage and in literary form. The letter /a was entirely dropped and its place taken by /ā or the half letter *r*. The letter *pa* at the commencement of a word and in verbal forms was changed to *āa*. And there was a negligence in the observance of the rules of syntax and of rhyme (*prasa*) which is in marked contrast with the precision of the early Jaina poets. The hitherto dominant champu form of composition though it still continued to be used by scholars fell more and more into desuetude. All the metres hitherto used had been those which occur in Sanskrit but at this time new and purely Kannarese metres were introduced. These are especially the *ṣaṣṭipadi* (six lined stanzas) the *tripadi* (three-lined stanzas) and the *ragales* (lyrical compositions with refrains). The first to use *ṣaṣṭipadi* was Rāghavaśūka (c. 1165). He was followed a hundred years later by the Jaina Kumudendu (c. 1275). A hundred years later still, this metre was adopted in the Basava purāṇa (1369) and the Padmarāja purāṇa (c. 1385). It thence forward became the most common metre of all later works whether Liṅgāyat or Vaiṣṇava. Another literary form which dates from this period is the *sāṅgalya* which appears first in 1232. It became very common after the middle of the fifteenth century.

LINGĀYAT WRITERS IN THE TIME OF THE LATER BALLĀL RĀJAS (1160-1310)

After Bijjala's death the northern part of the Kanarese country (Kuntala) was thrown into disorder. The Kalachuri dynasty succumbed to the Yadavas of Devagiri, whose interests were with the Marāṭhī language. Most of the Kanarese country fell under the sway of the Ballāl rājas, whose capital was at Dōrasamudra (Halebīḍ). We now proceed to give an account of the chief Lingāyat authors (other than Vachana writers) who lived in the time of these sovereigns.

The earliest is **Harīśvara**, called also Harihara, who was for a time chief revenue accountant of Halebīḍ under Narasiṃha Ballāla. He lived for many years under the shadow of the Virūpāksha temple at Hampe, and there he wrote his works. His first was a lengthy book in lyrical (ragale) form, in praise of the sixty-three purāṭanas and other early Śaiva saints. It is known as *Śiva-ganada-ragale*, or from the name of the first saint, *Nambryannana-ragale*. He afterwards composed the *Giriṣa-kalyāna*, or "Legend of the Marriage of Śiva and Pārvatī," which gained much popularity. It is written elegantly in the old Jaina style, and is highly praised by all subsequent Lingāyat writers. He also wrote *Pampā-śatakam*, a cento in praise of Virūpāksha of Hampe.

Rāghavānka was a nephew and disciple of Harīśvara. He was born and lived at Hampe, but he visited and won triumphs at the courts of Dōrasamudra and Warangal, and spent the last years of his life at Bēlūr in the Hassan district. He wrote *Harīśchandra-kāvya*, the legend of the inflexible truthfulness of king Harīśchandra. It is said that his uncle, Harīśvara, was displeased at his having written the praises of a Vaiṣṇava king, and to make amends he wrote his other works, of which the chief are *Somanatha-charite*, the history of Somayya of Puligere, whose boast was that he had crushed the Jainas, and compelled them to admit a Śiva image into a Jaina temple; *Siddhaśama-purāna*,

the history of Siddharāma of Sonnalige (See p 54) and *Harikara mahatva* in praise of Harisvara of Hampi. As already mentioned, he was the first to write in shatpadi the form of verse which afterwards became so popular. An account of him, entitled *Rāghavaṅka charitre* was written by Siddha nañjeṣa in the seventeenth century.

Kereya Padmarasa received his prænomen Kereya (tank builder) through having caused to be made the Bēlūr tank. He was minister of the Ballāl rāja Narasimha. When he had retired for some time from this office and was residing at Bēlūr he was summoned back to the capital to withstand a Telugu Brahman, who had come to Dōrasamudra preaching Vaishnavism. Travelling thither with a company of learned men reciting Śaiva texts, he reached the capital and so triumphantly vindicated the Viraśaiva faith that, according to the contract his opponent had to embrace it. Then he set out, *via* Hampi on a pilgrimage to Benares where he died. He wrote *Diksha-bodhe* a volume in *ragale* representing a colloquy in which a guru instructs a disciple and occasionally quotes Sanskrit ślokaś in confirmation of Śaiva doctrine. He is the hero of the *Padmarāja purāṇa* written by one of his descendants about 1385.

On the date of Harisvara, Rāghavaṅka and Kereya Padmarasa, see above p 55.

Kumāra Padmarasa the son of the last named writer was the author of the *Sāhanda-charitre* which tells how a pishī's son, hearing of the torments of the lost in hell attempted to relieve their suffering by the power of the *pañcakakṣari*.

Pālkurike Soma (c. 1195) was a learned scholar born at Pālkurike in the Godāvari district. After defeating in controversy the Vaishnava śāstris there he moved to Kalleya in the Kanarese country where both in prose and verse he praised Basava and the Viraśaiva faith, and where ultimately he died. His date is fixed by the fact that he is praised by Somarāja (1222) and moreover according to one account, he

was the son of a disciple of Basava. A Telugu *Basava-purāṇa* by him was used by Bhīma-kavi in the preparation of his Kanarese *Basava-purāṇa*. His Kanarese writings include the *Śaranu-basava-ragaḷe* (108 Kandas), the *Śīla-sampādana* (a list of the 64 virtues of Vīra-śaivas), *Sadguru-ragaḷe* and *Channabasava-stotrada-ragaḷe*. He is the subject of the *Pāḷkurike Someśvara Purāṇa* by Virakta Tōṇṭadārya (c 1560).

Somesvara-sataka. Some doubt exists as to the authorship of the *Someśvara-śataka*, a popular and widely-read cento of verses on moral subjects. It has by some been attributed to Pāḷkurike Soma. But Mr Narasimhāchārya says that the work is so loose and faulty, in grammar and style, that it could scarcely have been written by one who, like that scholar, was acquainted with Sanskrit. He also points out that Lingāyats themselves do not include it in the list of writings by Pāḷkurike Soma. Besides which, the author never calls himself Pāḷkurike Soma, but implies that he belonged to Puligere (Lakshmeśvar). The date of *Puligere Soma* is not certainly known, but he may have belonged to this period.

Stanzas from the Somēśvara Śataka

By Puligere Soma A D 1200 (?)

[As the refrain is capable of being construed in two ways, I have given different renderings of it in alternate verses. Hara and Somēśvara (or Somēśa) are names of Śiva.]

Some facts from professors are learnt,
 And some by the śāstras are taught,
 Some lore is the fruit of observing,
 And some is arrived at by thought,
 And converse with wise men gives insight,
 And thus to ripe knowledge one's brought
 Many drops coalescing make rivers,
 From rivers the ocean is wrought
 Be Hara, great Hara, adored—
 Somēśvara, glorious Lord

(2)

The sun like a jewel adorneth the sky,
 The moon like a jewel the night,

An heir is the cherished gem of the home,
 The gems of the lake are the lotuses bright
 The sacrifice crown is th' oblation of ghee
 The crown of a wife is her sweet chastity
 And that which adorneth the court of a king
 Is the presence of poets fit praises to sing
 To thee, O Somēśa, I bow
 Death's mighty Destroyer art thou (18)

The moon, though it sometimes is slender
 Will swell to full roundness again
 The seed of the banyan though tender
 May become greatest tree of the plain
 The puniest calf to a bullock will grow
 The green fruit will ripen in time
 And so by the favour of heaven,
 The poorest to riches may climb
 Be Hara, great Hara, adored—
 Somēśvara, glorious Lord (45)

What avails it to scrub at your skin
 If within you are full of foul mire?
 Can the wicked man clinging to sin
 By bathing cleanse sinful desire?
 Why the cows and the buffaloes bathe
 If to cleanse their beast nature—how vain!
 Steep bitter ~~sins~~ fruit in sugar-cane juice
 Yet it never will sweetness attain
 To thee O Somēśa, I bow
 Death's mighty Destroyer art thou (64)

Who waters the forest unbounded?
 On whose strength do the vast mountains rest?
 And earth air fire, water and ether—
 Who but Thou dost with vigour invest?
 Thou alone art upholder of all things that be
 And mortals are nought they subsist but in Thee.
 Be Hara, great Hara, adored—
 Somēśvara, glorious Lord (43)

Two Romances. Two authors of this period call for mention as having written books of romance

Deva kavi (c. 1200) wrote the *Kusumāvalī* in champu. Like the *Lilavati* of Nemichandra, it is the story of a prince and a princess who fall in love with one another's portraits and after many days search meet and are wedded.

Somaśāṣa (1222), apparently a ruling prince, probably of the Chauta rājas on the West Coast, who had embraced Lingāyatism, wrote *Śiṅgāṇa-rasa*, called also *Udbhaṭa-kāvya*. Its hero, Udbhata, the ruler of Gersoppa (Bhallātākī-pura), slays a demon which had been hindering a rishi's sacrifice, he then marries the daughter of a Chola king, and in scorn of the thought of going unaccompanied to Kailāsa, like another whom he sees, he lays a wager to take the entire population of the city with him thither.

LINGĀYAT LITERATURE UNDER THE VIJAYANAGAR KINGS (1336-1600)

In the time of the Vijayanagar kings who, during two and a half centuries exercised the chief sway in the Kanarese country, literature was being produced by the followers of three religions. The principal Jaina writers have already been mentioned. The Vaiṣṇava writers will be noticed in a later chapter. An account will here be given of the Lingāyat writers only. To enumerate them all would require much more space than this little book can afford. The chief writings may be classified under two heads—Stories of Viraśaiva Reformers and Devotees, and Expositions of Lingāyat doctrine.

Stories of Virasaiva Reformers and Devotees. No religion can make way among the common people if its doctrines are stated only in abstract terms. They must be presented also in the form of biographies, as lived out in the actual experience of men. Therefore, as the Jainas wrote lives of the Tīrthankaras, the Lingāyats wrote lives of eminent Śiva-bhaktas.

The first work of importance, belonging to this class, was the **Basava Purāṇa**, written in the śhaṭpadī metre by *Bhīma-kavi*, an Ārādhyā Brāhman of whose personal life little is known. The book was completed in 1369. It speedily became, and has since remained, a very popular book among Lingāyats. Among the authorities on which it is based is mentioned a Telugu work of the same name by Pāṅkurike Soma.

It professes to tell the story of the life of Basava who however is now represented as an incarnation of Nandi Siva's inseparable vehicle and as especially sent to re-establish the Virasaiva faith upon earth. The bulk of the book is taken up with the wonderful miracles Basava performed. The book is an interesting and typical illustration of the mythopoetic tendency which shows itself more or less in all religions. The method seems to be this. First a sectarian boast is made in highly hyperbolical terms—such as that Basava's word is so powerful that by it poison can be converted into ambrosia the dead restored to life irrational creatures enabled to confute learned men, mountains can be moved, the sun made to stand still in heaven a tigress yield herself to be milked. Or else a teaching is recorded in metaphorical language—such as, that those of unclean castes and degrading pursuits are sanctified by the performance however mechanically of the powerful Saiva rites. And then concrete stories are invented to justify each of these statements. This will give an idea of the kind of miracle (*Varuḍa*) attributed freely to Basava. Finally Basava is represented as being re absorbed into the liṅga of the Siva temple at Saṅgamēśvara.

As a column of dust raised by the whirlwind arises from the earth and is lost upon the earth again, as froth is produced in milk when it is churned and subsides into milk again, as the lightning flash is born of the sky and recedes into the sky again, as hailstones are produced by water and melt into water again, so Basava came forth from the Guru and ultimately was reunited with Him in everlasting rest.

Illustrative Extract from the Basava Purāṇa VI 9 15. A D 1369

BASAVA AND THE KING'S TREASURE

INTRODUCTORY NOTE.—Basava was in charge of king Bijjala's treasury. Just before the time for paying the army a

An abridged English translation of the *Basava Purāṇa* and *Channabasava Purāṇa* by Rev G Wirth will be found in the *Journal of the Bombay Branch of the Royal Asiatic Society* for 1865-66.

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Jangama came along and asked him for the treasure Where-
upon the pious Basava gave him the whole The king being
informed by Basava's opponents, severely reprimanded him, and
threatened him with instant dismissal The poem then proceeds—

But nought perturbed was Basava ,
He calmly smiled and said —

“ Untold, O king, the wealth of him
Who worships Śiva great
His is the stone Chintāmaṇi
Which finds him all he asks ,
And his the Cow of Paradise,—
The Kāmadhēnu famed ,
The Kalpa-vriksha too is his,—
Th' all-bounteous tree of Heaven ,
E'en Meru's golden mount is his
No good thing can he lack
What folly then to think that such
Can covet other's wealth !

Will bee that knows the lotus-bloom
A thistle seek instead ?
Will cakōr bird, that has for food
The moon's ambrosial rays,
Exchange that heavenly banquet for
The dark of moonless night ?
Will cub of Indra's elephant
Suck teat of village sow ?

Will *harisa*-swan, that's free to drink
Of the boundless Sea of Milk,
Seek salt-sea water for its thirst ?
O Bijjala, bethink !
Or will the lion feed on herbs ?
Will parrot throw away
The mango's luscious fruit to eat
Insidious jungle nut ?
When these things hap, then may'st thou think
The Śiva bhakta too
May cast his heaven-born treasure down
To steal man's petty gold

Nay, let the earth reel 'neath our feet,
Great Śeṣha's head sink down ,
Quenched be the raging fires of Hell,
Splintered the mountain's crown ,
Let moonlight lose its radiance soft ,
The sun rise in the west
E'en then would he who Śiva knows
Not covet other's self

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Does he whose inmost mind doth glow
 With heavenly radiance blest
 Need man a poor earthen lamp to shed
 For him its sickly gleam?
 With thought of Para-Śiva's name
 What sweetness can compare?

Endowed with all the wondrous power
 That Śiva knowledge gives,
 I have command of all I wish
 Need I thy money king?
 Dismiss the doubts that hold thy mind
 And this beside reflect—
 That gold was never thine at all
 'Twas Śiva's—His alone
 Mindful of this, I gladly gave
 It all to Śiva Lord.

Yet mark O king! If by my deed
 Thou hast a farthing lost
 I've failed to prove a *śakti* true
 Call for the chests and see

So the boxes were brought
 The contents were poured forth
 Oh the wonder the courtiers saw!
 Not a farthing was short,
 The whole treasure was there!
 'Twas most dazzling—that golden store
 The king beamed with delight
 At the vision so bright,
 And honoured Lord Basava more

NOTE.—The above account of one of Basava's alleged miracles, or signs, shows the ease with which a narrative of professed fact may have grown out of what at first was probably only ethical teaching. It also reveals the consciousness of the possession of valuable spiritual truth which doubtless formed an important part of the dynamic of the Liṅgāyat Revival.

Maha-Basava raja-charitra is the name of another account of Basava's life written about 1500 by Śiṅgi rāja, and sometimes called the *Śiṅgi raja purāṇa*. It recounts eighty-eight marvellous deeds of Basava and gives information about his opponents at Bijjala's court.

Later works on the same subject, by Śhaḍakṣara deva (1671) and Marulasiddha (c. 1700) will be mentioned in later chapters.

To about the same period as Bhīma-kavi belongs *Padmanānka*, another Ārādhyā Brāhman (c 1385), a descendant of Kere-Padmarasa. He wrote the *Padmarāja-purāna*, in which he extols the victory which his ancestor of 200 years before had won, when he confuted the advocates of other creeds, as related on p 61

Prabhulinga, also called Allāma-prabhu, is the hero of the *Prabhulinga-līle*. He was an associate of Basava, by whom he was made head of the Kalyāna *maṭha* (monastery) He is regarded in this book as an incarnation of Ganapati, and it is related how Pārvatī, in order to test the steadfastness of his detachment from the world, incarnated a portion of herself in a princess of Banavāse to tempt him The author is *Chāmarasa*, an Ārādhyā Brāhman He read his work at the court of Praudha Deva Rāya (1419-1446) who highly honoured him, and caused it to be translated into Telugu and Tamil *Chāmarasa* was a valiant champion of the Vīraśaivas, and held disputations with the Vaiṣnavas in the presence of the king He was a rival of Kumāra Vyāsa, the author of the Kanarese Bhārata, who had married his sister

More than a century later, in 1584, when the Vijayanagar court was now at Penukonda, *Virāpaksha Pandita* wrote the *Chānna Basava Purana*. Its hero, Chānnabasava, is regarded as an incarnation of Śiva The work relates his birth, and his greatness at Kalyāna; but is mostly taken up with the instruction he gave to Siddharāma of Sonnalige on the entire body of Vīraśaiva lore—the creation, the wonderful deeds (*līle*) of Śiva, the marvellous efficacy of Śaiva rites, and stories of Śaiva saints It has consequently been very popular among Lingāyat readers It is also very useful to the historian of Kanarese literature, because it gives much help in determining the approximate dates of the early Vīraśaiva saints and poets The book closes with a prophecy that Vīra Vasanta Rāya would come and rule the Kanarese country in 1584, and rebuild and beautify Kalyāṇa It thus identifies Vīra Vāsanta Rāya with

Veṅkaṭapati Rāya, who ascended the throne in that year¹

There are also lives of Āchāryas and Purāṇanas. The most popular of the Āchāryas was Panditarādhya. His story had been already told by Palkurike Soma both in Telugu and Kanarese and by Guru rāja (c. 1430) in Sanskrit. It was now retold in Kanarese in the *Āradhya-charitra* of Nīlakanṭhāchārya of Ummaṭūr (c. 1485) and by Mallikārjuna kavi (1593) in a commentary on Guru rāja's Sanskrit work. Revana Siddha, another Āchārya, had his story told before not only in Sanskrit but also by Hariśvara in Kanarese. It was now retold in Mallappa's *Rēvaṇa Siddheśvara kāvya* (1413) and in Chaturmukha Bommarasa's *Rēvaṇa Siddheśvara purāṇa* (c. 1500). The latter author was a disciple of a descendant of Rēvaṇa. A later work *Chaturāśya purāṇa* (1698) gives the lives of all the Āchāryas except Viśveśvara.

Concerning the *purāṇanas* we have the following

<i>Author</i>	<i>Date</i>	<i>Name of Work</i>	<i>Subject</i>
Bommarasa	c. 1450	Saundara purāṇa	Nambiyappa
Nijagūṇa-yogi	c. 1500	Purāṇana-tripadi	63 purāṇanas
Sarahaṅga kavi (of Pulligere)	c. 1500	Trishashṭi-purāṇana charitra (champu)	
Gubbi Mallan Rya	1513	Virasaiva-mṛita purāṇa	Purāṇanas and others
Virupa rāja	1519	Tribhuvana-tīlaka (aṅgata)	King Cheramaṅka
Kumāra Channabasava	c. 1550	Basava-purāṇa-da purāṇana-charitra	Purāṇanas and others

Works expository of Virasaiva doctrine. Of the numerous works of this character only a selection can

¹ Veṅkaṭapati Rāya's father Tirumala Rāya had done much to restore the prestige of the dynasty after the disastrous defeat of Talikōṭa and the fall of Vijayanagar. Among the many successes which he claims in inscriptions is the defeat of the Rājās and he accordingly styles himself Lord of Kalyāṇapura. This fact is probably the ground of the poet's hopeful forecast. But as a matter of fact Kalyāṇa remained in the territory of Bijapur until that State was annexed by the Mughal Emperor. The prophecy must be taken therefore as a piece of courtly flattery.

here be named For the most part, commentaries on Sanskrit works will not be mentioned at all

The reign of Praudha Deva Rāya (1419-1446) seems to have been a time of much literary activity Two of his ministers were zealous in the propagation of Lingāyat doctrine One, named *Lakkanna*, wrote a treatise on the beliefs and religious rites of the sect, entitled *Śivatattva-chintāmaṇi*, "Handbook of Śaiva Doctrine" Another, named *Jakkanārya*, not only himself wrote, or reproduced from the Sanskrit, a work entitled *Nūrondu-sthala* ("Hundred and One Topics"), but spent large sums on the composition of Lingāyat works by other scholars The chief of these scholars were Kumāra-banka-nātha and Mahālinga-deva. Both of them were eminent gurus of the time, and both wrote Vachanas and books on the Shat-sthala The former also wrote a *Śivatattva-chintāmaṇi*

Guru Basava, another eminent guru, was the author of seven works, called the *Sapta-kāvya* (or "Seven Classics"), all of which expounded religious teaching in the form of colloquys between a guru and his disciple All are in shatpadī, except the *Avadhūta-gīte*, which consists of songs in praise of detachment

Mention is also frequently made of a *hundred and one Viraktas*, or teaching Jangamas, who lived during the same king's time Several of these wrote Vachanas and works on the Shat-sthala The principal were Kalmāṭha Prabhudeva, who wrote in prose, and Kara-sthala Nāgideva

There was great rivalry at the time between Lingāyats and Vaiṣnavas Each in turn organised processions through the town in honour of the books of their respective faiths Chāmarasa and Kumāra Vyāsa, both mentioned elsewhere (pp 68, 78), are especially noticed as rivals This rivalry is further illustrated by the *Praudha-rāyacharite* of Adriśya (c 1595), which consists of stories of Śaiva saints, represented as told to this king by Jakkanārya in order to turn his mind from listening to the Bhārata, and to convince him of the superiority of Lingāyatism.

In the reign of Virūpākṣha (1467-1478) there lived a guru named Tōṇṭada Siddheśvara or Siddhalinga-yati who had a very large number of disciples and exercised a wide influence. He derived his prænomen Tōṇṭada (garden) from the circumstances that he long practised Śiva-yoga in a garden on the bank of the Nagai river near Kaggere. He was buried at Yeḍiyūr near Kunigal where a *maṭha* was built in memory of him and where a temple in his honour still exists. All succeeding Līngāyat writers speak his praise. He wrote a prose work of 700 vachanas entitled *Śhaṭśhala jñānamṛta*. One of his vachanas has been quoted above. Several of his disciples were authors of similar works. His history is recorded in the *Siddheśvara purāṇa* by Virakṭa Tōṇṭadārya (c. 1560).

Nijaguna-śiva-yogi lived at some time between 1250 and 1655. His date cannot at present be more accurately given but he falls somewhere within the period which we are considering. He was a great scholar and a prolific writer. He was the ruler of the country round Śambhullīga hill near Yelandur and finally retired to that hill and lived there as a Śiva yogi. In all his works he extols Śambhullīga. He did not write like the others in śhaṭpadi but employed tripadi śhūgatya, ragale and prose. One work is a commentary on the Sanskrit *Śiva yoga pradīpika* written especially for the benefit of those ignorant of Sanskrit who desire emancipation. But his best known work is the *Vṛkka-chintāmaṇi*, a very useful encyclopædia of Sanskrit terms and Viraśaiva lore.

Mallanārya of Gubbi was a learned man who lived in the reign of Kṛṣṇa-deva rāya (1509-1529). He wrote both in Kanarese and Sanskrit. He is chiefly known by two works. His *Bhava-chintāratna* (1513) is a reproduction in Kanarese śhaṭpadi of a Tamil work by Jñāna sambandhar (Pillai Naynār) of the seventh century. It is sometimes called the *Satyendra Chola katha* because it tells a story of the Chōla king which was designed to illustrate the power of the *pañchakṣari*. The same story was at a later date, elaborated in the

more famous *Rajasekhara* of Shaḍaksharā-deva (see p. 84). The other work, *Vīraśaivāmṛta* (1530), also in shatpadī, gives a full statement of Lingāyat beliefs and traditions, supporting its teaching by quotations from the sacred books. It describes Śiva's twenty-five *līlas* (or "sports") and gives stories of the purāṇas and their successors. Like many other doctrinal works, it is put in the form of instruction given by a guru to his disciple.

Viruṣa-rāja and *Vīrabhadra-rāja* were two writers of princely lineage. The former has already been mentioned (p. 69). Vīrabhadra-rāja was his son, and wrote five śatakas on Vīraśaiva doctrine and morals.

At the close of this period I will place a poet whose date is not yet decisively ascertained. This is **Sarvajna-murti**, the composer of the *Sarvajña-padagaḷu*, very popular verses in tripadī metre, embodying much shrewd wisdom, and frequently quoted by the common people. Sarvajña is one of those poets whose artless and casual verses so express the better thoughts, which the common people feel but cannot express, that they have become the property and favourites of all, and are loved and quoted alike by ryot and tradesman and wandering mendicant. His real name was Pushpadatta. He tells us that he was the son of a Śaiva Brāhman of Māsūr, in the Dhārwar district, by a widow named Mālī, whom his father met in a potter's house at Ambalūr, while he was on his way home from a pilgrimage to Benares. About a thousand of his verses are current. Various collections of these have been made. Of the printed copies no two are exactly alike; and these probably include a few verses which imitators have added later. The subjects, which are arranged under 47 or 49 heads, are chiefly religion, morals and society, but there are also verses on astrology, weather-lore, etc., and even riddles. Sarvajña occupies much the same place in Kanarese literature that Vēmana does in Telugu, and Nām-dev (fourteenth century?) and Tukā Rām (d. 1649) do in Marāṭhī. Like them he preached the vanity of idol-worship, the inefficiency of pil-

grimaces and of outward rites and the need of sincerity in life

The following is the evidence as to his date —(1) Collections of his verses have been found written earlier than 1600 which proves that a verse in which he is made to foretell the fall of Serīngapatam (1799) and probably another in which he speaks of that of Ikkēri (1763) are not authentic. (2) His use of the letter *ga* shows that he cannot have been later than 1700 and the old Kanarese grammatical forms which he employs confirm this judgment. (3) One palm leaf manuscript found by Mr Narsimhāchārya states that the collection was made by Sampadaneya Śikṣha virāchārya who is known as a diligent compiler of Virāṭaiva verses and prose *rachanas* and who lived somewhere about 1600. This would place Sarvajña in the sixteenth century. Mr Narsimhāchārya while stating these facts places him about 1700.

Verses by Sarvajña (A D 1600?)

NOTE.—The terseness of Sarvajña's verses can scarcely be reproduced in a Western language except at the cost of clearness. The following renderings only represent the sense. The poet appends his name to every stanza much as an artist signs every sketch he makes.

CASTE

When light enters I arish dwelling is it also outcaste for that ?
Oh talk not of high caste and outcaste
The man on whose homestead God's blessing doth shine
Is surely a noble of lineage divine Sarvajña.

We all tread the same mother earth ;
The water we drink is the same
Our hearth fires glow no distinction doth show
Then whence cometh caste in God's name ? Sarvajña.

PATE

They say that Lord Viṣṇu once lived as a boar
That Śiva went begging from door to door
The Brahmā himself had his head cut away
Who was it that settled *their* destiny pray ? Sarvajña.

IGNORANT WORSHIP

The foolish who bow to a wayside stone,
And are not aware of the One God alone—
These we should only for Pariahs own Sarvajña

VAIN PILGRIMAGE

Why seek for THE GOOD on a distant shore ?
Look ! meanwhile it grows at your own house door ' Sarvajña

VI

THE RISE OF VAISHNAVA LITERATURE

1500-1600

*Jayaty-avishkṛitam Viṣṇor varāham kṣobhil-āna-am
Dakṣiṇennala-damṣṭrāgra tīrānta bhutanam tapuh*

SUPREME is the boar form of the resplendent Viṣṇu which scattered the waters of the ocean and raised up the peaceful earth on the tip of his long right tusk

This couplet usually heads Vaishnava incipitons

THE VAISHNAVA REVIVAL

The Vaishnava Revival was a revolt against the unsatisfying character of the *advaita* teaching of Śaṅkarāchārya. For three hundred years after Śaṅkarāchārya's time *i.e.* from 800-1100 his presentation of monism and his doctrine of illusion (*māyā*) had held the field of philosophic teaching and dominated the religious thought of the people unchallenged from within Hinduism. But that system had reduced God to a pure abstraction an unconscious entity which could not satisfy man's craving for worship sympathy and communion. The Vaishnava reformers strenuously contended against the interpretation put upon the Upanishads by the Illusionists (*māyāvādīs*) as they called Śaṅkara's followers. Accepting the same books as authorities they gave them a new interpretation and taught that the Supreme the "One only without a second" was a deity with a personality—a Being to stir and respond to devotion reverence and love.

The two great Reformers who initiated the movement were Rāmānujāchārya, early in the twelfth

century, and Madhvāchārya,¹ in the thirteenth century. Of these, the former, whose centre was at Śrīrangam, was driven by persecution into the Kanarese country, where he converted the Ballāl rāja from Jainism, and established the important *māṭha* of Mēlkōṭe. His works are in Sanskrit, those of his followers chiefly in Tamil. The second was born and lived in the Kanarese country, with Uḍupī as his centre, and although he himself wrote in Sanskrit, he inspired many works in Kanarese. The followers of Rāmānuja are called Śrī Vaiṣṇavas, and worship Viṣṇu exclusively, the Mādhvas worship Viṣṇu chiefly, but not to the exclusion of Śiva.

It is worthy of note that the revolt against the teaching of Śankara was shared by Śaivas also, and the feeling that they had a common cause led, during the twelfth, thirteenth and fourteenth centuries, to various attempts being made to reconcile the rival Vaiṣṇava and Śaiva creeds, by building temples to a combined deity, called Harihara or Śankara-Nārāyana.² But the most important fact is that, whether the deity worshipped was called Viṣṇu (Hari) or Śiva (Hara) or Harihara, he was conceived of as *personal*, and not as abstract, so that *bhakti* (ardent personal devotion) took the place of *tapas* (austerities, self-mortification) and of *yogābhyaśa* (self-hypnotism).

The personal Śiva has been ardently worshipped in the Tamil country, but, speaking generally, has never called forth personal devotion to the same extent as the more human incarnations of Viṣṇu in Rāma and Kṛṣṇa. In North India, through the teaching of Rāmānanda, (fifteenth century) followed up by Kabīr (1440-1518) and

¹ Madhvāchārya is sometimes by European writers confounded with Mādhvāchārya (the author of the *Sarvadarśana Saṅgraha*, the brother of Sāyana, and minister of Bukka Rāja in the fourteenth century).

² Witness the Śankara-Nārāyana temple at Dāvāngere, mentioned in a grant of 1147, the temple to Harihara, erected 1223 (hard by which the agrahāra of Harihara was established in 1418), and the name Harihara, borne by the first Vijayanagar king (1336-53), by others of his line, and by the poet Harīśvara (c. 1165).

Tulasi Dās (1537-1623) the new cult of Rāma rapidly spread of the existence of which there is no clear evidence before about the eleventh century.¹ In South India, Rāmānuja and Madhvācharya adhered to the already existing cult of Kṛishṇa, as he is represented in the Mahābhārata, which (except in interpolated passages) makes no mention of the stories of Kṛishṇa's boyhood or of his sports with the gopis. This element however soon came in through the popularity of the Bhāgavata Purāṇa which in its original Sanskrit form dates from about the ninth or tenth century.

In addition to the reason already given the Vaishnava Revival owed its success to its drawing freely from the rich stores of attractive legend contained in the Sanskrit Epics and the Bhāgavata—to its extensive use of song and kīrtan—to its large *māhātmya* literature—and also doubtless to the less austere character of its chief hero.

VAISHNAVA LITERATURE TO 1600

Early Vaishnava Works. Actually the earliest Vaishnava writer of importance in Kanarese would seem to be *Rudrabhaṭṭa* a Smārta Brahman of the time of Virn Ballāla (1172-1219) and author of the *Jagannātha Vijaya* which reproduces in champu the narrative of the Vishṇu Purāṇa, from the birth of Kṛishṇa to his fight with Bāṇāsura.

Another early writer was Naraharītiṛtha of the Udupi māṭha, third in succession from Madhvācharya. In 1281 he wrote in Kanarese songs in praise of Vishṇu. Before becoming a sannyāsī he had been an official in Ganjam where two śāsanas composed by him have been found. He is said to have died in 1333.

It was not, however till the period of the Vijayanagar kingdom and the reign of Kṛishṇa Rāya (1509-29) that

¹ See Sir R. G. Bhandarkar's *Vaishnavism and Salvism*. Rāma had indeed been recognised as an incarnation of Vishṇu several centuries earlier but there is no evidence that separate temples had been erected in his name. But see also Dr J. N. Farquhar's *Religious Literature of India* pp. 189 f. 240 f.

the Vaishnava movement made itself strongly felt in Kanarese literature.

It is at this time, the sixteenth century, and especially in the poetry of the Vaishnavas, that a **transition from Mediæval to Modern Kanarese** begins to take place. This shows itself in the following among other ways — Many ancient verbs and nouns fall into disuse (perhaps because of their association with a different school of religious thought) The letter *ra* begins to be used laxly in alliteration with other letters, and is finally dropped altogether Verbs, nouns and suffixes hitherto having consonantal endings, now have the vowel *u* added to them to assist enunciation The form of the present tense is changed, and a contingent future is newly introduced ¹

Translations of Sanskrit Classics. Vaishnava Kanarese literature consists very largely of reproductions, in various forms, of Sanskrit works The progress of the Vaishnava movement was considerably helped in the early years of the sixteenth century by the publication in rapid succession of Kanarese *shaṭpadi* versions of its three great classics

The first to appear was the leading story of the *Mahābhārata*, in which Krishna, identified with Viṣṇu, is the great hero. Of this, the first ten parvas had already been translated by Nāraṇappa, a Brāhman *gauḍa* or *śānabhōg* of Kōdivāla in the Dharwar district, but better known by his *nom-de-plume*, Kumāra Vyāsa Lingāyat writers mention that he was a rival of Chāmarasa, the author of the *Prabhulīṅgalīle*, and married his sister He must, therefore, have lived in the reign of Praudha Deva Rāya (1419-46) As his work is dedicated to the deity at Gadag, it is often called the **Gadugina Bhārata**. The author, however, died before he could complete his task The remaining parvas (from *Śānti* onwards) were added about 1510 by Timmappa, who describes his work as blending with that of Kumāra Vyāsa, as the waters of the Jumna with those of the

¹ Kittel's *Kannada-English Dictionary* (Preface), and his *Grammar of the Kannada Language*

Ganges. His work was entitled after his royal patron the *Kṛishṇa rāja Bhārata*.

The success of the *Bhārata* led to a similar presentation of the story of the *Rāmāyaṇa* which was now given to Kanarese readers for the first time from the Brāhmanical standpoint. The work was produced at Torave in the Sholapur district and is generally known as the *Torave Rāmāyaṇa*. The author calls himself *Kumāra Vālmīki* after the author of the Sanskrit *Rāmāyaṇa* but his real name was Narahari. His exact date is unknown but it is later than Kumāra Vyāsa, whom he mentions. Mr. Narasimhachārya places him about 1500 but no mention of him seems to have been found till the eighteenth century.

The *Bhāgavata Purāṇa* was the third great Vaishnava classic reproduced in Kanarese about the same time. Its author was Chāṭu Viṭṭhalanātha who appears to have lived at Vijayanagar in the time of Kṛishṇa Rāya and Achyuta Rāya. His date is about 1530. He also prepared a fuller rendering of the Pauloma and Āstika parvas of the *Mahābhārata* which had only been briefly summarised by Kumāra Vyāsa.

It will be observed that the three great Vaishnava classics were probably all completed during the reigns of Kṛishṇa Rāya (1509-29) and Achyuta Rāya (1530-42). This was a period in which the literatures of Kanarese and Telugu meet both languages being equally patronised by these princes who are said to have had eight celebrated poets at their court. Beside the Vaishnavas just mentioned there were among those who flourished at the same time the Liṅgāynt Mallanārya¹ and the Jainas Maṅgarasa and Abhinava Vādi Vidyānanda.

Popular Devotional Songs. The worship of Kṛishṇa was further popularised by short songs in *ragas* metres by Vaishnava *dāsas* or mendicant singers who wandered from village to village. They received their inspiration from Madhvāchārya, to whom they all express indebtedness and from Chaitanya, who about 1510 visited all the chief shrines of South India teaching men everywhere to chant the name of Hari and who died at Puri.

in 1533 A collection of 402 of these devotional songs in Kanarese was made by Rev. Dr Moegling, who published 174 of them in Mangalore in 1853, and these have since been reprinted in Bangalore. They are known as the **Dāsara Padagalu**

The earliest, most prolific and most famous of the singers was **Purandara Dāsa**, who lived at Paṇḍharpur, and visited Vijayanagar in the time of Achyuta Rāya. It is said that as a young man he was rich and close-fisted; but afterwards gave away his possessions, and lived as a mendicant, singing the praises of Viṣṇu in Paṇḍharpur, where he died in 1564. All his songs end with the name Purandara Viṭṭhala.¹

A contemporary of his was of **Kanaka Dāsa**, of Kāginele in the Dharwar district. He was of the *bēḍa* (hunter) caste, or, as some say, a *kuruba* (shepherd). Like Purandara, he owed his change of life to Vyāsa-rāya, the head of the Mādhva maṭha at Sosile, who himself composed lyrics in praise of Kṛṣṇa. Beside hymns extolling Viṣṇu, Kanaka Dāsa wrote, in sāṅgatyā, the *Mohana-taranginī* ("River of Delight," consisting of Purāṇic stories chiefly about Kṛṣṇa), and, in śatpadī, a *Nala-charitre* and a *Harī-bhakti-sāra*. This last, which treats of morals, devotion and renunciation (*nīti*, *bhakti*, *vairāgya*), has long been in popular use as a book for children to learn

There exists a pretty little poem of fancy by Kanaka Dāsa, entitled *Rāma-dhānya-charitre* ("The Story of Rāma's Chosen Grain"), in which he invents an ingenious, and characteristically religious, derivation for the word *ragi*, which is the name of the staple food of a great part of the Kanarese country. The poem says that, after the death of Rāvana, Rāma visited a hermitage, and enjoyed the food set before him by the ascetics. He then proposed for discussion the question—"Which of all the grains is most excellent?" The claims of rice being disputed by another grain, known as *naredalega*

¹ *Viṭṭhala* and *Viṭhobā* are corrupt Kanarese forms of *Viṣṇu* (Viṭthu) with the affixes *la* and *bā* to denote tenderness or reverence (Dr Bhandarkar)

rey head') the gods came down to investigate the
After hearing the arguments on both sides
a decided in favour of *naredalega*. Whereupon
a conferred upon it his own royal name of *rāghara*
nee its present name of *rāgil*¹

The names of other singers are Viṭṭhala Dāsa,
kaṭa Dāsa, Vijaya Dāsa and Kṛishṇa Dāsa the last
e all being of Uḍupī. Along with these may be
tioned Varāha Timmappa Dāsa, who was only less
ific than Purandara Dāsa and Kannaka Dāsa but he
d two centuries later in the time of Hakkar Ali
en Sāgar fell into the hands of Haidar he fled to
pati. Contemporary with him was Madhva Dasa
ḍupī.

The chief object of the poems is to extol Viṣṇu
ce all other gods and exhort men to worship him.

gist of one of the songs is— There is no god
al to Viṣṇu no tirtha equal to the Śāligṛām no
e equal to the *Bhārata* no life force (*chaitanya*)
al to Vāyu no teaching equal to that of Madhva
aste equal to the Brāhman caste. They record
exploits of Kṛishṇa and commend pilgrimages to
shrines. They also give expression to weariness of
world, the sense of sin and helplessness a depre-
ion of outward rites and a yearning after purity and
no help and warning men of the approach of
th and the penalties of hell call them to a religious

Mr Charles Gover in his *Folk Songs of Southern
ia* has given a free translation into English verse
twenty-eight of these songs. Of these I quote one
Purandara Dāsa

¹ In *J.R.A.S.* July 1920 Mr Havell gives reasons for identify-
ing it with the plant from which *soma*, the sacrificial drink of
original Aryan Brāhmins was made. If this can be sub-
stantiated it is of much interest.

A Song in Praise of Vishnu

BUY MY SUGAR-CANDY (THE NAME OF HARI)

My stock is not packed on the backs of strong kine ,
 Nor pressed into bags strongly fastened with twine
 Wherever it goes it no taxes doth pay
 But still is most sweet, and brings profit, I say

Refrain Oh buy sugar-candy, my candy so good,
 For those who have tasted say nought is so sweet
 As the honey-like name of the godlike Vishnu

It wastes not with time, never gives a bad smell ,
 You've nothing to pay, though you take it right well ,
 White ants cannot eat the fine sugar with me ,
 The city resounds as its virtue men see

From market to market 'tis needless to run ,
 The shops know it not, the bazaar can have none
 My candy, you see, is the name of Vishnu,
 So sweet to the tongue that gives praise as is due

Another work popularising the worship of Kṛishṇa was the *Harī Bhakti Rasāyana* ("Elixir of Devotion to Viṣṇu"), by Chidānanda, of the eighteenth century ¹

¹ There exists also a Śaiva (not Vīraśaiva) *Bhakti-rasāyana* in śatpadi by Sahajānanda, a Smārta, of the seventeenth century

VII

KANARESE LITERATURE IN THE XVII AND XVIII CENTURIES

DURING the seventeenth century the Vijayanagar Empire broke up into many small states or *pāṭayagūris* each vassal chieftain declaring his independence. The Mysore State gradually absorbed many of these and finally emerged as the dominant power in the southern part of the Kanarese country

THREE OUTSTANDING WORKS

In the seventeenth and early in the eighteenth century there were three writers who deserve especial mention as each produced something eminent in its own department. They belong to each of the three chief faiths of the people—one a Jain, another a Liṅgāyat and the third a Vaiṣṇava Brāhman and they were all independent of royal patronage.

The first was *Bhaṭṭakalakka Deva* a disciple of the Jain guru of the Haḍuvalli *maṭha* in South Kanara. He was an accomplished scholar in both Sanskrit and Kanarese and is said to have been learned in six languages. He is also said on many occasions to have defended the Jain faith in public assemblies. In 1601 he completed an exhaustive grammar of the Kanarese language in 592 Sanskrit sūtras, accompanied with a gloss (*vr̥tti*) and a commentary (*vyākhyā*) in the same language. The sūtras or mnemonic lines alone would fill but a few pages, but the full commentary accompanying them expands the book to 50 times that bulk. The work is entitled *Karnāṭaka Saḍdānuśāsanam*. It is enriched with references to numerous previous authori

ties and quotations from leading Kanarese writers. The author earnestly vindicates the claim of Kanarese to receive as serious treatment as Sanskrit, and says that his aim has been to bring the language to the notice of the learned, to promote its cultivation, and to help to elegance and precision in its use. Although the work is in Sanskrit, it deserves a place in any history of Kanarese literature, because it is the most important grammar of the language, being fuller than the *Śabdamaṇidarpana* or any other.¹

The second writer was *Shadakshara Deva*, a *Lingāyat* of Yelandur and head of a neighbouring *maṭha*. He is said to have shown poetic talent from the age of eleven. He composed poems both in Sanskrit and Kanarese. He wrote three works in Kanarese—*viz* *Rājasekhara Vilāsa* (1657), *Vṛishabhēndra Vijaya* (1671) and *Śaṅkara Sankara Vilāsa*. The second of these is the story of Basava retold in champu. The third describes one of the *līlās* of Śiva. But it is his earliest work, the *Rājasekhara*, on which his fame chiefly rests. It divides with the *Jaimini Bhārata* the distinction of being the most highly esteemed poem in the language. It is written in champu of the best period. Although many metres are used, there is no *śatpadī*. The poem is an elaboration of the story told in the *Bhāva-chintā-ratna* (see p 71). The following is an outline of the plot.

Rājasekhara, the hero of the story, is the son of Satyendra Chola, ruling at Dharmāvati. He forms a very intimate friendship with Mitavachana, the son of the prime minister, who has been brought up with him. Together they conduct a victorious campaign against Ceylon, where *Rājasekhara* weds the king's daughter. Some time after his return to the capital, he receives a gift of two spirited horses from the Rāja of Sindh, and proposes to his friend that they should ride them through the crowded town. Mitavachana earnestly tries to dissuade him, reminding him that any loss of life caused is punishable by death, and that

¹ It has been published in Kanarese and Roman characters, and with English translation of the sūtras, by Mr Lewis Rice in the *Bibliotheca Carnatica* (1890). A second edition is being prepared by Mr Narasimhāchārya.

It is his father a beast that he will carry out the law impartially however high the rank of the defaulter. Rājasekhara replies that he will take all the consequences upon himself. They set out and Mitavachana unable to control his horse runs over and kills a boy. The bereaved mother appeals to the king. Rājasekhara admits that he alone is to blame and is put to death. In grief thereat Mitavachana kills himself whereupon his father and mother also commit suicide. Rājasekhara's mother the queen and his widow are both in the very act of doing the same when Śiva intervenes raises to life all those who have died commends batyendra Chola for his unflinching consistency and takes him to the joys of heaven.

The third writer *Lakshmiṣa* a Śrī Vaiṣṇava Brāhman of Dēvanūr in Kadur tālūk is the author of the *Jaimini Bhārata*, which is more famous than any other work of Kannarese literature esteemed alike by learned and unlearned and universally studied. Little is known of the poet, and his exact date is not yet determined. An initial date is given by the fact that he has imitated a number of verses from Virūpaksha (1585). As the earliest reference yet found to him is by Lakshma kavi (1724), and thenceforth he is frequently mentioned it is probable that he lived in or about the close of the seventeenth century. Unlike the Jaina poets he does not name his predecessors. His poem is written throughout in śatpadi and is the best specimen of that style. It is a free rendering of a Sanskrit work which bears the name of *Jaimini Bhārata* or *Aśva Jaimini* ascribed to the legendary sage Jaimini. The narrator of the story is Jaimini muni who tells it to Janamejaya. The subject is the wanderings of the horse appointed for Yudhisṭhira's horse sacrifice. It therefore corresponds to a portion of the *Aśvamedha Parva* of the *Mahābhārata* but it differs widely from the Sanskrit in details. The real motive of the poem is to extol Kṛṣṇa. His greatness and the magical power of meditation on his name constitute the recurring theme throughout. The name of Kṛṣṇa of Dēvāpura occurs in the closing stanza of each chapter. The following is an outline of the story.

A horse-sacrifice it must be remembered was in ancient times a proof of universal sovereignty. A horse had to be set free

to roam for a year through neighbouring countries, and an army followed to overthrow any sovereign who dared to detain it. Yudhishtira, having overcome the Kauravas, determines to perform such a sacrifice. Bhima is first sent to seize a horse from the neighbouring country of Bhadrāvati, whose king he defeats. He then visits Krishna at Dwāraka and brings him to Hastināvati. The horse is sent forth, bearing on its head a gold plate with a challenge to any king to detain it, and is followed by Arjuna and an army and Krishna. It wanders in turn to Mahishmati, Champakāpura, Strī Rājya (the Women's Realm, i.e. the Pāndya and Malayālam countries), the Rākshasa country, Manipura (identified with a city in the south of the Mysore Province), Ratnapura, Sāraswata, and Kuntala, and finally crossing an arm of the sea (probably the Ran of Kach), returns, *via* Sindh to Hastināpura, the vanquished kings following in its train. The geography is partly imaginary.

The interest of the poem consists largely in its episodes, of which four may be mentioned. (1) In *Champakapura* the prince, Sudhanwa, is punished for delay in going to battle by being plunged into a caldron of boiling oil, but by meditation on Krishna he is able to remain in it, cool and uninjured. (2) At Manipura, the ruler is Babhru-vāhana, a natural son of Arjuna himself, and Arjuna is under a curse to be slain by his hand. He is accordingly slain and his head cut off, but by means of the stone *sañjivaka* and Krishna's blessing, he is restored to life. At this point the story is told at length of how Rāma fought with his sons, Kuśa and Lava. (3) At Mayūradhvaja's court in Ratnapura Krishna appears in the disguise of a mendicant Brāhman, who says that a lion has seized his son and refuses to release him, unless it is given instead one half of the king's body. The queen and heir-apparent both offer their lives as ransom, but are rejected. On the king's preparing to give his life, Krishna reveals himself. (4) At Kuntala the story is told of the romantic early career of the king Chandrahāsa, whose life was repeatedly plotted against by the previous king's minister, Dushtabuddhi, but the minister's schemes all turned against himself, and as the result of them Chandrahāsa weds the minister's daughter and comes to the throne, while the minister himself and his son and his hired assassins all meet with their death.

Extract from the *Jaimini Bhārata* by Lakshmiśa
(XXX, 24-33). c. A.D. 1700

CHANDRAHĀSA AND VISHAYE

NOTE — Dushtabuddhi, prime minister of Kuntala, pays a visit to the tributary prince of Chandanāvati. Before leaving he tells his daughter, Vishaye, that he will seek her a suitable husband, and he leaves his son Madana as regent. Arrived at

Chandanāvati he recognizes in Chandrahāsa a prince of that place the boy whom the Brāhman astrologers had previously indicated as destined to become ruler of Kuntala and whom he thought he had killed in infancy having paid hired assassins to murder him. So he now resolves to compass his death by poison. Pretending friendship he sends him with a letter to his son Madana. Chandrahāsa arrives in the outskirts of Kuntalapura takes his meal in the royal garden and falls asleep under a mango tree. Just then Vishaya has strayed from her companions to gather flowers and sees him asleep and falls in love with him. From this point the poet proceeds as follows

Listen O king! While thus the maiden gazed
 With heart enamoured on that princely form
 So beauteous in its youthful grace, and now
 So deep in slumber wrapt her eyes discerned
 A palm leaf scroll tied in his garment's hem
 Which lay full loose outspread upon the ground
 By sudden impulse moved she forward stepped and quick
 Drew forth the scroll And then with wonderment
 She found 'twas by her own dear father writ
 Elate with joy she opened it and read—

His Excellency Dushṭabuddhi
 First Minister of Kuntala's fair realm
 To Madana, his much beloved son
 A father's blessing sends. No common man
 Is he who brings this note. 'Tis plainly shown
 That this same Chandrahāsa shall become
 The sovereign lord of Kuntala. Bethink
 What promise this holds forth for me and mine
 And how by us he should esteemed be
 Wherefore make no delay nor idly ask
 His birth or rank his prowess or his fame.
 But forthwith give him *vishaya* displayed
 In such wise as to stir his heart's desire.
 So shalt thou bring a royal benefit
 To all our house. Farewell

—Now *vishaya*

Doth poison? mean And such the writer meant
 But where is he can alter by one jot

In the original the ambiguity of the message depends on two possible ways of dividing *mahākṛita* (great friend or great enemy) and *sarvabhāmītra* (in all respects a friend or in all respects an enemy) and on the two meanings of *śṛṅṣṭi* (desire or fall in love with) As it is impossible to reproduce these in English I have tried to imitate the ambiguity in another way

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What Destiny hath on the forehead writ ?
 And so it was That gentle maiden pure,
 Whose heart was full of tender hopes of love,
 Remembering oft what, ere her father went,
 He promised her,—that he a bridegroom fit
 Would find and send—saw here the promise kept,
 In such wise as should bring a royal benefit
 To all their house Since this most princely youth
 Was marked by Fate to be the sovereign lord
 On Kuntala's wide realm, what need to ask
 His birth, his rank, or deeds already done
 "My father writes to give him *Vishaye*
 "'Tis well But by some mere mischance my name
 "Is wrongly writ From this one letter's fault
 "Lest mischief fall, I will amend it straight "

Upon the mango bark within her reach
 A gum exuding trickled down This served
 For ink And with the point of finger-nail
 For pen, she deftly scratched the palm-leaf scroll,
 And changed the *va* to *ye* Then fastened swift
 The seal as 'twas before, and tied the note
 Once more within the garment's hem, and turned
 To leave the place—yet treading soft, lest sound
 Of rustling feet and bangles should betray
 From whence she swiftly came So she rejoined
 Her folk

But when they looked upon her face,
 They noted there a new-born light, as of
 Some happy secret found They questioned her—
 "How now ? " they said, " where didst thou stray so long ?
 "And what doth please thee so ? " But she was coy,
 And would not tell Whereat they laughing said—
 "Thy face is like a book that can be read
 "As well might wand'ring zephyr try to keep
 "The secret of the scented cinnamon grove
 "As thou to hide thy heart's new happiness
 "Well, well ! Secrets will out, and eftsoons we
 "Thy secret too shall know."

She sweetly smiled,
 And strove by forced merriment to hide
 How fast her heart did leap,—till evening fell,
 And to the town they bent returning steps

It was the Marriage Season of the year
 The jocund sounds of wedding-songs and dance,
 Of tabret, drum and tinkling cymbal, filled
 The air, and troops of joyous matrons passed,

Bury with bridal rites. 'Twas such
 Auspicious sounds and sights did greet the path
 Of love-lorn Vithaye The very gods
 Did smile upon her hopes

VAISHNAVA LITERATURE AT THE COURT OF THE RĀJAS OF MYSORE

During the seventeenth and eighteenth centuries the patrons of Kanarese literature were chiefly the Rājas of Mysore who had become independent from about 1610. At the same time they began to withdraw from the Liṅgāyat faith and to adopt the worship of Viṣṇu. They also commenced to extend their narrow territory, and to build up a strong kingdom by absorbing the surrounding paḷeynāṛis.

HISTORIES. Several of the books of the Mysore period belong to the department of *History*. This had hitherto been represented mostly by inscriptions many of which were elaborate compositions in verse and prose by distinguished scholars. Now it took more and more the form of books. Among these may be named *Kaṇṭhīrava Narasa Rāja Charitra* by Nanja kavi and *Kaṇṭhīrava Narasa Rāja Viṣaya* by Govinda Vaidya both dealing with that raja's reign (1638-59). *Deva Rāja Viṣaya* a metrical history of the reign of Dodda Deva Rāja (1659-72) by Channārya *Chikka Deva Rāja Yaśo-bhāshana* and *Chikka Deva Rāja Vamsavali* (1672-1701) by Tirumalaṅgar and *Maisaru Arasugaḷa Parābhyudaya* by Puṭṭaiya (1713). This last was one of the chief authorities used by Wilks in his *History of Mysore*. The manuscript was fortunately saved from among many which Tipu Sultan had contemptuously ordered in 1796 to be taken for boiling the gram for the horses. In this connection mention may suitably be made of the *Rājendra nāma* or *Chronicles of the Coorg Rājas*, by Vira rājendra of Mercara (1808) of which there is an English translation by Lieutenant Abercrombie (Mangalore).

Chikka Deva Rāja's reign (1672-1701) calls for especial mention in connection with Kanarese literature. He had spent his early life in Yelandūr, and must have

been in that town when the *Rājaśekhara* was written. He formed there an intimate friendship with a Jaina scholar, named Viśhālāksha Paṇḍit, who afterwards shared his captivity, when for 13 years (1659-72) he was kept in confinement in an obscure fort by his uncle, the reigning prince, and who ultimately became his first prime minister. His other ministers also were great scholars and authors, and doubtless these circumstances encouraged him in his patronage of literature. He caused a valuable library to be made of historical materials, including copies of the inscriptions in his dominions. Unfortunately, most of these were destroyed by Tīpu.

The rāja himself is credited with the authorship of several books. Two of these are prose commentaries—on the Sanskrit Bhāgavata, and on the later parvas (XII-XVIII) of the Mahābhārata. Another, the *Gīta Gopāla*, consists of songs in praise of Krishna, with prose summaries. But the best known is the *Chikka Deva Rāja Binnaṇṇam* (or “King’s Petition”). This is a series of thirty verses on religious subjects, each followed by a prose amplification in the form of a prayer to Nārāyaṇa. The prose is in Old Kanarese, and professes to give the gist of Viśiṣṭādvaita doctrine for the benefit of all, in accordance with Bhagavad-gītā, ix, 32. All his works, however, make considerable mention of the author’s territorial conquests.

The rāja was doubtless aided in the composition of his works by **Tirumalārya**, or Tirumalayengar, who had grown up with him, and been his companion in study. He was a great favourite with his sovereign, and became, first, court poet, and then, minister. Beside the two histories already mentioned, he wrote a work on rhetoric, entitled *Apratīma-vīra-charitra* (“History of a Peerless Hero”), in which every illustrative stanza is in praise of his royal patron.

Chikupādhyāya, called also Lakshmīpati, another minister, was a very prolific author, and wrote some thirty works in champu, sāṅgatya and prose. He appears to have been a very zealous propagator of the

Vaishṇava faith Several of his works are translations from the Sanskrit, including two versions of the *Viṣṇu Purāṇa* one in chaṃpā the other in prose. Three are from the Tamiḷ viz *Divya sūri-chaṛitre* a history of the Twelve Ālvārs the *Artha sañchaka* or Five Truths of Pillal Lokāchārya a principal Teṅgalal authority who is said to have lived in the thirteenth century and a commentary on the *Tiruv-rayi mōle* of Nammālvār. Six are in praise of Raṅga nātha of Serīngapatam the local form under which Viṣṇu is worshipped. Several are *māhātmyas* or commendations of Vaishṇava sacred places. They treat of Kañchi Mēlkōṭe Tirupati Srīraṅgam Serīṅga patam and Gopālswami Hill (near Guṇḍalpet). Encouraged by him many works of the same character were written by others.

Singarārya another poet of Chikka Deva Rūja's court, and brother of Tirumalārya has the distinction of having written what, until recent years was the only drama in Kanarese literature. It is entitled *Mitravindā Govinda*. It is a free rendering of the Sanskrit *Ratnāvalī* (Pearl Necklace) attributed to king Harsha deva of Kanauj. In the original it is a story of an amour between Udayana king of Vatsa and a maiden of the court, who is ultimately discovered to be the Princess Ratnāvalī of Ceylon who had been shipwrecked on the coast. It is a mark of the strong Vaishṇava enthusiasm of the time that, in the later work *Kṛishṇa* is made the hero instead of king Udayana. The heroine also is renamed *Mitravindā*; and the names of the other characters have been correspondingly altered.

Honnamma a Śūdra woman attendant on the queen and called from her occupation *Sañchiya Honni*, or Honni of the betel bag was a pupil of Singarārya's. She showed literary talent, and wrote in sāmātya a book entitled *Hadibadeya-dharma* (the Duty of a Faithful Wife) in which she cites illustrations from the Epics and Manu.

The great literary activity of the Vaishṇavas in the seventeenth and early eighteenth centuries is further

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evidenced by the number of **fresh presentations of the Vaishnava classics** which appeared at this time

The Bhārata is represented by the *Jaimini Bhārata*, by the *Lakshma-kavi Bhārata* (c 1728), and by a translation of the *Bhagavad-gītā* by Nāgarasa of Paṇḍharpur, who gave a Kanarese rendering in śatpadi for each verse of the original

Venkayārya, a Mādhva Brāhman, who was a Haridāsa of Penukonda region, reproduced the story of Kṛishna as contained in the tenth chapter of the Bhāgavata, in a work called *Kṛishnalīlābhyudaya*

Then there were no less than three fresh versions of the Rāmāyana in whole or part. Tīrumala-vaidya (c 1650) completed the work of Kumāra Vālmīki by rendering into Kanarese the *Uttara-kānda*, the only portion of Vālmīki's Rāmāyana which the earlier poets had left untranslated. Tīmmarasa (c 1650) translated the abridged version of the story of Rāma, which forms an episode in the Forest Section of the Mahābhārata, where it is told by Mārkaṇḍeya to Yudhishtira. He entitled it *Mārkaṇḍeya Rāmāyana*. Another rendering is the *Ānanda Rāmāyana* by Tīmārya, of Sādali near Anekal (c. 1708). Of him it is said that, although he was without scholarly education, a natural poetic gift showed itself in him from his fifteenth year; and every morning he would pour forth his stanzas before his god, Tīmmarāya-swāmī, while a relative noted them down. This is probably typical of the way in which many Indian books have been written. The vaidika Brāhman in his *agrahāra* is a leisurely person, and before or after his ablutions, when the body was fresh, the intellect clear, and the devotional feelings stimulated by worship, he would sit in the open air in a retired spot, and compose and chant his stanzas, and embellish them with the pictures of sunrise, sunset or other seasonal changes, with which they abound.

The latter half of the eighteenth century was not favourable to authorship, as the country was frequently overrun by alien armies, and the throne of Mysore was

occupied by the Muhammadan rulers—Haidar Ali and Tipu Sultan

JAINA WRITERS OF THE PERIOD

Although the Jainas had lost their former pre dominant position their continued zeal for their religion is shown by the fact that in 1603 the colossal statue of Gommatesvara at Yēnūr was sculptured. A re-anointing of the statue at Śrāvapa Belgoḷa in 1612 is described by the poet Pañchabāṇa of that town in his *Bhujabali charitre* (1614). In 1646 the Kārkaḷa image also was re-dedicated. The history of this image and of Gommaṭa is given by Chandrama of the Tuluva country in his *Kārkaḷa Gommatesvara-charitre*.

Occasionally the Jainas were subject to persecution. The Telugu pāṇyagār Jagaddeva rāya of Channapatna even went so far as to suppress the worship of Gommaṭa. Not long after however his dominions were annexed by Mysore and on appeal being made to the rāja, and the antiquity of the worship proved by the numerous śāsanas the priests who had retired to Gersoppa, were recalled and the worship resumed. These facts are mentioned by Chidānanda kavī (c. 1680) in his *Muni-vamsābhyaudaya* a genealogical account of the Jaina munis.

In addition to these works and to Bhaṭṭākalaṅka's great grammar (1604) already mentioned the following Jaina works belong to the seventeenth century — *Bijjala rāja-charitre* which gives the Jaina version of Basava's life at the Kalyāṇa court *Jina muni tanaya* a cento on morals from the Jaina standpoint and *Rāmachandra charitre* a new version of the Rāmāyana story commenced by Chandrasekhara (c. 1700) and completed by Padmanābha (1750).

Our account of the Jaina literature in Kanarese may be closed with the mention of the *Rajavali kathe* a prose summary of Jaina history and traditions, drawn up by Devachandra (1838) for a princess of the Mysore royal family. It has been of great assistance as a guide to the history of Jaina literature. The same scholar

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wrote a *Rāmakathāvatāra* (prose) based on the Pampa Rāmāyana.

LINGĀYAT WRITERS OF THE PERIOD

In addition to the writings of Shaḍakshara-deva already mentioned, the following are the most noticeable Lingāyat writers of the period under review

Basava-linga (1611) wrote *Śivādhikya-purāṇa*, on the pre-eminence of Śiva, and in it he incidentally justifies the reception of even the lowest classes into the Lingāyat community.

Siddha-nañjeśa, a guru of Nandial (c 1650), wrote the history of the poet Rāghavāṅka, and also the *Gururāja-charitra*, or "History of the Great Gurus," which is a very useful account of the Vīraśaiva gurus, āchāryas, saints and poets. It contains also an account of Śiva's twenty-five *līlas*

Kavi-Mādanṇa (c 1650) retold the story of Nannayya, a contemporary of Basava's, whose devotion is often referred to in Lingāyat literature, on account of his having cut off his own head to do honour to his guru

Śānta-linga-deśika (1672), setting out to tell more fully in prose the stories briefly referred to in the *Bhairavesvara-kāvya* of Kikkēri Nanjunḍa (c 1550), enlarged his scope, and drawing tales from a wide circle of early writings, finally produced a collection of 81 tales and 618 *vākyas*. Apart from the tales, it is of considerable value owing to the fact that it gives incidentally much information about Vīraśaiva writers and their works. It is entitled *Bhairavesvara-kāvya-da-Kathā-sūtra-ratnākara* ("Mine of Stories from the Bhairavesvara-kāvya")

Lingāyatism received a severe blow when the Jangama priests were massacred and the Lingāyat mathas destroyed by Chikka Deva Rāja, about 1680, and there appear to have been few Lingāyat writers for some time after. But Marulu-siddha (c 1700), in his admiration for Basava, made an enumeration in prose of the miracles wrought by him, in thought, word or deed, and entitled it "The Marvels (*pavāda*) of Basava-rāja"

They had now grown to be no less than 360 The *Brakmottara kanda* a favourite Śaiva work also probably belongs to this period

WORKS ON ADVĀITA PHILOSOPHY

We have thus far spoken of Kanarese works on three religions, but have said nothing of works on the Advaita philosophy This has been because all works on this subject had hitherto been in Sanskrit In the seventeenth century this form of religion also was brought within reach of the Kanarese reader by Raṅganātha, called also Raṅgādhār As he appears to have been a disciple of the author of the *Bhakti rasayana* (c. 1650) his date is about 1675 At the opening of his work he thus justifies his use of the vernacular

Scorn not my words because I seek
In common speech deep truths to speak.
A glass may lack a Sanskrit name,
Yet show one's features all the same.

The way to bliss is hard to find
When wrapped within a Sanskrit rind
But told in homely Kanarese,
Is free for every man to seize.

'Tis then like plantain's luscious pulp
When stripped of intervening skin
Or coconut which broken shows
The rich sweet milk which lies within

If one's intent to gain release
From bonds that bind the soul
What matters if he reach that goal
By Sanskrit or by Kanarese?

The book is entitled *Anubhavamṛta* or Nectar of Fruition. It is written in śatpadi and expounds the expression *Tat tvam asi* (THAT art thou) the doctrines of the Universal Soul (Ātman) and of Illusion (māyā) the mode of attaining emancipation, and the worship of the Absolute (nirguṇārādhane) and other matters The work is still studied as a leading text book of the Vedānta in Kanarese On it is largely based

another well-known work, the *Jñāna-sindhu* ("Ocean of Knowledge"), by Chidānandādhūta (c 1750) The epithet *avadhūta*, which both writers bear, signifies that they claimed to have cast off all family and property ties

COLLECTIONS OF SHORT STORIES

Collections of short stories form another branch of literature which, popular at all times, flourished in this period Most of these collections are in prose, and have a very large reading public They are generally from Sanskrit originals, and in one form or another are known all over India The famous *Bṛhat-kathā*, or "Great Story Book," of Guṇādhya was, as we have seen (pp 28 and 38), rendered into Kanarese very early Another such collection, based on the *Bhairaveśvara-kāvya*, has also been already mentioned (p 94) Other very popular ones are the following

The *Pañchatantra* A champu version of this has already been mentioned as having been made by Durgāsimha as early as 1145. The same stories, however, are found besides in more than one prose version in Kanarese, the order of the tales varying somewhat in different recensions

This famous work corresponds in a general way to the *Fables of Bidpay* or *Pilpay*, made known in Europe through a translation from the Arabic Bidpay and Pilpay are indeed believed to be corruptions of the Sanskrit *vidyāpati*, "learned man" The work relates how some unpromising princes were taught political science by a clever minister under the guise of stories and fables about animals

It receives its name from its "five chapters," which treat of as many conditions of political success The first, *Mitrabheda*, "the Sowing of Dissension among allied enemies," is illustrated by the story of a lion and a bull, who were close friends until a jackal poisoned the mind of each against the other The second, *Mitralabha*, or the "Acquisition of Allies," is illustrated by the tale of a tortoise, deer, crow and mouse, whose friendship proved useful to them all Chapter iii, *Kākolūkiya*, or the "War between the Crows and the Owls," illustrates the danger of alliance between those whose conflicting interests make them natural enemies Chapter iv, *Labda-pranāsa*, "The Loss of what has been Gained," enforces the warning that what has been acquired may again be lost, and that opportunities not utilised may never return This is illustrated by several stories, the chief of which is about a

monkey which having once escaped from the clutch of a crocodile could not be caught a second time. Chapter v *Aparikṣita kārila* Precipitate Action teaches that actions done without due consideration may lead to disaster as e.g. when the owner of a mongoose through not waiting to investigate slew the faithful creature which had saved the life of his child

Battisa puttali kathe a collection of thirty two stories about Vikramāditya, supposed to be told to Bhoja Rāja by the thirty two images which adorned the steps of his throne

Bēṭaṣa pañchaviṃśati kathe which exists in three forms champu tripadī and prose It tells how Vikrama, of Ujjayini in order to obtain certain magical powers, is directed to remove a corpse from a tree by night in perfect silence On each of twenty five attempts a *vēṭaṣa* (a goblin or sprite) accosts him and tells him some story involving a knotty problem His interest being aroused he is led to speak and so to fail of his object.

Suka-saptati seventy tales related by a parrot to a married woman whose husband was away on his travels.

Haṁsa viṃśati kathe twenty tales by a swan.

Kathā-mañjarī, and *Kathā saṅgraha* tales, often with morals from various sources which include the Epics and Purāṇas

Tennāla rāmakṛṣṇana kathe a collection of laughable anecdotes of the court jester at Ānegundi in the time of Kṛṣṇa Rāya of Vijayanagar (1508-30) The king and his chief minister appear in many of the stories It may be well to mention that Tennāla Rāmakṛṣṇa was not only a jester he was a scholarly Brāhman who, under the name of Rāmaliṅga wrote several works in Telugu.

A Specimen of Kanarese Humour

TENNĀLA RĀMAKRISHNA AND THE HUNCHBACKED MAN

When one day Tennāla Rāmakṛṣṇa had played on the king a practical joke of more than usual audacity the king was so angered that he determined that the jester should die He

ordered that he be buried in the earth up to his neck, and trampled to death by elephants. The bodyguard accordingly took Tennāla Rāmakrishna to the open plain outside the city, dug a pit, placed him in it, and shovelled the earth around him, leaving his head exposed. They then went off to fetch the royal elephants. While they were gone, a hunchbacked man came that way, and seeing a man's head projecting from the ground, asked in astonishment how he had managed to get buried like that. Tennāla Rāmakrishna replied that for years he had suffered much from having a hunchback, and had spent his all on doctors, but none of them had been able to cure him, that some one had suggested that if he got buried up to his neck in the ground, his back would straighten of itself. Being very anxious for relief, he had got his friends to bury him. What he now wanted was that some one should kindly dig him out. The hunchbacked man at once set to work and released him. Then Tennāla Rāmakrishna expressed great delight, and said, "See, I have lost my hunchback, and am perfectly straight again! Now *you* get in, and lose *your* hunchback." So the man got in, and Tennāla Rāmakrishna filled in the earth and then went his way and hid himself. When the bodyguard returned with the elephants, they were astonished to find buried in the ground a man other than the one they had put there. Having heard the man's story, they reported the matter to the king, who laughed so heartily at his jester's wit and ingenuity, that he forgot his anger, pardoned the offender and restored him to his office.

VIII

THE MODERN PERIOD

NINETEENTH CENTURY

WITH the nineteenth century begins an entirely new period of Kanarese literature brought about by the influence of English rule in India the impact of European civilisation and the introduction of Western scientific methods of research and ideals of scholarship. The reorganisation of the education of the country on Western lines has largely increased the reading public, and extended the knowledge of and desire for literature which now takes the form almost entirely of prose

NEW CLASSES OF WORKS

The scope of this book which treats rather of India's heritage from the past than of its productions in the present as well as limitation of space forbid any attempt to enumerate the authors and writers of this period. Their number has been very great, especially during the past fifty years. It will be sufficient to indicate the classes of works most characteristic of it, and to name a few examples.

1. Educational and informational works have been produced in large numbers and of steadily increasing value. These have included works on linguistics history biography mathematics agriculture hygiene medicine, law and other subjects. Thus has been brought about the beginning of a scientific literature—all earlier works of quasi scientific character being hopelessly out of date. Although works on astrology and omens are still much in demand they will gradually yield to the advancing wave of exact science

11 *Tīkās*, or verbal paraphrases, of the chief Brāhmanical poems of the past have been prepared in large numbers, to bring them within the understanding of students. This does not extend, however, to the old classical Jaina works, which are still very much neglected owing to their religious standpoint being out of favour.

111 A class of books very largely in demand consist of stories from the Epics and Purānas, in a new literary form which sprang up in the eighteenth century, and is called *Yaksha Gāna*. It is a sort of dramatic composition suitable for recitation before rustic audiences by professional or amateur actors. The earliest example with which I am acquainted was by Madhva Dāsa of Udupi. Śāntayya, a Brāhman of Gersoppa, who became Principal Sadar Amīn at Mangalore, wrote a large number of works in this style.

Dramatic works of a higher order are now being produced—a department of literature in which only a single specimen (p 91) has been found in earlier centuries. During the past thirty years, however, quite a considerable number have been published. The Epics, Purānas and Kāvya literature supply an inexhaustible fund of material. Such stories as those of Śakuntalā, Hariśchandra, Nala and Prahlāda are favourite subjects. The *Rajasekhara* has been dramatised, and several of Shakespeare's plays have been adapted. Among the earlier productions of this class may be mentioned the *Śakuntala* by Basavāppa Śāstrī, court poet of Chāmarājendra Wodeyar (1868-94) and the *Tapatī Parinaya* by Venkaṭavaradāchārya of Sargūr. One of the most prolific dramatic authors has been Beḷḷavi Naraḥari Śāstrī. Another is Śāma Rau. But it is almost invidious to mention names.

114 Novels are becoming increasingly popular. Most of those hitherto published have been reproductions from English or Bengali. Several of the plays of Shakespeare have been reproduced in this form, e g *Bhānti Vilāsa* (Comedy of Errors), also such works as Sir Conan Doyle's detective stories of Sherlock Holmes.

The Bengali novels of Babu Bankim Chandra Chattopadhyāya and of Surendra Nath have been reproduced, chiefly by Mr B Venkatcharya a retired munsiff. The most esteemed of these are the *Durgela nandini* and *Devichandru rani*.

v. Periodical literature in the form of daily or weekly newspapers and monthly magazines are characteristic of this period. Some of these are prepared especially to meet the needs of female readers. Others are representative of Government departments (*i.e.* the *Economic Journal*) or of particular classes in the community (*i.e.* the *Vokkaligara Patrike*). The *Vrīṣṭānta Patrike*, a weekly published at Mysore has I believe, the largest circulation of any newspaper.

vi. All the various sects continue freely to produce works illustrative of their creeds and praising the deities of their choice. Many Brāhmanical works including a prose version of the *Bhagavata* (entitled *Kṛishṇa Rāja Vāṁvilāsa*) were produced under the patronage of Kṛishṇa Rāja Wodeyar III (1799-1868). Other works are of the *Bhakti sara* class, or are expositions of the Vedānta. Some are the utterances of the modern theistic movement, or are exhortations to morality. Special mention may be made of the *Nīlīmāhārī* by Mr R. Narasimhāchārya, which reproduces in ancient Kanarese poetic form portions of some of the striking moral treatises existing in Tamil including the *Aṁraṭ* of Tiruvalluvar the *Mādarat* and *Nalvale* of Auvai the *Naladiyār* etc.

Christianity has entered the field with versions of the Bible Biblical Commentaries books for the instruction of the Indian Christian community in the history and teachings of Christianity translations of such Christian classics as Bunyan's *Pilgrim's Progress* (*Deśāntriya Prayāna* or *Yatrika Sañchāra*) Augustine's *Confessions* etc. and lyrics for use in Christian worship.

It deserves to be added that Kanarese is indebted to the missionaries probably for the introduction of printing and certainly for the improvement of its typography by the preparation of fresh founts of beautiful type for the

printing of successive editions of the Bible Missionaries have also led the way in the careful study of the language and literature Witness the *English-Carnātaca*, and *Carnātaca-English* Dictionaries prepared by Rev W Reeve, of Bellary, the scholarly *Kannada-English Dictionary* and historical *Kannada Grammar*, by Rev F Kittel, the same scholar's editions of the *Chhandombuddhi* and *Śabdamanidarpana*, and useful anthologies, grammars, etc., by Revs Moegling, Weigle, Würth, and others

As a specimen of recent productions we have only space to quote the following —

Mysore Royal Anthem

Refrain Great Gaurī, thou lotus-eyed goddess benign,
Pour forth on our Rāja thy blessings divine

Thou Lady celestial, of loveliest grace,
Upholding all being—unbounded as space

As Indra the demons—Agastya the sea—
Thou makest all powers of evil to flee

All good that men seek is by thy hand outpoured,
The Consort co-equal of Śāmbhu, thy Lord

O Chāmundī, dark-visaged lady divine
Watch over Thy namesake of Chāmēndra's line

For our gracious and good Mahārāja we pray
Oh cherish him, guide him, and guard him alway

NOTE—The vocabulary of this anthem is almost entirely Sanskrit, though the forms are Kanarese Chāmundī is another name of Gaurī Her temple on Chāmundī Hill looks down upon Mysore City Like Krishna, she is represented as of dark-blue countenance *Chāma*, a modification of Sanskrit *śyāma*, means "dark-blue" or "black" The founder of the present dynasty, and father of the reigning Mahārāja, bore the name of Chāma Rājendra

PRESENT POSITION AND PROSPECTS OF KANARESE LITERATURE

It has already been mentioned in the Preface, that by the researches, especially of the German missionaries and of Mr Lewis Rice and his coadjutor and successor

in the Archaeological Department of the Mysore Government, the wealth of Kanarese literature has been made known, the chronological position of the chief writers determined and a large amount of information about them made accessible. An extensive collection of manuscript work has been assembled in the Oriental Library established in Mysore. Some important works have been edited in the *Bibliotheca Carnatica* under the auspices of the Mysore Government and others by private scholars, especially in two series entitled *Kavya-mañjarī* and *Kavya-kalanidhī* and are thus available for general study. Jaina works (but mostly Sanskrit with Kanarese *ṭīkas* or verbal commentaries) are being edited by B. Padmarāja Paṇḍita, who also publishes a monthly journal *Jaina-mata-prakāśika*, on Jaina subjects. Some Liṅgāyat works have been edited by Kari Basappa Śāstrī of Mysore and others at Poona.

In May 1915 while the present little book has been under preparation, an Association has been formed at Bangalore under the auspices of the Mysore Government and named the 'Kannaḍa Sāhitya Parishad' or Kannaḍa Academy. This association includes representatives from all parts of the Kanarese country. It has as its object not only the study of past literature and the encouragement of present writers of merit but the cultivation and improvement of the language—e.g. by the unification of dialects the fixing of scientific terminology and the formation of a common literary style. These are matters of much importance as the language is undergoing rapid changes and is exposed to dangers which need to be held in check. It is evident that the bulk of the literature will henceforth be in prose instead of in verse and that a vocabulary and style intelligible to all readers of ordinary education will more and more take the place of archaic words and forms. It behoves writers to see that in giving expression to the thoughts of a new age they do no violence to the genius of the language. Three examples will illustrate the dangers of a time like the present.

1. During the brief period of Muhammadan rule in Mysore, Persian was made the language of the courts, and large numbers of Persian words and idioms were needlessly imported into Kanarese. Many of these still survive in Government notifications and legal documents, and form an object lesson of how Kanarese ought *not* to be written. Again, at the present time, in the conversation of English-educated Kanarese persons, English expressions are being similarly imported wholesale, without any attempt at naturalisation. These reappear in hurriedly written newspaper articles, and, being widely read, are apt to affect the style of public speech, and denationalise and deprave the language.

2. One of the beauties of Kanarese is that all the pauses and intonations, which in English are represented by punctuation, are expressed by the vernacular idiom itself, so that no well-constructed Kanarese sentence requires any marks of punctuation whatsoever. Nevertheless, most modern Kanarese books are disfigured with all the cumbrous apparatus of Western commas, semicolons, inverted commas and marks of interrogation and exclamation. The result is, that there is growing up a slovenly mode of writing, in which the sense is no longer clear without these alien aids.

3. Another evil tendency appears in books rendered from Western languages by incompetent translators. Complicated sentences are reproduced in facsimile, in which one adverbial clause is subordinate to another, and that to a third. Such a mode of expression is wholly foreign to Kanarese idiom and destructive to good writing—a native Kanarese sentence, however lengthy, being always simple in structure and pellucid in meaning.

It is to be hoped that no encouragement will be given to the introduction of foreign idioms involving intricacy and obscurity, but that Western languages will be utilised only to *enrich* Kanarese literature (1) by fertilising it with new and noble thoughts, and (2) by lending it such additional vocabulary as is absolutely necessary to express the ideas that result from world-wide intercourse.

IX

SOME CHARACTERISTICS OF KANARESE LITERATURE

It will be helpful to the English reader if we mention a few characteristics of Kanarese literature some of which will be found to be characteristic of other Indian languages as well

1 It will be noticed that the interest of Kanarese writers is almost entirely *religious*. If we exclude grammatical and linguistic works, there is until the nineteenth century extremely little that is not connected with religion. The history is mostly sacred history or hagiology the works of imagination centre round purāṇic and mythological subjects and every book opens with a lengthy invocation of all the gods and saints of the author's sect. Secular history except as represented by the records contained in *śasanas* on stone or copper begins to appear only at a late period

2. The great bulk of the literature until the nineteenth century had been in *verse*. The Jaina poets used a form of composition called champu, in which passages of prose were interspersed among the metrical stanzas but complete prose works have been comparatively few until recent years, when they have become common enough. To read Kanarese books in the ordinary tone of speaking is to miss much of their beauty they are intended to be chanted. When thus chanted with correct phrasing and musical intonation all the author's grace of alliteration, metaphor and metre are brought out, and the effect is highly pleasing. Even those who cannot follow the meaning will listen to such chanting with delight.

3 Literary and poetic usage demands the use of *archaic* forms and words, as well as of Sanskrit terms for common things. Hence the ordinary Kanarese man is no more able to follow the meaning of the great poets than an ordinary Englishman is to understand an Anglo-Saxon book. The books are written for scholars, not for the man in the street. In indigenous schools it is a common practice for boys to repeat large portions of such books as the *Jaimini Bhārata* without understanding in the least what it is all about.

4 Indians have great admiration for the wit and ingenuity shown in what is called *ślēsha* or *double entendre*, and a writer's fame is much enhanced if his work abounds with stanzas which are capable of two or more meanings. This effect is facilitated by the fact that consecutive words are ordinarily run together, so that the letters are capable of being divided up in different ways. *The Pāndava-Rāghavīya*, a Sanskrit work of the sixteenth century, is written throughout on this principle, so that, divided up in one way, it tells the story of the *Rāmāyana* and divided up in another way, the story of the *Mahābhārata*! In English literature the practice of punning is confined to works which are semi-comic, such as some of the writings of Tom Hood.

From the use of *ślēsha* and of archaic words and forms two results follow. The first is that the writings of the poets need to be elucidated by commentaries or *ṭīkas*, which give modern forms for ancient, and vernacular terms for Sanskrit, and which expound the double or treble meanings and the allusions to mythologic story. The other is that a Kanarese poem defies anything like literal translation into another language. To give any idea of the spirit of the original it would be necessary to paraphrase freely, to expand the terse and frequent metaphors into similes, and to give a double rendering of many stanzas. An example will make this clear. The opening stanza of the *Jaimini Bhārata* is given in Sanderson's translation as follows:

May the moon-face of Vishnu, of Devapura, always suffused with moonlight smile, full of delightful favour-ambrosial rays—at

which the chakora-eye of Lakshmi is enraptured the lotus bud heart of the devout expands, and the sea of the world's pure happiness rises and overflows its bounds—give us joy

The following is an attempt by means of a freer rendering to retain something of the spirit of the original

When the full moon through heaves rides
Broad Ocean swells with all its tides
The lotus blossom on the stream
Opens to drink the silvery beam
And far aloft with tranced gaze
The chakor bird feeds on the rays

So when great Vishnu's face is seen —
Whom men adore at Devapore—
Like to the sea the devotee
Thrills with a tide of joy
Like to the flower that blissful hour
The heart of the devout expands
And Lakshmi Queen with rapture keen
Watches with ever radiant face
For her great Consort's heavenly grace
O may that grace be ours!

5 There is a number of stock metaphors drawn from the lotus the carpenter bee the tide etc. of which Indian writers seem never to weary and of which use is made with infinite ingenuity in practically every Indian poem. Some of these do not correspond with the facts of natural history but are mere poetic conventions such as that the chakora bird feeds only on the rays of the moon that the lotus grows in rivers that the Asoka tree has no fruit, and that the lily blooms only by night.¹ There is an interesting chapter on this subject in the *Kavyavalohana* of the twelfth century

6 One misses in India the poetry of pure human love which forms so large and rich an element in the

Compare the popular but erroneous belief current in Europe that the ostrich hides its head in the sand to escape danger—an idea probably derived from some fable. Also the old Greek and Roman idea that the swan sings sweetly especially when death approaches.

literature of the West This is partly due to the very inferior position accorded to woman, but it is also largely due to the fact that marriages are arranged and consummated in very early life, so that neither men nor women ordinarily pass through that beautiful and romantic period of courtship, with all its mutual reverence, shyness and mystery, which is natural to full-grown unwedded youth The practice of early marriage, it is true, safeguards youth from many serious dangers But its unfortunate effect on literature is that the sweetheart is replaced by the courtesan, and instead of the healthy sentiment of a pure love we have nauseous passages of erotic description, which disfigure a very large proportion of the poetical writings Against this may perhaps be set touching examples of wifely fidelity, such as *Sītā*, *Damayantī* and *Sāvitrī*

7 I am afraid it must be confessed that Kanarese writers, highly skilful though they are in the manipulation of their language, and very pleasing to listen to in the original, have as yet contributed extremely little to the stock of the world's knowledge and inspiration They excel in the grammatical study of their own language, and in description of the recurring phenomena of the seasons, but there is little original and imperishable thought on the questions of perennial interest to man There are earnest calls to detachment from the world, but this, after all, is only a negative virtue. High counsels of morality are given, but they are too abstract, they lack embodiment in genuine historical characters The legendary illustrations offered are marred by unreality, if not also by moral imperfection and faulty ideals The writers are dominated by the depressing conception of life as either an endless and unprogressive round of transmigration or a quest of the tranquil dreamless sleep of *nirvāṇa* Hence a lack of that which stimulates hope and inspires to great enterprises. Moreover, their thought moves ever within the circle of Hindu mythological ideas, and is not likely long to survive the passing of those ideas, which are now rapidly on the wane Among their writers one looks in vain for any rousing

moral preacher comparable to the prophets of Israel to the great Greeks and Romans or such modern writers as Ruskin Tolstoj and Carlyle As historic testimony to a phase of human thought the literature is valuable But while there is abundant evidence of earnest spirits perplexed with the mystery of the universe and seeking to know THAT which lies at the back of what is seen and temporary there is no such answer to these questions of the heart as to provide permanent solace and inspiration But a new and vitalising force has now entered the land The people are learning the new truth that they are children of a Heavenly Father that life is an education for something better that self sacrificing service of the brotherhood of mankind is nobler than a selfish asceticism and that righteousness and sympathy are the qualities that unite to God—the true path of *yoga*. And so conscience is awaking as never before new ideals of integrity and duty are beginning to inspire the mind of the people and before them shines a star of immortal hope

X

KANARESE GRAMMARIANS

FROM a very early period Kanarese writers have shown marked eminence in the department of Grammar and allied subjects, such as Rhetoric and the Art of Poetry, and this subject demands a chapter to itself. It will be convenient to give a connected account of the works of the chief grammarians, although their works extend over several centuries. Most of these scholars belonged to the Jaina community, to which Kanarese literature owes so great a debt.

As early as A D 600 Dēvanandī Pūjyapāda (see p 27), wrote a Sanskrit grammar known as *Jainendra*, which is quoted by Vōpadeva (thirteenth century) as one of the eight original authorities on Sanskrit grammar. It is said to have received its name from the title, Jinendra, which Pūjyapāda bore. It has also the name of *Aneka-śeṣa Vyākaraṇa* (See *Ind Ant* X, 75).

About 850 was published the *Kavirājamārga*, a work on ornate composition and rhetoric, fully illustrated by examples, and evidencing a popular interest in the subject, and a high state of development in its study (see page 25). It is to a large extent dependent on the *Kāvya-darśa*, "Mirror of Poesy," of Daṇḍin (sixth century).

About 990 Nāgavarma I wrote the *Chhandambudhi*, or "Ocean of Prosody," which, with additions by later scholars, is still the standard book on the subject of Kanarese prosody. It is based on the similar Sanskrit work by Piṅgala. In the account of the *vṛtta* metres, each verse is so composed as to be an example of the metre described in it. It has been edited by Dr Kittel

(Mangalore 1875) who has added illustrations from various poets. Kittel's edition includes an account of *ṣaṭpadi* and other metres which were not invented till after Nāgavarma's time but a description of which had been added in later manuscripts.

In the twelfth century (c. 1145) another grammarian of the same name and hence known as *Nāgavarma II* wrote two notable grammars of the language one in Kanarese verse, the other in Sanskrit *sūtras*, which are the earliest known systematic treatises on the subject. The first is called *Śabda Smṛiti* and forms the first part of a larger work entitled *Kavyarālekha* or 'Treatise on the Art of Poetry'. This is the fullest work in the language on the subject of poetical composition. Successive chapters treat of the Grammar of the language Faults and Elegances in composition Style and Poetic Conventions. It is copiously illustrated with quotations from earlier writers, as well as with original stanzas. He followed it by a Sanskrit work the *Karnaśakabhāṣa-bhāṣana* in which the grammatical rules are reduced to 269 *sūtras* or mnemonic formulæ each *sūtra* being accompanied by a *ṛitti* or explanatory gloss, also in Sanskrit. The edition by Mr R Narsimhācharya in the *Bibliotheca Carnatica* includes a Kanarese commentary probably belonging to the seventeenth century. Nāgavarma II also compiled a Sanskrit Kanarese glossary, entitled *Vastu Kōśa* which is the earliest work of its kind in Kanarese. It is composed in a variety of metres. Among other authorities it quotes the *Amara Kōśa*.

In the next century (c. 1260) Kēśirāja wrote the *Śaddamanidarpaṇa*, or 'Jewel mirror of Grammar' which remains till now the standard early authority on the Kanarese language. The rules are written in *kanda* metre and are accompanied by a prose *ṛitti* or illustrative commentary provided by the author himself. It was edited by Dr Kittel (Mangalore 1872) along with a commentary of probably the seventeenth century. Of this grammar Dr Burnell says (*Andhra School of Grammarians* pp. 8, 55) 'The great and real merit

of the *Śabdamanīdarpana* is that it bases its rules on independent research and the usage of writers of repute. In this way it is far ahead of the Tamil and Telugu treatises, which are much occupied with vain scholastic disputation." As Mr Lewis Rice justly says "This encomium is equally applicable to other Kanarese grammars, which had not been made public in 1875, when Burnell wrote Nothing is more striking than the wealth of quotation and illustration from previous authors which these grammatical writings contain, and this gives them a high scientific as well as historical value."

In 1604 was published Bhaṭṭākalanka Deva's *Karnāṭaka Śabdānuśāsana*, a fuller and more exhaustive grammar in 592 Sanskrit sūtras, accompanied with a gloss and commentary in the same language. See further, p. 83 Like his predecessors, he quotes numerous previous authors and Kanarese writers

Other works useful to the student of the language, and illustrating the continuous interest in this subject, may be tabulated in chronological order The letter J after a name denotes that the writer was a Jaina, and L a Lingāyat.

- c 1150 *Udayādityāṅkārām*, by Udayāditya, a Chola prince, 72 stanzas on the art of poetry, largely based on Dandin's *Kāvya-darśa*
- c 1235 *Kabbigara-kāva*, by Āndayya (J), a work written entirely without tatsamas See p 44
- c 1300 *Amara-kōśa-vyākhyāna*, a valuable Kanarese commentary on the *Amara-kōśa*, by Nāchirāja (J)
- c 1350 *Karnāṭaka-śabda-sāra*, a prose dictionary of 1,416 words
- 1398 *Abhinava-nighaṇṭu*, or "New Lexicon," by Abhinava Mangarāja, based on the *Vastu-kōśa* of Nāgavarma II It gives the Kanarese meanings of Sanskrit words
- c 1450 *Chaturāsya-nighaṇṭu*, by Bommarasa (L), synonyms in 130 stanzas
- c 1500 *Mādhavāṅkārā*, a translation of Dandin's *Kāvya-darśa*, by Mādhava, a chief of Hiriyur in Kuntala
- „ *Kavi-jihvā-bandhana*, by Īsvara Kavi, on prosody, rhetoric and other subjects
- c 1530 *Kabbigara-karpīḍi*, or "Poets' Vade-mecum," by Linga (L), a dictionary of synonyms in 99 verses, intended to aid the understanding of the

- Śaiva poets. He was minister to the Rāya of Nuggahalli
- 1533 *Kavya-sāra* a valuable anthology by Abhinava Vādi Vidyānanda (J)
- c. 1550 *Rasa-raśanākara* by Śaiva (J) a complete treatise on dramatic composition
- c. 1560 *Karṇātaka śabda-maṅjarī* a vocabulary of tad bhava and Kanarese words by Toṭadārya (L)
- c. 1600 *Karṇātaka sanjīvaṇa* (J) a glossary of words spelt with *ra* and *ṛa*
Nāṇārīka-raśanākara a glossary of Sanskrit words having several meanings by Devottama (J)
Navarasālakṣara by Timma on rasa and rhetoric ornaments.
- c. 1640 *Kavi-kaṣṭha-hāra* Poet's Necklace a metrical repertory of synonym's by Sūrya.
- 1700 *Apratima-vīra-charitra* by Tirumalayengar minister of Chikkadeva Rāya.

It is needless to refer to the many good modern grammars prepared for use in schools.

XI

SANSKRIT WRITERS IN THE KANARESE COUNTRY

AN account of English Literature would scarcely be complete without some mention of Newton's *Principia* and Bacon's *Novum Organum*, although these were written in Latin. In like manner, many notable works have been written in the Kanarese country by Kanarese men, but in the Sanskrit language. It has already been stated that some of the early Jaina poets wrote in Sanskrit, e g Samantabhadra and Pūjyapāda Devanandī. Reference has also been made to various poets, such as Ponna (c. 950), Nāgavarma II (1120), Pālkurike Soma (c 1195), and Shaḍakshara Deva (1657), who were equally facile in Sanskrit and Kanarese, and some of whom bore the honorific title, *ubhaya-kavi*, "Poets, both in Sanskrit and the vernacular." Mention has also been made of Bhaṭṭākalanka's Kanarese Grammar, written in Sanskrit (1604). A long list could doubtless be given of Sanskrit writers within the Kanarese area. The following are only a few of the more famous.

In the ninth century Śaṅkarāchārya, the great Advaitī philosopher, established his principal monastery at Śringēri, where some think he died. Some of his commentaries may have been written there.

In 1085 Bilhana, a Kashmīrī Brāhman, who had settled at Kalyāṇa, wrote the *Vikramārkadeva-charitra*, a Sanskrit poem recounting the adventures and prowess of his patron, the Chālukya king, Vikrama (1076-1127). At the same court lived Viṣṇāneśvara, who there compiled the *Mitākshara*, which remains to this day a standard work on Hindu Jurisprudence. It concludes

with the words On the face of the earth there has not been there is not, and there never will be, a city like Kalyāṇa never was a monarch seen or heard of equal to the prosperous Vikramārka

In the thirteenth century *Madhvāchārya*, called also *Ānandatīrtha* (1199-1278) founded the Dvaita school of the Vedānta. He lived and established his principal *maṭha* at Uḍupi in the Kanarese country where he wrote his commentaries. He exerted a powerful influence on Kanarese literature

Early in the fourteenth century *Vidyātīrtha* guru of the Śrīṅgēri *maṭha* was a great exponent of Śaṅkara's philosophy and *Jayātīrtha* guru of the Uḍupi *maṭha* of Madhvāchārya's.

Madhvāchārya called also Vidyāranya, wrote the *Sarva-darśana saṅgraha* or Compendium of all the Philosophical Systems and many other works. He was purohita and first minister of Bukka Rāya of Vijayanagar (1353-77). He succeeded Vidyātīrtha as guru of the Śrīṅgēri *maṭha*. His own town was Hampe, where he died and where his tomb is still shown.

His brother *Sayana* who died 1387 was the most celebrated commentator on the Vedas

I believe that many of the gurus of the Śrīṅgēri Mēlkōṭe and Uḍupi *maṭhas* have been the authors of learned Sanskrit works

LEADING DATES

Exact dates are in thick type Other dates are approximately correct, but, if followed by a question mark, are more or less conjectural

- Rāshtrakūtas ruling at Mānyakheta in N Karnāṭaka, 820-973
- 850 *Kavirājamārga*
- 941 Adi Pampa's *Bhārata* and *Ādi Purāna*
- 950 Ponna's *Sānti-purāna*
- Later Gangas ruling at Talkād in S Karnāṭaka, 900-1000
- 978 *Chāvundā-rāya Purāna*
- 990 Nāgavarma I's *Chhandombuddhi*
- 1000-1050 Cholas overrun S Karnāṭaka
- Western Chālukyas ruling at Kalyāna in N Karnāṭaka, 973-1156
- 993 Ranna's *Aṭṭa-purāna*, etc
- 1085 Bilhana and Viṣṇaneśvara
- 1145 Durgāsīmha's *Pañchatantra*
- Kalachuris ruling at Kalyāna in N Karnāṭaka, 1156-1186
- 1160 Lingāyat Revival under Basava and Channabasava
- Hoysalas or Ballāl Rājas ruling at Dōrasamudra in S Karnāṭaka, 1040-1326
- 1105 Nāgachandra's *Pampa Rāmāyana*
- " Kanti (poetess) and Rājāditya (mathematician)
- 1098 Rāmānujāchārya converts Hoysala Crown Prince to Vaishnavism
- 1112 Nayasena's *Dharmāmṛita*
- 1145 Nāgavarma II's *Kāvyaavalokanam* and *Bhāshā-bhūshana*
- 1165 Hariśvara's *Giriṇī-Kalyāna*
- " Rāghavāṅka, earliest writer of Shatpadī
- 1170 Nemichandra's *Līlāvatī*
- 1180 Rudrabhatta's *Jagannātha-vijaya*
- 1195 Pāṅkurīke Soma
- xii cent Transition from Ancient to Mediaeval Kanarese
- 1200 Devakavī's *Kusumāvalī*
- 1209, 1230 Janna's *Yasodhara-charitre* and *Anantanātha-purāna*
- 1232 Sāngatya first used by Sīsumāyana
- 1235 Ādayya's *Kabbigara-Kāva*
- 1245 Mallikārjuna's *Sūkti-sudhārnava*
- 1260 Kesirāja's *Śabdaman-darpana*
- 1275 Kumudendu Rāmāyana
- 1280 Madhvāchārya preaches Dvaita doctrine
- " The temples at Halebid and Java building

- 1310-1326 Muhammadan invasions overthrow South India
kingdoms.
- The Vijayanagar Kingdom, 1336-1610
- 1350-1387 Mādhavāchārya and Śāyana flourish
- 1369 Bhīma kavi's *Basava purāṇa*
- 1385 Madhura's *Dharmasātha purāṇa*
- Padmanābha's *Padmarāja purāṇa*
- 1419-46 Prāṇha Deva Rāya's reign
- Chāmarasa's *Prabhulōga-tīle*
- Kumāra Vyāsa's *Gadgina Bhārata*
- 1470 Tōṭṭada Siddheśvara.
- 1500 Kumāra Vālmiki's *Torata Rāmāyaṇa*
- Śāṅgi rāja's *Mala-basava-rāja-charitṛe*
- 1500(?) Nijagūṇa-yogi's *Viveka-chintāmaṇi*
- 1509-30 Kṛishṇa-deva-rāya's reign.
- 1510 *Kṛishṇa rāya Bhārata*.
- 1512 Mallanārya's *Bhāva-chintā-ratna*
- 1530 *Kannāḍa Bhāgavata*
- Kabbigara kalpidā.
- 1532 Abhinava Vādi Vidyānanda's *Ādya sūtra*
- 1550 *Saṭva Bhārata*
- Purandara-dāsa and Kanaka-dāsa.
- 1557 Ratnākara varṇi's *Annagaḍa pada*
- 1583 *Channabasava purāṇa*
- xvi cent. Transition from Medieval to Modern Kanarese.
- 1600(?) Sarvaśūla-mūrti
- 1604 Bhāṭṭākalāṅka's *Karṇāṭaka Śabdānuśāsaṇa*
- Mysore Rājas become independent, and adopt Vaishnavism 1610
- 1614 Pāñchabāna's *Bhūjabali-charitṛe*
- 1646 Kārkāḍa Gommaṭeśvara-charitṛe
- 1650 *Bijjala rāya-charitṛe*
- Siddha-nāṇjōḍa's *Gurū-rāja-charitṛe*
- 1657 Shadakshara-deva's *Rājasekhara Vilāsa*.
- 1672 Śāntalōga-deśika's *Stories from Bhairavēśvara*
kāvya
- 1672-1704 Chikka Deva Rāya's reign
- Chikupādhyāya and Tirumalayēṅgār
- 1675 *Anudharmārtila*
- 1680 *Mitravinda Govinda*
- Massacre of Jainas.
- xvii cent. The letter *ya* falls out of use
- 1700 Lakshmi's *Jatini Bhārata*
- Chandrasekhara's *Rāmachandra-charitṛe*
- 1708 *Ananda Rāmāyaṇa*
- 1728 *Lakṣma kavi Bhārata*
- Aṛishya-tīlābhyaṇaya*
- 1761-99 Haidar Ali and Tipu Sultan
- 1838 Devachandra's *Rāṣṭraṣi-katke*

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STORY XCIII

A MAN often made vows of repentance but broke them again, till one of the Sheikhs said to him "I think thou art in the habit of eating a great deal, and that thy power of restraining appetite is more slender than a hair, whilst an appetite such as thou nourishest would rupture a chain and a day may come when it will tear thee up"

A man brought up a wolf's whelp, when it was brought up, it tore him up

STORY XCIV

It is narrated in the life of Ardeshir Bâbekân¹ that he asked an Arab physician how much food he must consume daily. He replied "The weight of one hundred *dirhems* will be enough"

The King queried "What strength will this quantity give me?"

He replied "This quantity will carry thee, and whatever is more than that, thou wilt be the carrier of it. Eating is for living and praying, thou thinkest living is for eating"

¹ He was the first King of the Sasanian dynasty who reigned from A.D. 226 till 240

STORY XCV

Two Khorâsânî Dervishes travelled together, one of them, being weak, broke his fast every second night, whilst the other, who was strong, consumed every day three meals. It happened that they were captured at the gate of a town on suspicion of being spies, whereon each of them was confined in a closet and the aperture of it walled up with mud bricks. After two weeks it became known that they were guiltless, accordingly the doors were opened and the strong man was found dead, whilst the weak fellow had remained alive. The people were astonished, but a sage averred that the contrary would have been astonishing, because one of them, having been voracious, possessed no strength to suffer hunger, and perished, whilst the other, who was abstemious, merely persevered in his habit and remained safe.

When eating little has become the nature of a man, he takes it easy when a calamity befalls him; but when the body becomes strong in affluence, he will die when a hardship overtakes him.

STORY XCVI

ONE of the philosophers forbade his son to eat much, because repletion keeps people ailing. The boy replied "O father! It is hunger that kills! Hast thou not heard of the maxim of the ingenious, that it is better to die satiated than to bear hunger?"

He rejoined ' Be moderate, eat and drink, but not to excess "

*Eat not so much that it comes up to thy mouth,
Nor so little that from weakness thy soul comes up*

Although maintenance of life depends upon food, victuals bring on disease when eaten to excess. If thou eatest rose confectionery without appetite, it injures thee, but eating dry bread after a long fast is like rose preserve.

STORY XC VII

A SICK man, having been asked what his heart desired, replied :
“ That it may not desire anything.”

*When the bowels are full and the belly pains,
There is no use in all other things being right.*

STORY XCVIII

A GRAIN dealer, to whom Sûfis were owing some money, asked them for it every day in the town of Wâset, and used harsh language towards them. The companions had become weary of his reproaches, but had no other remedy than to bear them, and one of them, who was a pious man, remarked : “ It is more easy to pacify a hungry stomach with promises of food than a grain dealer with promises of money.”

It is preferable to be without the bounty of a gentleman than to bear the insults of the gatekeepers ; it is better to die wishing for meat than to endure the expostulations of butchers.

STORY XCIX

A BRAVE warrior, who had received a dreadful wound in the Tatar war, was informed that a certain merchant possessed a medicine, which he would probably not refuse [to give] if asked for, but it is related that the said merchant was also well known for his avarice. If instead of bread he had the sun in his tablecloth, no one could see daylight till the day of resurrection.

The warrior replied ' If I ask for the medicine he will either give it or refuse it, and if he gives it, maybe it will profit me, and maybe not, at any rate, the inconvenience of asking it from him is a lethal poison."

Whatever thou obtainest by entreaties from base men will profit thy body but injure thy soul. And philosophers have said If, for instance, the water of life were to be exchanged for a good reputation, no wise man would purchase it, because it is preferable to die with honour than to live in disgrace. To eat coloquinth from the hand of a sweet tempered man is better than confectionery from the hand of an ill humoured fellow

The water of everlasting life, *i.e.* which bestows immortality is meant, like the amrita, nectar, etc. See also footnote on p 10

STORY C

ONE of the Ullemma had many eaters [to provide for] and only a slender income. This fact he communicated to a great man, of whose character he entertained a very favourable opinion; but his expectations were disappointed, because the man made a wry face, and averred that according to his opinion applications from respectable persons [for aid] are unbecoming.

With a face made sad by misfortune, to a dear friend do not go, because thou wilt embitter his life also. The needful for which thou appliest, go [do so] with a fresh and smiling face, the man of joyful countenance will not be unsuccessful in his affairs.

It is related that the great man augmented his stipend a little, but considerably diminished his familiarity towards him, and when he perceived, after some days, that it was not [cordial] as usual, he recited :

*“ Evil is the food which the time of degradation acquires ;
The kettle is indeed placed, but the dignity is lowered ”*¹

“ He increased my bread, but diminished my honour. Poverty is better than the degradation of asking.”

¹ Here the play is on two tri-literal words, written *qdr*, but pronounced *qdr*, ‘kettle,’ and *qdr*, ‘dignity, power’

STORY CII

A YEAR of dearth set in at Alexandria, so that [even] a Dervish lost the reins of patience from his hands, the pearls¹ of heaven were withheld from the earth, and the lamentations of mankind ascended to the firmament. There was no wild beast, fowl, fish, or ant whose wailings, prompted by distress, had not reached the sky. For a wonder, the heart-smoke of the people did not condense to form clouds, and the torrents of their tears rain.

In such a year there was an hermaphrodite, I owe it to my friends not to describe him, because it would be an abandonment of good manners, especially in the presence of great men; on the other hand, it would likewise be improper and in the way of negligence not to mention anything about him, because certain people would impute it to the ignorance of the narrator, accordingly I shall briefly describe him in the following two distichs, because a little indicates much, and a handful is a sample of a donkey-load :

*If a Tatar slays that hermaphrodite,
The Tatar must not be slain in return ;
How long will he be like the bridge of Baghdad,
With water flowing beneath and men on the bank ?*

Such a man, a portion of whose eulogy thou hast now heard, possessed in that year boundless wealth, bestowed silver and gold upon the needy, and laid out tables for travellers. A

¹ The word is *durhai*, the duplication of the letter *r* being understood, as the sign *reshdid*, which indicates it, is generally omitted, accordingly it was rendered by 'pearls,' meaning, of course, the drops of rain, which are precious, but, if the word be taken simply as it stands, it means 'the doors,' in which case the phrase would be 'the doors of heaven were shut against the earth.'

STORY CIII

HÂTIM TÂI, having been asked whether he had seen in the world anyone of more exalted sentiments than himself, replied : “ Yes, one day I slaughtered forty camels to entertain Arab Amirs. I had occasion to go out on some business into a corner of the desert, where I noticed a gatherer of briars, who had accumulated a hillock of thistles, and I asked him why he had not become a guest of Hâtım, since many people had come round to his banquet , but he replied : ‘ Who eats bread by the work of his own hand will not bear to be obliged to Hâtım Tâi.’ Then I saw that his sentiments were more exalted than mine.”

STORY CIV

MOSES, to whom be salutation beheld a Dervish who had on account of his nudity, concealed himself in the sand exclaiming

O Moses, utter a supplication to God the Most High to give me an allowance, because I am on account of my distress on the point of starvation" Moses accordingly prayed and departed but, returning a few days afterwards he saw that the Dervish was a prisoner, and surrounded by a crowd of people. On asking for the reason he was informed that the Dervish had drunk wine, quarrelled, slain a man and was to be executed in retaliation.

If the humble cat possessed wings, he would rob the world of every sparrow-egg. It may happen that when a weak man obtains power, he arises and twists the hands of the weak. And if Allah were to bestow abundance upon His servants they would certainly rebel upon earth.

What has made thee wade into danger, O fool! till thou hast perished? Would that the ant had not been able to fly! When a base fellow obtains dignity, silver, and gold his head necessarily demands to be knocked, was not, after all this maxim uttered by a sage? That ant is best which possesses no wings.

He who does not make thee rich knows better what is good for thee than thyself

¹ Qur'an, ch. xlii., v. 26

² The lion ant, which flies is meant.

STORY CV

I NOTICED an Arab of the desert sitting in a company of jewellers at Bosrah and narrating stories to them. He said · “ I had once lost my road in the desert, and consumed all my provisions. I considered that I must perish, when I suddenly caught sight of a bag full of pearls, and I shall never forget the joy and ecstasy I felt on thinking they might be parched grain, nor the bitterness and despair when I discovered them to be pearls.”

In a dry desert, and among moving sand, it is the same to a thirsty man whether he has pearls or shells in his mouth. When a man has no provisions and his strength is exhausted, it matters not whether his girdle is adorned with pearls or potsherds

STORY CIV

AN Arab suffering in the desert from extreme thirst recited
 ' Would that before my death I could one day enjoy my wish
 that a river's waves might strike my knee and I might fill my
 water bag

In the same manner another traveller lost himself in an
 extensive region having neither any strength nor food left
 but he possessed some money, and roamed about, and the road
 leading him nowhere, he perished from exhaustion. Some
 people afterwards discovered his corpse, with the money in
 front of it and the following written on the ground

*If possessed of all the Jaferi gold¹
 It will avail nothing to a thirsty man
 To a poor man burnt in the desert
 Boiled turnips are more valuable than pure silver*

¹ Jaferi gold is said to be pure gold, so called after Jafer who was an alchemist. According to others, however it was thus named after Jafer Barmeki, the famous vizier of Hārūn-al Rashid, before whose time it had been customary to alloy gold, but that when he became vizier he commanded money to be coined of pure gold only which was then called after his name.

STORY CVII

I NEVER lamented about the vicissitudes of time or complained of the turns of fortune,¹ except on the occasion when I was barefooted and unable to procure slippers. But when I entered the great mosque of Kufah with a sore heart, and beheld a man without feet, I offered thanks to the bounty of God, consoled myself for my want of shoes, and recited : “ A roast fowl is to the sight of a satiated man less valuable than a blade of fresh grass on the table , and to him who has no means nor power a burnt turnip is [as good as] a roasted fowl.”

¹ Literally ‘ turning of heaven ’

STORY CVIII

A KING with some of his courtiers had, during a hunting party and in the winter season, strayed far from inhabited places, but, when the night set in he perceived the house of a Dehqan¹ and said 'We shall spend the night there, to avoid the injury of the cold. One of the viziers however objected alleging that it was unworthy of the high dignity of a Pâdshâh to take refuge in the house of a Dehqan, and that it would be best to pitch tents and to light fires on the spot

The Dehqan, who had become aware of what was taking place, prepared some food he had ready in his house, offered it, kissed the ground of service, and said 'The high dignity of the Sultân would not have been so much lowered, but they [*i.e.* the courtiers] did not wish the dignity of the Dehqân to become high''

The King who was pleased with these words moved for the night into the man's house and bestowed a dress of honour upon him the next morning. When he accompanied the King a few paces at the departure, he was heard to say "Nothing was lost of the Sultân's power and pomp by accepting the hospitality of a Dehqân, but the corner of the Dehqân's cap reached the sun when a Sultân such as thou overshadowed his head.'

¹ Dehqân is composed of the Persian word *deh* village, and the Mongolian *qan*, lord, master owner, which became afterwards with the Persians *khan* when used separately. The expression designates a land holder in general, but in the present instance a peasant.

On the Excellence of Contentment

STORY CIX

It is related that a Sultân thus addressed a miserly beggar who had accumulated great riches . “ It is evident that thou possess-est boundless wealth, and we have an affair on hand in which thou canst aid us by way of a loan ; when the finances of the country are in a flourishing condition it will be repaid.”

The miser replied . “ It is not befitting the power and dignity of a Pâdshâh to soil the hands of his noble aspirations with the property of an individual like myself, who has collected it grain by grain ”

The King replied : “ It does not matter, because the money will be spent upon infidels . The wicked [women should be joined] to the wicked [men].”¹

*If the water of a Christian's well is impure,
What matters it if thou wasthest a dead Jew therein ?*

I heard that he refused to comply with the behest of the King, began to argue and to look insolently , whereon the King ordered the sum in question to be released from his grasp by force and with a reprimand

If an affair cannot be accomplished with gentleness he, forsooth, turns his head to impudence , who has no regard for himself, it is proper that no one should pay him any.

¹ Qurân, ch. xxiv , v 26 The meaning given above within brackets is the true one, as appears also from the context of the verses , but, as the whole phrase consists only of the two words *alkhabithat lilkhabithin*, the King could use it for the purpose he had in view, so that it may also be translated ‘ The wicked [lucre is to be given] to the wicked [infidels] ’

STORY CX

I MET a trader who possessed one hundred and fifty camel loads of merchandise, with forty slaves and servants. One evening in the oasis of Kish, he took me into his apartment, and, taking all night no rest, kept up an incoherent gabble, saying 'I have such and such a warehouse in Turkestan, such and such goods in Hindostan this is the title-deed of such and such an estate, and in this affair such and such a man is security.' He said 'I intend to go to Alexandria because it has a good climate,' and, correcting himself, continued 'No, because the African sea is boisterous. O Sa'di, I have one journey more to undertake, and after performing it I shall, during the rest of my life, sit in a corner and enjoy contentment.'

I asked "What journey is that?"

He replied 'I shall carry Persian brimstone to China, because I heard that it fetched a high price, I shall also carry Chinese porcelain to Rûm, and Rûmî brocade to India, and Indian steel to Aleppo convey glassware of Aleppo to Yemen, striped cloth of Yemen to Pares. After that I shall abandon trading and shall sit down in a shop.' He had talked so much of this nonsense that no more strength remained in him, so he said 'O Sa di! Do thou also tell me something of what thou hast seen and heard.'

I recited 'Thou mayest have heard that in the plain of Ghûr once a leader fell down from his beast of burden, saying 'The narrow eye of a wealthy man will be filled either by content or by the earth of the tomb.'

The Turkish empire is meant, and not merely Asia Minor, as is often the case.

Name of a province of Persia, also called Pares and Farsistan.

The text uses the word *malakbâlî*, melancholy!

STORY CXI

I HEARD about a wealthy man who was as well known for his avarice as Hâtım Tâi for his liberality. Outwardly he displayed the appearance of wealth, but inwardly his sordid nature was so dominant that he would not for his life give a morsel of bread to anyone, or bestow a scrap upon the kitten of Abu Harîrah,¹ or throw a bone to the dog of the companions of the cave.² In short, no one had seen the door of his house open or his tablecloth spread.

*The Dervish got nothing of his food except the smell ;
The fowl picked up the crumbs after his bread-dinner.*

I heard that he was sailing in the Mediterranean with the pride of Pharaoh in his head—according to the words of the Most High : ‘ Until drowning overtook him ’³—when all of a sudden a contrary wind befell the ship, as it is said, ‘ What can thy heart do to thy distressed nature, for the wind is not fair , it is not at all times suitable for a ship.’

He uplifted the hands of supplication and began to lament in vain ; but Allah the Most High has commanded : ‘ When they sail in a ship they call upon Allah, sincerely exhibiting unto Him their religion ’⁴

Of what use is the hand of supplication to a needy worshipper, which is uplifted to God in the time of prayer, but in the armpit in the time of bounty.

¹ A companion of the prophet , see footnote on p 89

² Ch XVIII of the Qurân bears the title of ‘ The Cave,’ and contains the story of the companions, or seven sleepers, as they are called in Europe

³ Qurân, ch. x , part of v 90.

⁴ Qurân, ch XXIX , v 65.

*Bestow comfort with gold and with silver,
And thereby also profit thyself
As this house of thine will remain,
Build it with a silver and a gold brick.*

It is narrated that he had poor relations in Egypt, who became rich by the remainder of his wealth, tearing up their old clothes, and cutting new ones of silk and of Damîari.¹ During the same week I also beheld one of them riding a fleet horse, with a fairy-faced slave boy at his heels. I said, "Wah! If the dead man were to return among his kinsfolk and connections, the refunding of the inheritance would be more painful to the heirs than the death of their relative." On account of the acquaintance which had formerly subsisted between us, I pulled his sleeve, and said, "Eat thou, O virtuous and good man, what that mean fellow gathered and did not eat."

¹ A species of fine linen made at Damietta, in Egypt.

STORY CXII

A WEAK fisherman caught a strong fish in his net, and, not being able to retain it, the fish overcame him and pulled the net from his hand.

*A boy went to bring water from the torrent ;
The torrent came and took the boy away.
The net brought every time a fish ;
This time the fish went, and carried off the net.*

The other fishermen were sorry, and blamed him for not being able to retain such a fish, which had fallen into his net.

He replied : “ O brothers ! What can be done ? My day was not lucky, but the fish had yet one remaining.”

Moral : A fisherman cannot catch a fish in the Tigris without a day [of luck], and a fish cannot die on dry ground without [the decree of] fate.

STORY CXIII

A MAN whose hands and feet had been amputated killed a millipede, and a pious passer by exclaimed ' Praised be Allah ! In spite of the thousand feet he possessed, he could not escape from a man without hands and feet when his fate had overtaken him "

When the life taking foe comes in the rear, fate ties the legs of a running man. At the moment when the enemy has slowly arrived, it is useless to draw the Kayanian bow

An imperial, efficient bow taking its name from the Kayanian dynasty of Persia.

STORY CXIV

I HAVE seen a fat fool, dressed in a costly robe, with a turban of Egyptian linen on his head, riding on an Arab horse. Someone said : “ Sa’di ! What thinkest thou of this famous brocade upon this ignorant animal ? ”

I replied . “ It is like ugly characters scrawled with gold-water.

*“ Verily he is like an ass among men,
A calf, a body which is bleating.*

“ This animal cannot be said to resemble a man, except in his cloak, turban, and outward adornment. Examine all his property and belongings of his estate, thou wilt find nothing lawful to take except his blood. If a noble man becomes impoverished, imagine not that his high worth will also decrease, but if into a silver threshold golden nails are driven by a Jew, think not that he will thereby become noble.”

STORY CXV

A THIEF said to a mendicant “Art thou not ashamed to stretch out thy hand for a grain of silver to every sordid fellow?”

He replied ‘To hold out the hand for a grain of silver is better than to get it cut off for one *dang* and a half.

STORY CXVI

It is related that an athlete had been reduced to the greatest distress by adverse fortune. His throat being capacious, and his hands unable to fill it, he complained to his father and asked him for permission to travel, as he hoped to be able to gain a livelihood by the strength of his arm. Excellence and skill are lost unless exhibited, lignum aloes is placed on fire, and musk rubbed.

The father replied . “ My son ! Get rid of this vain idea, and place the feet of contentment under the skirt of safety, because great men have said that happiness does not consist in exertion, and that the remedy [against want] is in [the] moderation [of desires] No one can grasp the skirt of luck by force , it is useless to put Vasmah¹ on a bald man’s brow. If thou hast two hundred accomplishments for each hair of thy head, they will be of no use if fortune is unpropitious. What can an athlete do with adverse luck ? The arm of luck is better than the arm of strength ! ”

The son rejoined : “ Father ! The advantages of travel are many, such as recreation of the mind entailing profit , seeing of wonderful, and hearing of strange things ; recreation in cities, associating with friends, acquisition of dignity, rank, property, the power of discriminating among acquaintances, and gaining experience of the world, as the travellers in the *Tariqat*² have said : ‘ As long as thou walkest about the shop or the house, thou wilt never become a man, O raw fellow ! Go and travel in the world, before that day when thou goest from the world ’ ”

The father replied . “ My son ! The advantages of travel

¹ Indigo juice or leaves, for dying the hair black

² Sûfis are here meant, who are travelling on the road to perfection, which is the *Tariqat*

such as thou hast enumerated them are countless, but they regard especially five classes of men. Firstly a merchant, who possesses, in consequence of his wealth and power graceful male and female slaves and quick handed assistants alights every day in another town, and every night in another place has recreation every moment, and sometimes enjoys the delights of the world. A rich man is not a stranger in mountain, desert, or solitude, wherever he goes he pitches a tent, and makes a sleeping place, whilst he who is destitute of the goods of this world must be in his own country a stranger and unknown.

‘Secondly, a scholar who is for the pleasantness of his speech, the power of his eloquence and the fund of his instruction, waited upon and honoured wherever he goes. The presence of a learned man is like pure gold, whose power and price is known wherever he goes. An ignorant fellow of noble descent resembles *Shahruâ*, which nobody accepts in a foreign country.

‘Thirdly handsome fellows with whom the souls of pious men are inclined to commingle, because it has been said that a little beauty is better than much wealth. An attractive face is also said to be a salve to despondent hearts and the key to locked doors wherefore the society of such a person is everywhere known to be very acceptable. A beautiful person meets with honour and respect everywhere, although perhaps driven away in anger by father and mother. I have seen a peacock feather in the leaves of the *Qurân*. I said I see thy position is higher than thy deserts. It said ‘Hush! Whoever is endowed with beauty wherever he places his foot, hands are held out to receive it!’

Shahruâ is said to have been a tyrant who issued a debased currency in his country calling it after his own name, but the coins were not accepted anywhere else. Others assert that *Shahruâ* means leather money.

On the Excellence of Contentment

*“ When a boy is symmetrical and heart-robbing,
It matters not if his father disowns him ;
He is a jewel which must not remain in a shell,
A precious pearl everyone desires to buy.*

“ Fourthly, one with a sweet voice, who retains, with a David-like¹ throat, water from flowing, and birds from soaring. By means of this talent he holds the hearts of people captive, and religious men are delighted to associate with him. How pleasant is the gentle and melancholy lay to the ear of the boon companions who quaff the morning draught ! Better than a handsome face is a pleasant voice, the former is joy to the senses, the latter food for the soul

“ Fifthly, the artisan, who gains a sufficient livelihood by the strength of his arm, so that his reputation is not lost in struggling for bread. As wise men have said : If he goes abroad from his own town, the patcher of clothes meets with no hardship or trouble, but if the government falls into ruin, the King of Nimrûz² will go to bed hungry.

“ The qualities which I have explained, O my son, are in a journey the occasion of satisfaction to the mind, stimulants to a happy life, but he who possesses none of them goes with idle fancies into the world, and no one will ever hear anything about his name and fame. He whom the turning world is to afflict will be guided by the times against his aim. A pigeon destined not to see its nest again will be carried by fate towards the grain and net.”

The son asked : “ O father ! How can I act contrary to the

¹ David is believed not only to have played the harp, but also to have excelled in singing

² Nimrûz means mid-day, half-day, and the country of Seistan is called by this name because Solomon, finding it to be full of water, ordered the jinn (genii) to fill it up with earth, and they finished the work at noon

injunction of the wise, who have said, that although food is distributed [by predestination] the acquisition of it depends upon exertion, and that although a calamity may be decreed by fate, it is incumbent [on men] to show the gates by which it may enter. Although daily food may come unawares it is reasonable to seek it out of doors and though no one dies without the decree of fate, thou must not rush into the jaws of a dragon.

As I am at present able to cope with a mad elephant, and to wrestle with a furious lion, it is proper, O father, that I should travel abroad, because I have no longer the endurance to suffer misery. When a man has fallen from his place and station, why should he eat more grief? All the horizons are his place! At night every rich man goes to an inn, the Dervish has his inn where the night overtakes him.

After saying this, he asked for the good wishes of his father, took leave of him, departed, and said to himself 'A skilful man, when his luck does not favour him, goes to a place where people know not his name.'

He reached the banks of a water, the force of which was such that it knocked stones against each other and its roaring was heard to a Fursang's distance. A dreadful water, in which even aquatic birds were not safe, the smallest wave would whirl off a millstone from its bank.

He beheld a crowd of people, each person sitting with a coin of money at the crossing place, intent on a passage. The youth's hands of payment being tied, he opened the tongue of laudation, and although he supplicated the people greatly, they paid no attention, and said 'No violence can be done to anyone without money but if thou hast money, thou hast no need of force.'

An unkind boatman laughed at him, and said 'If thou hast

¹ Because he had no money

On the Excellence of Contentment

no money thou canst not cross the river by force ; what boots the strength of ten men ? Bring the money for one.”¹

The young man’s heart was irritated by the insult of the boatman and longed to take vengeance upon him. The boat had, however, started ; accordingly he shouted : “ If thou wilt be satisfied with the robe I am wearing, I shall not grudge giving it to thee.”

The boatman was greedy and turned the vessel back. Desire sews up the vision of a shrewd man, greediness brings fowl and fish into the snare.

As soon as the young man’s hand could reach the beard and collar of the boatman, he immediately knocked him down, and a comrade of the boatman, who came from the vessel to rescue him, experienced the same rough treatment and turned back. The rest of the people then thought proper to pacify the young man, and to condone his passage-money.

*When thou seest a quarrel, be forbearing,
Because gentlemen will shut the door of strife ;
Use kindness when thou seest contention ,
A sharp sword cannot cut soft silk ,
By a sweet tongue, grace, and kindness,
Thou wilt be able to lead an elephant by a hair.*

Then the people fell at his feet, craving pardon for what had passed. They impressed some hypocritical kisses upon his head and his eyes, received him into the boat, and started, progressing till they reached a pillar of Yunânî workmanship, standing in the water. The boatman said . “ The vessel is in

¹ In this story the play on the words *zar*, ‘ gold,’ *ze* money, and *zur*, ‘ strength, violence,’ occurs several times, but could not be rendered in the same jingling way in English.

² Ionian, *ze* Grecian.

danger, let one of you, who is the strongest, go to the pillar and take the cable of the boat, that we may save the vessel."

The young man in the pride of bravery which he had in his head, did not think of the offended foe, and did not mind the maxim of wise men, who have said 'If thou hast given offence to one man, and afterwards done him a hundred kindnesses, do not be confident that he will not avenge himself for that one offence, because [although] the head of a spear may come out, the memory of an offence will remain in the heart.' Be not unconcerned, for thou wilt be afflicted if by thy hand a heart has been afflicted. Throw not a stone at the rampart of a fort, because possibly a stone may come from the fort.

As soon as he had taken the rope of the boat on his arm, he climbed to the top of the pillar, whereon the boatman snatched it from his grasp, and pushed the boat off. The helpless man was amazed, and spent two days in misery and distress, on the third sleep took hold of his collar and threw him into the water. After one night and day he was cast on the bank, with some life still remaining in him. He began to eat leaves of trees, and to pull out roots of grass, so that when he had gained a little strength he turned towards the desert and walked till thirst began to torment him. He at last reached a well, and saw people drinking water for a *pasberg*, but possessing none, he asked for a coin, and showed his destitute condition, the people had, however, no mercy with him, whereon he began to insult them but likewise ineffectually. Then he knocked down several men, but was at last overpowered, struck, and wounded. A swarm of gnats will overpower an elephant despite of all his virility and bravery. When the little ants combine together they tear the skin of a furious lion.

As a matter of necessity he lagged in the rear of the caravan,

Name of a very small and thin coin.

On the Excellence of Contentment

which reached in the evening a locality very dangerous on account of thieves. The people of the caravan trembled in all their limbs, but he said : “ Fear nothing, because I alone am able to cope with fifty men, and the other youths [of the caravan] will aid me.” These boastful words comforted the hearts of the caravan people, who became glad of his company, and considered it incumbent upon themselves to supply him with food and water. The fire of the young man’s stomach having blazed into flames, and deprived his hands of the bridle of endurance, hunger made him partake of some morsels of food and take a few draughts of water, till the Dêv¹ of his interior was set at rest, and he fell asleep. An experienced old fellow who was in the caravan said :

“ O ye people ! I am more afraid of this guard of yours than of the thieves , because there is a story that a stranger had accumulated some *dirhems* but could not sleep in the house for fear of the Lûris.²

“ Accordingly he invited one of his friends to dispel the terrors of solitude by his company. He spent several nights with him, till he became aware that he had money, and took it, going on a journey after spending it. When the people saw the stranger naked and weeping the next morning, a man asked : ‘ What is the matter ? Perhaps the thief has stolen those *dirhems* of thine ? ’

“ He replied : ‘ No, by Allah ! The guard has stolen them.’ I never sat secure from a serpent till I learnt what his custom was. The wound from a foe’s tooth is severe who appears to be a friend in the eyes of men. How do you know whether this man is not one of the band of thieves, and has followed us as

¹ This word, which designates a God in the Indian language, means a demon in Persian

² Lûris are people of Luristân, a territory between Kusiistân and Kermân

a spy to inform his comrades on the proper occasion? According to my opinion we ought to depart and to let him sleep."

The youths approved of the old man's advice and became suspicious of the athlete, took up their baggage and departed leaving him asleep. He knew this when the sun shone upon his shoulders and perceived that the caravan had started. He roamed about a great deal without finding the way, and thirsty, as well as dismayed as he was, he sat down on the ground, with his heart ready to perish saying "Who will speak to me after the yellow camels have departed? A stranger has no companion except a stranger. He uses harshness towards strangers who has not himself been exiled enough."

The poor man was speaking thus whilst the son of a King who happened to be in a hunting party, strayed far from the troops, was standing over his head, listening. He looked at the figure of the athlete, saw that his outward appearance was respectable, but his outward condition miserable. He then asked him whence he had come, and how he had fallen into this place. The athlete briefly informed him of what had taken place, whereon the royal Prince, moved by pity, presented him with a robe of honour and a large sum of money, and sent a confidential man to accompany him till he again reached his native town. His father was glad to see him, and expressed gratitude at his safety. In the evening he narrated to his father what had befallen him with the boat, mentioned the violence of the boatman, the harshness of the rustics near the well, and the treachery of the caravan people on the road.

The father replied "My son! Have not I told thee at thy departure that the brave hands of empty handed persons are [like] the broken paws of a lion? How well has that empty-handed fighter said. A grain of gold is better than fifty *mann* of strength."

On the Excellence of Contentment

The son replied : “ O father ! Thou wilt certainly not obtain a treasure except by trouble, will not overcome thy foe unless thou hazardeſt thy life, and wilt not gather a harveſt unless thou ſcattereſt ſeed. Perceiveſt thou not how much comfort I gained at the coſt of the ſmall amount of trouble I underwent, and what a quantity of honey I have brought in return for the ſting I have ſuffered ? Although not more can be acquired than fate has decreed, negligence in ſtriving to acquire is not commendable. If a diver fears the crocodile’s throat he will never catch the pearl of great price. The nether millſtone is immovable, and therefore muſt bear a heavy load. What will a fierce lion devour at the bottom of his den ? What food does a fallen hawk obtain ? If thou deſireſt to catch game at home thou muſt have hands and feet like a ſpider.”

The father ſaid to his ſon . “ On this occaſion heaven has been propitious to thee and good luck helpful, ſo that a royal perſon has met thee, has been bountiful to thee, and has thereby healed thy broken condition. Such coincidences occur ſeldom, and rare events cannot be reckoned upon ¹ The hunter does not catch every time a jackal. It may happen that ſome day a tiger devours him ”

Thus it happened that one of the Kings of Pares, who poſſeſſed a ring with a coſtly bezel, once went out by way of diversion with ſome intimate courtiers to the Maſalla* of Shirâz, and ordered his ring to be placed on the dome of Asad, promiſing to beſtow the ſeal-ring upon any perſon who could make an arrow paſs through it It happened that every one of the four hundred archers in his ſervice miſſed the ring, except a little boy who was ſhooting arrows in ſport [at random]

¹ Or, in idiomatic Engliſh . ‘ Such windfalls are at the command of no one ’

* A chapel in the vicinity of Shirâz

and in every direction from the flat roof of a monastery. The morning breeze caused his arrow to pass through the ring, whereon he obtained not only the ring but also a robe of honour and a present of money. It is related that the boy burnt his bow and arrows, and on being asked for the cause, replied 'That the first splendour may be permanent.'

It sometimes happens that an enlightened sage is not successful in his plans. Sometimes it happens that an ignorant child by mistake hits the target with his arrow.

STORY CXVII

I HEARD that a Dervish, sitting in a cave, had closed the doors upon the face of the world, so that no regard for Kings and rich persons remained in the eyes of his desire.

*Who opens to himself a door for begging
Will, till he dies, remain a needy fellow ;
Abandon greediness and be a King,
Because a neck without desire is high.*

One of the Kings of that region sent him the information that, trusting in the good manners of the respected Dervish, he hoped he would partake of bread and salt with him. The Sheikh agreed, because it is according to the Sonna¹ to accept an invitation. The next day the King paid him a visit, the A'bid leapt up, embraced him, caressed him, and praised him. After the monarch's departure the Sheikh was asked by one of his companions why he had, against his custom, paid so many attentions to the Pâdshâh, the like of which he had never seen before. He replied :

“Hast thou not heard that one of the pious said : ‘In whose company thou hast been sitting, to do him service thou must necessarily rise.’ Possibly an ear may during a lifetime not hear the sound of drum, lute, or fife ; the eye may be without the sight of a garden , the brain may be without the rose or nasrin². If no feather pillow be at hand, sleep may be had with a stone under the head , and if there be no sweetheart to sleep with, the hand may be placed on one's own bosom. But this disreputable twisting belly cannot bear to exist without anything³”

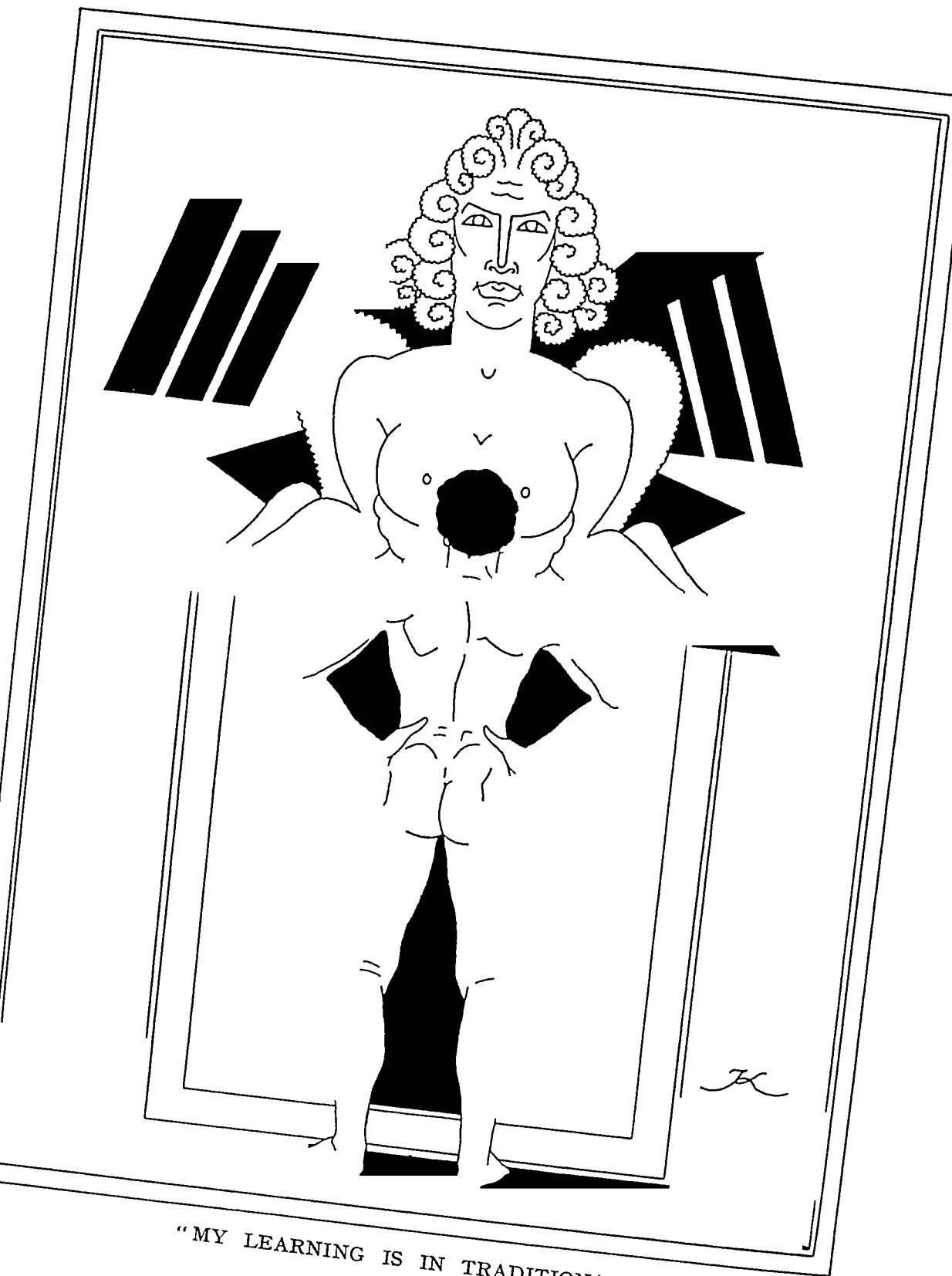
¹ Sonna is the traditional law.

² Narcissus. Perfumes are supposed to refresh the brain

³ That is to say, ‘without food’

IV

*ON THE ADVANTAGES OF
SILENCE*



"MY LEARNING IS IN TRADITION"

STORY CXVIII

I SAID to a friend that I have chosen rather to be silent than to speak, because on most occasions good and bad words are scattered concurrently, but enemies perceive only the latter. He replied 'That enemy is the best [or greatest] who does not see [any] good.'

The brother of enmity passes not near a good man except to consider him as a most wicked liar. Virtue is to the eyes of enmity the greatest fault. Sa'di is a rose, but to the eye of enemies a thorn. The world illuminating sun and fountain of light looks ugly to the eye of a mole.

STORY CXIX

A MERCHANT, having suffered the loss of a thousand *dinârs*, enjoined his son not to reveal it to anyone. The boy said. "It is thy order, and I shall not tell it; but thou must inform me of the utility of this proceeding, and of the propriety of concealment."

He replied: "For fear the misfortune would be double, namely, the loss of the money, and, secondly, the joy of neighbours at our loss."

Reveal not thy grief to enemies, because they will say, '*Lâ hawl*,¹ but rejoice.

¹ Figuratively the words '*Lâ hawl*' are synonymous with the exclamation 'God forbid!' but literally mean 'There is no power', they are the first two words of the following phrase, generally uttered by Moslems when any extraordinary event or calamity takes place. 'There is no power nor strength except by [the will of] Allah the Most High.'

STORY CXX

AN intelligent youth possessed an abundant share of accomplishments and discreet behaviour, so that he was allowed to sit in assemblies of learned men, but he refrained from conversing with them. His father once asked him why he did not likewise speak on subjects he was acquainted with. He replied 'I fear I may be asked what I do not know and be put to shame.'

*Hast thou heard how a Siffi drove
A few nails under his sandals,
And an officer, taking him by the sleeve,
Said to him "Come and shoe my horse"*

For what thou hast not said no one will trouble thee, but when thou hast spoken, bring the proof

STORY CXXI

A SCHOLAR of note had a controversy with an unbeliever but, being unable to cope with him in argument, shook his head and retired. Someone asked him how it came to pass that, with all his eloquence and learning, he had been unable to vanquish an irreligious man.

He replied 'My learning is in the Qurân, in tradition, and in the sayings of Sheikhs, which he neither believes in nor listens to then of what use is it to me to hear him blaspheming?

To him of whom thou canst not rid thyself by the Qurân and tradition, the [best] reply is if thou dost not reply anything

STORY CXXII

GALENUS¹ saw a fool hanging on with his hands to the collar of a learned man, and insulting him, whereon he said : “ If he were learned he would not have come to this pass with an ignorant man.”

Two wise men do not contend and quarrel, nor does a scholar fight with a contemptible fellow. If an ignorant man in his rudeness speaks harshly, an intelligent man tenderly reconciles his heart. Two pious men keep a hair between them [untorn], and so does a mild, with a headstrong man ; if, however, both sides are fools, if there be a chain they will snap it. An ill-humoured man insulted someone ; he bore it, and replied : “ O man of happy issue, I am worse than thou canst say that I am, because I know thou art not aware of my faults as I am.”

¹ He is considered to have been not only a great physician but also philosopher

STORY CXXIII

SUBHÂN VÂIL is considered to have had no equal in rhetorics because he had addressed an assembly during a year, and had not repeated the same word, but when the same meaning happened to occur, he expressed it in another manner, and this is one of the accomplishments of courtiers and princes

A word, if heart binding and sweet, is worthy of belief and of approbation, when thou hast once said it, do not utter it again, because sweets once partaken of suffice.

STORY CXXIV

I HEARD a philosopher say that no one has ever made a confession of his own folly except he who begins speaking whilst another has not yet finished his talk.

Words have a head, O shrewd man and a tail. Do not insert [thy] words between words [of others] The possessor of deliberation, intelligence, and shrewdness does not say a word till he sees silence.

•

STORY CXXV

SEVERAL officials of Sultân Mahmûd asked Hasan Muimandî¹ one day what the Sultân had told him about a certain affair. He replied : “ You must yourselves have heard it.”

They rejoined : “ What he says to thee, he does not think proper to communicate to the like of us.”

He answered : “ Because he trusts that I shall not reveal it , then why do you ask me [to do so] ? A knowing man will not utter every word which occurs to him ; it is not proper to endanger one’s head for the King’s secret.”

STORY CXXVI

I WAS hesitating in the conclusion of a bargain for the purchase of a house, when a Jew said . “ Buy it, for I am one of the landholders of this ward, ask me for a description of the house as it is, and it has no defect.”

I replied : “ Except that thou art the neighbour of it. A house which has a neighbour like thee is worth ten *dirhems* of a deficient standard , but the hope must be entertained that after thy death it will be worth a thousand.”

¹ He was the celebrated vizier of Mahmûd the Ghaznavide.

STORY CXXVII

A POET went to an Amir of robbers and recited a panegyric, but he ordered him to be divested of his robe. As the poor man was departing naked in the world, he was attacked from behind by dogs, whereon he intended to snatch up a stone, but it was frozen to the ground, and being unable to do so he exclaimed "What whore-sons of men are these? They have let loose the dogs and have tied down the stones!"

The Amir of the robbers who heard these words from his room, laughed and said 'O philosopher! Ask something from me.

He replied "I ask for my robe, if thou wilt make me a present of it. We are satisfied of thy gift by departure. A man was hoping for the gifts of people, I hope no gift from thee! Do me no evil.

The robber chief took pity on him, ordered his robe to be restored to him, and added to it a sheepskin jacket with some *dirbems*

STORY CXXVIII

AN astrologer having entered his own house, saw a stranger, and, getting angry began to insult him, whereon both fell upon each other and fought, so that turmoil and confusion ensued. A pious man who had witnessed the scene exclaimed "How knowest thou what is in the zenith of the sky if thou art not aware who is in thy house?"

Meaning, We excuse thee from making us a present, if we are only allowed to depart in safety

STORY CXXIX

A PREACHER imagined his miserable voice to be pleasing and raised useless shouts. Thou wouldst have said that the crow of separation¹ had become the tune of his song, and the verse ‘for the most detestable of voices is surely the voice of asses’² appears to have been applicable to him. This distich also concerns him :

*When the preacher Abu-l-Fâres brays
At his voice Istakhar-Fâres³ quakes.*

On account of the [respected] position he occupied, the inhabitants of the locality submitted to the hardship, and did not think proper to molest him. In course of time, however, another preacher of that region, who bore secret enmity towards him, arrived on a visit, and said to him : “ I have dreamt about thee ; may it end well ! ”

“ What hast thou dreamt ? ”

“ I dreamt that thy voice had become pleasant, and that the people were comfortable during thy sermons ”

The preacher meditated a while on these words, and then said : “ Thou hast dreamed a blessed dream, because thou hast made me aware of my defect ; it has become known to me that I have a disagreeable voice, and that the people are displeased with my loud reading, accordingly I have determined henceforth not to address them except in a subdued voice.”

¹ The crow is so called because it alights in search of food on the spot of an abandoned encampment, and it is considered extremely unlucky to meet it, hence the Arab proverb *Ashâmu min ghurabi-l-haimi*, ‘ More ill-boding than the crow of separation ’, but, according to the above allusion, there may also have been a tune to imitate the croaking of a crow

² Qurân, ch xxxi, part of v. 18

³ The celebrated ruins of Persepolis

*I am displeased with the company of friends
To whom my bad qualities appear to be good,
They fancy my faults are virtues and perfection,
My thorns they believe to be rose and jessamine
Say! Where is the bold and quick enemy
To make me aware of my defects?*

He whose faults are not told him, ignorantly thinks his defects are virtues

STORY CXXX

A MAN used to shout superfluous prayers in the mosque of Sinjâr, and in a voice which displeased all who heard it. The owner of the mosque, who was a just and virtuous Amir, not desirous to give him pain, said : “ My good fellow ! In this mosque there are old Muezzins,¹ to each of whom I pay five *dinârs* monthly , but to thee I shall give ten, if thou wilt go to another place.”

The man agreed and went away , some time afterwards, however, he returned to the Amir and said : “ My Lord ! Thou hast injured me by turning me away for ten *dinârs* from this place, because where I next went, they offered me twenty *dinârs* to go to another locality, but I refused ”

The Amir smiled and said : “ By no means accept them, because they will give thee even fifty *dinârs*. No one can scrape the mud from gravel with an axe, as thy discordant shouting scrapes the heart.”

STORY CXXXI

A FELLOW with a disagreeable voice happened to be reading the Qurân, when a pious man passed near, and asked him what his monthly salary was. He replied . “ Nothing ”

He further inquired . “ Then why takest thou this trouble ? ”

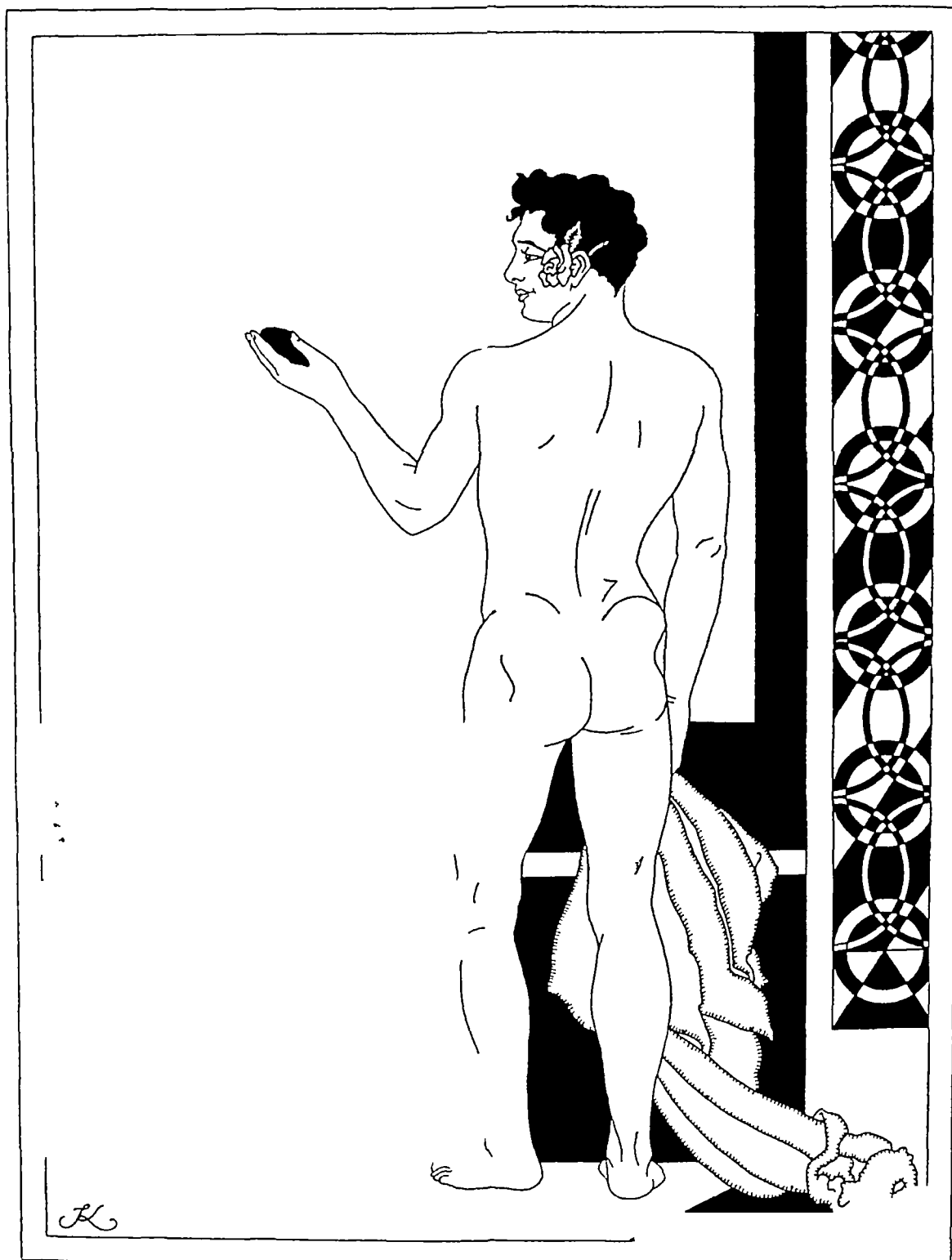
He replied . “ I am reading for God’s sake ”

He replied : “ For God’s sake do not read If thou readeest the Qurân thus thou wilt deprive the religion of splendour.”

¹ The duty of the Muezzins is to shout the Azan, or call to prayers, from the top of the mosque at the appointed five times during twenty-four hours

V

ON LOVE AND YOUTH



"POSSESSED A SLAVE OF EXQUISITE BEAUTY"

STORY CXXXII

HASAN MUDLANDI was asked, that as the Sultân Mahmûd possesses so many beautiful slaves, each of whom is a marvel in the world, how it happens that he manifests towards none of them so much inclination and love as to Iyâz, although he is not more handsome [than the others] He replied 'Whatever descends into the heart appears good to the eye.'

He whose Murid¹ the Sultân is, if he does everything bad, it will be good, but he whom the Pâdshâh throws away will not be cared for by anyone in the household.

If anyone looks with an unfavourable eye, [even] the figure of Joseph² will indicate ugliness And if he looks with the eye of desire on a demon, he will appear an angel, a cherub in his sight

¹ Disciple in a religious sense, but literally one who desires something, e.g. instruction, affection, etc. See also footnote on p. 94.

² Joseph is the paragon of male beauty in Persian poetry

STORY CXXXIII

It is said that a gentleman possessed a slave of exquisite beauty, whom he regarded with love and affection; he nevertheless said to a friend: "Would that this slave of mine, with all the beauty and good qualities he possesses, had not a long and uncivil tongue!"

He replied: "Brother! Do not expect service, after professing friendship, because when [relations between] lover and beloved come in, [the relations between] master and servant are superseded."

When a master with a fairy-faced slave begins to play and to laugh, what wonder if the latter coquets¹ like the master, and the gentleman bears it like a slave?

A slave is to draw water and make bricks, a pampered slave will strike with the fist.

¹ Another copy has 'commands'

STORY CXXXIV

ONE had lost his heart and bidden farewell to his life, because the target which he aimed at was in a dangerous locality, portending destruction, and no chance promising a morsel easily coming to the palate, nor a bird falling into the trap

*When thy sweetheart's eye has no regard for gold,
And gold are of equal value to thee*

I once advised him to abandon his aspiration to a fancy impossible of realisation, because many persons are enslaved by the same passion like himself, the feet of their hearts being in chains. He lamented and said

"Tell my friends not to give me advice, because my eyes are fixed on her wishes. By the strength of fist and shoulders warriors slay enemies, but sweethearts a friend. It is against the requirements of love to renounce affection to our sweethearts, for fearing of losing our lives

*"Thou who art a slave to thy selfishness,
Art mendacious in the game of love
If there be no way to reach the friend,
Friendship demands to die in pursuit of it*

'I rise, as no other resource is left to me, though the foe may smite me with arrow and sword. If chance serves me I shall take hold of her sleeve, or else I shall go and die on her threshold.'

His friends who considered his position, pitied his state, gave him advice, and at last confined him, but all to no purpose. Alas, that the physician should prescribe patience, whereas this greedy lust requires sugar

The word in the text is *shr* which may be read *sabr* meaning patience, or *sabir* aloes, both of which are bitter

On Love and Youth

*Haſt thou heard that the miſtreſs ſecretly
Told him, who had loſt his heart :
“ As long as thou poſſeſſeſt thy own dignity,
What will mine amount to in thy eyes ? ”*

It is related that the royal prince, who was the object of his affection, had been informed to the effect that a good-natured and sweet-spoken youth was constantly attending on the plain, uttering graceful words, and ſtrange tales having been heard of him, it appeared that his heart was inflamed, and that he had a touch of insanity in his head. The boy knew that his heart had become attached to him, and that he had raised this duſt of calamity, accordingly he galloped towards him. When the youth perceived the prince approaching him, he wept and ſaid :

“ He who has ſlain me has come back again. It ſeems his heart burns for him whom he has ſlain.”

Although he accoſted the youth graciously, asking him whence he came, and what his occupation was, he was ſo plunged in the depths of the ocean of love that he could not breathe

If thou reciteſt the ſeven portions of the leſſon by heart,¹ when thou art demented by love thou knoweſt not the A, B, C *

The prince ſaid : “ Why ſpeakeſt thou not to me ? I alſo belong to the circle of Derviſhes, nay, I am even in their ſervice.”

In conſequence of the force of the friendly advances of his beloved, he raiſed his head from the dashing waves of love and ſaid “ It is a marvel that with thy exiſtence mine remains, that when thou ſpeakeſt, words to me remain.”

Saying theſe words, he uttered a ſhout and ſurrendered his life

¹ The ſeven portions of the Qurân are meant

* The text has ‘ *Alf, Ba, Ta,*’ which are the three firſt letters of the alphabet

STORY CXXXV

A SCHOOLBOY was so perfectly beautiful and sweet voiced that the teacher, in accordance with human nature, conceived such an affection towards him that he often recited the following verses

*I am not so [little] occupied with thee, O heavenly face,
That remembrance of myself occurs to my mind,
From thy sight I am unable to withdraw my eyes,
Although when I am opposite I may see that an arrow comes*

Once the boy said to him As thou strivest to direct my studies direct also my behaviour! If thou perceivest anything reprovable in my conduct, although it may seem approvable to me, inform me thereof, that I may endeavour to change it. '

He replied 'O boy! Make that request to someone else, because the eyes with which I look upon thee behold nothing but virtues

*The ill wishing eye, be it torn out,
Sees only defects in his virtue
But if thou possessest one virtue and seventy faults,
A friend sees nothing except that virtue*

Another copy adds That he did not think proper to reprove or blame him like other boys, and when he found him to be alone, recited, etc.

STORY CXXXVI

ONE who had for a considerable time not seen his friend, asked him where he had been, and said he had been longing. He replied : “ To be longing is better than to be satisfied ”

*Thou hast come late, O intoxicated idol,
We shall not soon let go thy skirt from the hand.
He who sees his sweetheart at long intervals,
Is, after all, better off than if he sees too much of her.*

When thou comest with friends to visit me, although thou comest in peace, thou art attacking ! If my sweetheart associates one moment with strangers, it wants but little, and I die of jealousy. She said, smiling : “ I am the lamp of the assembly, O Sa’di ; what is it to me if a moth kills itself ? ”¹

STORY CXXXVII

I REMEMBER how in former times I and another friend kept company with each other like two almond kernels in one skin. Suddenly a separation took place, but after a time, when my companion returned, he commenced to blame me for not having sent him a messenger during it. I replied : “ I thought it would be a pity that the eyes of a messenger should be brightened by thy beauty, and I deprived thereof. Tell my old friend not to give me advice with the tongue, because even a sword will not compel me to repent. I am jealous that anyone should see thee to satiety , again I say that no one will be satiated ! ”

¹ Moths, as is well known, flutter around the light and burn themselves.

STORY CXXXVIII

I KNEW a learned man who had fallen in love with someone, but his secret having fallen from the veil [of concealment] into publicity, he endured abundant persecution, and displayed boundless patience. I said once to him, by way of consolation "I know thou entertainest no worldly motive nor inclination for baseness, it is nevertheless unbecoming the dignity of a scholar to expose himself to suspicions, and to bear the persecutions of mannerless persons."

He replied "O friend! Take off the hand of reproach from my skirt because I have often meditated on the opinion which thou entertainest, but have found it easier to bear persecution for his sake than not to see him, and philosophers have said that it is easier to accustom the heart to strife than to turn away the eye from seeing [the beloved]."

Who has his heart with a heart ravisher has his beard in another's hand. A gazelle with a halter on the neck is not able to walk of its own accord. If he, without whom one cannot abide, becomes insolent, it must be endured. I one day told him to beware of his friend but I often asked pardon¹ for that day. A friend does not abandon a friend, I submit my heart to what he wills, whether he kindly calls me to himself or drives me away in anger, he knows best.

¹The expression generally used for manifesting contrition, or repentance, is "I ask pardon from Allah!"

STORY CXXXIX

ONE of the Ullemma had been asked that, supposing one sits with a moon-faced [beauty] in a private apartment, the doors being closed, companions asleep, passion inflamed, and lust raging, as the Arab says, the date is ripe, and its guardian not forbidding—whether he thought the power of abstinence would cause the man to remain in safety. He replied : “ If he remains in safety from the moon-faced one, he will not remain safe from evil speakers ”

If a man escapes from his own bad lust he will not escape from the bad suspicions of accusers. It is proper to sit down to one's own work, but it is impossible to bind the tongues of men.

STORY CAL

A PARROT, having been imprisoned in a cage with a crow, was vexed by the sight, and said "What a loathsome aspect is this? What an odious figure! What cursed object with rude habits! O crow of separation, would that the distance of the east from the west were between us! Whoever beholds thee when he rises in the morning, the morn of a day of safety becomes evening to him. An ill-omened one like thyself is fit to keep thee company, but where in the world is one like thee?"

More strange still the crow was similarly distressed by the proximity of the parrot, and having become disgusted, was shouting '*Lá haul*' and lamenting the vicissitudes of time. He rubbed the claws of sorrow against each other and said "What ill luck is this? What base destiny and chameleon like times! It was befitting my dignity to strut about on a garden wall, in the society of another crow. It is sufficient imprisonment for a devotee to be in the same stable as profligates. What sin have I committed that I have already in this life, as a punishment for it, fallen into the bonds of this calamity in company with such a conceited, uncongenial, and heedless fool? No one will approach the foot of the wall upon which they paint thy portrait. If thy place were in paradise others would select hell."

I have added this parable to let thee know that, no matter how much a learned man may hate an ignorant man the latter hates him equally.

A hermit was among profligates when one of them, a Balkhi¹

¹ See footnote on p. 134

² A Balkhi is a native of Balkh in Afghanistan.

On Love and Youth

beauty, said : “ If thou art tired of us, sit not sour, for thou art thyself bitter in our midst.”

*An assembly joined together like roses and tulips !
Thou art withered wood, growing in its midst,
Like a contrary wind, and unpleasant frost,
Like snow inert, like ice bound fast.*

STORY CXLI

I HAD a companion with whom I had travelled for years and eaten salt. Boundless intimacy subsisted between us, till at last he suffered my mind to be grieved for the sake of some paltry gain, and our friendship closed—despite of all this, however, mutual attachment of heart still subsisted between us, because I heard him one day reciting in an assembly the following two distichs of my composition

*When my sweetheart enters sweetly smiling,
She adds more salt to my bleeding wound,
How would it be if the tip of her curls fell into my hand,
Like the sleeve of the bountiful into the hands of Dervishes?*

Some friends bore witness, not so much to the gracefulness of these verses as to the beauty of my conduct, which they approved—and among the rest the said friend likewise added his share of praise, regretting the loss of our former companionship, and confessing his fault, so that his affection became known. Accordingly I sent the following distichs, and made peace

*Was not there a covenant of friendship between us?
Thou hast been cruel, and not loving
I once tied my heart to thee, disregarding the world,
Not knowing thou wouldst turn back so soon,
If thou yet desirest conciliation, return,
Because thou wilt be more beloved than before*

STORY CXLII

THE beautiful wife of a man died, but her mother, a decrepit old hag, remained in the house on account of the dowry. The man saw no means of escaping from contact with her, until a company of friends paid him a visit of condolence, and one of them asked him how he bore the loss of his beloved. He replied: "It is not as painful not to see my wife as to see the mother of my wife."

The rose has been destroyed and the thorn remained, the treasure has been taken and the serpent¹ left. It is better that one's eyes be fixed on a spear-head than that it should behold the face of an enemy. It is incumbent to sever connection with a thousand friends rather than to behold a single foe.

¹ The general belief in the east is, that first the serpent which is supposed to guard a treasure must be killed, whereon the latter can be removed, but above the contrary takes place, the serpent remaining

STORY CXLIII

I REMEMBER having in the days of my youth passed through a street, intending to see a moon faced [beauty] It was in Temûz, whose heat dried up the saliva in the mouth, and whose Simûm boiled the marrow in my bones My weak human nature being unable to endure the scorching sun, I took refuge in the shadow of a wall, wishing someone might relieve me from the summer heat, and quench my fire with some water, and lo ! all of a sudden, from the darkness of the porch of a house, a light shone forth, namely a beauty, the grace of which the tongue of eloquence is unable to describe. She came out like the rising dawn after an obscure night, or the water of immortality gushing from a dark cavern, carrying in her hand a bowl of snow water, into which sugar had been poured, and essence of roses mixed. I knew not whether she had perfumed it with rose-water, or whether a few drops from her rosy face had fallen into it. In short, I took the beverage from her beautiful hands, drank it, and began to live again.

*The thirst of my heart cannot be quenched
By sipping limpid water, even if I drink oceans of it*

Blessed is the man of happy destiny whose eye alights every morning on such a countenance. One drunk of wine awakens at midnight, one drunk of the cup-bearer on the morn of resurrection.

The month of July

The name of a fearfully hot wind blowing in the African deserts

STORY CXLIV

IN the year when Muhammad Khovarezm Shâh concluded peace with [the king of] Khatâ to suit his own purpose, I entered the cathedral mosque of Kashgâr and saw an extremely handsome, graceful boy as described in the simile.

*Thy master has taught thee to coquet and to ravish hearts,
Instructed thee to oppose, to dally, to blame, and to be severe,
A person of such figure, temper, stature, and gait
I have not seen; perhaps he learnt these tricks from a fairy.*

He was holding in his hand the introduction to Zamaksharnî's [Arabic] syntax, and reciting 'Zaid struck Amru and was the injurer of Amru'

I said. "Boy! Khovarezm and Khatâ have concluded peace, and the quarrel between Zaid and Amru still subsists!"

He smiled and asked for my birthplace, I replied: "The soil of Shirâz."

He continued: "What rememberest thou of the compositions of Sa'dî?"

I recited:

*I am tired by a Nabvî¹ who makes a furious attack
Upon me, like Zaid in his opposition to Amru;
When Zaid submits [salutes] he does not raise his head,
And how can elevation subsist when submission is the regent?²*

He considered awhile, and then said: "Most of his poetry

¹ A student of syntax

² The play of words is on two grammatical terms, the nominative '*rafa*,' which means also 'raising,' 'elevating,' and the genitive '*jarr*,' which means also 'pulling,' 'submitting'

current in this country is in the Persian language, if thou wilt recite some, it will be more easily understood."

Then I said

*When thy nature has enticed thee with syntax
It blotted out the form of intellect from our heart
Alas, the hearts of lovers are captive in thy snare,
We are occupied with thee, but thou with Amra and Zaid*

The next morning, when I was about to depart, some people told him that I was Sa'di, whereon he came running to me and politely expressed his regret that I had not revealed my identity before, so that he might have girded his loins to serve me, in token of the gratitude due to the presence of a great man. "In spite of thy presence no voice came to say 'I am he.'"

He also said "What would it be if thou wert to spend in this country some days in repose, that we might derive advantage by serving thee?"

I replied "I cannot, on account of the following adventure which occurred to me. I beheld an illustrious man in a mountain region who had contentedly retired from the world into a cave. 'Why' said I, 'comest thou not into the city, for once to relax the bonds of thy heart?' He replied 'Fair faced maidens are there when clay is plentiful, elephants will stumble.'"

This I said, then we kissed each other's heads and faces and took leave of each other. What profits it to kiss a friend's face and at the same time to take leave of him? Thou wouldst say that he who parts from friends is an apple, one half of his face is red and the other yellow

*If I die not of grief on the day of separation,
Reckon me not faithful in friendship*

STORY CXLV

A MAN in patched garments¹ accompanied us in a caravan to the Hejâz, and one of the Arab Amirs presented him with a hundred *dimârs* to spend upon his family, but robbers of the Kufatcha tribe suddenly fell upon the caravan and robbed it clean of everything. The merchants began to wail and cry, uttering vain shouts and lamentations.

The Dervish alone had not lost his equanimity, and showed no change. I asked: "Perhaps they have not taken thy money?"

He replied: "Yes, they have, but I was not so much accustomed to that money that separation therefrom could grieve my heart. The heart must not be tied to any thing or person, because to take off the heart is a difficult affair."

I replied: "What thou hast said resembles my case, because when I was young, my intimacy with a young man and my friendship for him were such that his beauty was the Qiblah² of my eye, and the chief joy of my life union with him. Perhaps an angel in heaven, but no mortal can be on earth equal in beauty or form to him. [I swear] by the amity, after which companionship is illicit, no [human] germ will [ever] become a man like him!

"All of a sudden the foot of his life sank into the mire of non-existence, the smoke [grief] of separation arose from his family; I kept him company on his grave for many days, and one of my compositions on his loss is as follows:

"Would that on the day when the thorn of fate entered thy foot, the hand of heaven had struck a sword on my head. so

¹ A Dervish

² The direction towards Mekkah, in which all Moslems are bound to turn when they say their orisons, in Bombay they turn to the west, and do not err much in doing so

that this day my eye could not see the world without thee , here I am on thy grave—would that it were over my head.

*“ He who could take neither rest nor sleep
Before he had first scattered roses and narcissi,
The turns of heaven have strewn the roses of his face,
Thorns and brambles are growing on his tomb*

“ After separation from him I resolved and firmly determined to fold up the carpet of pleasure during the rest of my life, and to retire from mixing in society

“ Last night I strutted about like a peacock in the garden of union, but to-day, through separation from my friend, I twist my head like a snake. The profit of the sea would be good if there were no fear of waves , the company of the rose would be sweet if there were no pain from thorns ’

More freely translated this would be
his cheeks.

Have blanched the roses of

STORY CXLVI

A KING of the Arabs, having been informed of the relations subsisting between Laila and Mejnûn, with an account of the latter's insanity, to the effect that he had, in spite of his great accomplishments and eloquence, chosen to roam about in the desert and to let go the reins of self-control from his hands, he ordered him to be brought to his presence, and, this having been done, he began to reprove him, and to ask him what defect he had discovered in the nobility of the human soul, that he adopted the habits of beasts and abandoned the society of mankind?

Mejnûn replied: "Many friends have blamed me for loving her, will they not see her one day and understand my excuse? Would that those who are reproving me could see thy face, O ravisher of hearts! That instead of a lemon, in thy presence they might needlessly cut their hands,¹ that the truth may bear witness to the assertion: 'This is he for whose sake ye blamed me.'"

The King expressed a wish to see the beauty of Laila, in order to ascertain the cause of so much distress; accordingly he ordered her to be searched for. The encampments of various Arab families having been visited, she was found, conveyed to

¹ Zuleikha, the wife of Potiphar, knowing that her female friends would be extremely surprised at the wonderful beauty of Joseph, of whom they previously thought ill, used a stratagem to change their mind, as appears from the Qurân, ch. xii, v. 31, which gave rise to the allusion in the above verses. "And when she had heard of their subtle behaviour, she sent unto them and prepared a banquet for them, and she gave to each of them a knife, and then said [to Joseph] "come forth to them" And when they saw him they praised him greatly, and they cut their own hands and said, "O Allah, this is not a mortal, he is no other than an angel, deserving the highest respect"

² Qurân, ch. xii, part of v. 32

the King and led into the courtyard of the palace. The King looked at her outward form for some time, and she appeared despicable in his sight, because the meanest handmaids of his harem excelled her in beauty and attractions

Mejnûn, who shrewdly understood [the thoughts of the King], said "It would have been necessary to look from the window of Mejnûn's eye at the beauty of Laila, when the mystery of her aspect would have been revealed to thee."

*Who are healthy have no pain from wounds ,
I shall tell my grief to no one but a sympathiser
It is useless to speak of bees to one
Who never in his life felt their sting
As long as thy state is not like mine,
My state will be but an idle tale to thee*

STORY CXLVII

A VIRTUOUS and beauteous youth was pledged to a chaste maiden. I read that in the great sea they fell into a vortex together. When a sailor came to take his hand, lest he might die in that condition, he said in anguish, from the waves : “ Leave me ! Take the hand of my love ! ” Whilst saying this, he despaired of life ; in his agony he was heard to exclaim : “ Learn not the tale of love from the wretch who forgets his beloved in distress.” Thus the lives of the lovers terminated.

Learn from what has occurred that which thou mayest know, because in the Arabian city of Baghdad Sa’di is well aware of the ways and means of love-affairs. Tie thy heart to the heart-charmer thou possessest, and shut thy eye to all the rest of the world. If Mejnûn and Laila were to come to life again, they might indite a tale of love on this occurrence.

VI

ON WEAKNESS AND OLD AGE



" WHEN THOU ART OLD "

STORY CXLVIII

I was holding a disputation with a company of learned men in the cathedral mosque of Damascus, when a youth stepped among us asking whether anyone knew Persian whereon most of them pointed to me. I asked him what the matter was, and he said that an old man, aged one hundred and fifty years was in the agony of death, but saying something in Persian which nobody could understand, and that if I were kindly to go and see him I might obtain the information whether he was perhaps desirous of making his last will. When I approached his pillow, he said

*"A while ago I said I shall take some rest,
But alas! The ray of my breath is ebbed
Alas, that from the variegated banquet of life
We were eating a while, and told it is enough!"*

I interpreted these words in the Arabic language to the Damascenes, and they were astonished that, despite of his long life, he regretted the termination of it so much. I asked him how he felt, and he replied

"What shall I say? Hast thou not seen what misery he feels, the teeth of whose mouth are being extracted? Consider what his state will be at the hour when life, so precious to him, abandons his body."

I told him not to worry his imagination with the idea of death, and not to allow a hallucination to obtain dominion over his nature, because Ionian philosophers have said that although the constitution may be good, no reliance is to be placed on its permanence, and although a malady may be perilous, it does not imply a full indication of death. I asked "If thou art willing I shall call a physician to treat thee."

On Weakness and Old Age

He lifted his eyes and said, smiling: "The skilled doctor strikes his hands together on beholding a rival prostrate like a potsherd. A gentleman is engaged in adorning his hall with paintings whilst the very foundation of the house is ruined. An aged man was lamenting in his last agony whilst his old spouse was rubbing him with sandal.¹ When the equilibrium of the constitution is destroyed, neither incantations nor medicines are of any avail."

¹ Probably an ointment is meant of which sandalwood was an ingredient

STORY CXLIX

I WAS in Diarbekr, the guest of an old man, who possessed abundant wealth and a beautiful son. One night he narrated to me that he had all his life no other son but this boy, telling me that in the locality people resorted to a certain tree in the valley to offer petitions, and that he had during many nights prayed at the foot of the said tree, till the Almighty granted him this son.

I overheard the boy whispering to his companion "How good it would be if I knew where that tree is, that I might pray for my father to die."

Moral The gentleman is delighted that his son is intelligent and the boy complains that his father is a dotard.

Years elapse without thy visiting the tomb of thy father What good hast thou done to him to expect the same from thy son?

STORY CL

ONE day, in the pride of youth, I had travelled hard, and arrived, perfectly exhausted, in the evening at the foot of an acclivity. A weak old man, who had likewise been following the caravan, came and asked me why I was sleeping, this not being the place for it. I replied : “ How am I to travel, having lost the use of my feet ? ”

He said : “ Hast thou not heard that it is better to walk gently, and to halt now and then, than to run and to become exhausted ? O thou who desirest to reach the station, take my advice and learn patience. An Arab horse gallops twice in a race ; a camel ambles gently night and day.”

STORY CLI

THE active, graceful, smiling, sweet tongued youth happened once to be in the circle of our assembly His heart had been entered by no kind of grief, and his lips were scarcely ever closed from laughter After some time had elapsed I accidentally met him again, and I learned that he had married a wife, and be gotten children , but I saw that the root of merriment had been cut, and the roses of his countenance were withered I asked him how he felt, and what his circumstances were.

He replied “When I had obtained children, I left off childishness”

When thou art old, abstain from puerility, leave play and jokes to youths Seek not a youth's hilarity in an old man, for the water gone from the brook returns no more. When the harvest time of a field arrives it will no longer wave in the breeze like a young crop

*The period of youth has departed,
Alas for those heart-enchancing times
The force of the lion's claws is gone ,
Now we are satisfied with cheese like a leopard*

An old hag had dyed her hair black. I said to her ‘ O little mother of ancient days, thou hast cunningly dyed thy hair, but consider that thy bent back will never be straight. ’

STORY CLII

IN the folly of youth I one day shouted at my mother, who then sat down with a grieved heart in a corner and said, weeping : “Haſt thou forgotten thy infancy that thou art harſh towards me ? If thou haſt remembered the time of thy infancy, how helpless thou waſt in my arms, thou wouldſt this day not have been harſh, for thou art a lion-like man, and I an old woman.”

STORY CLIII

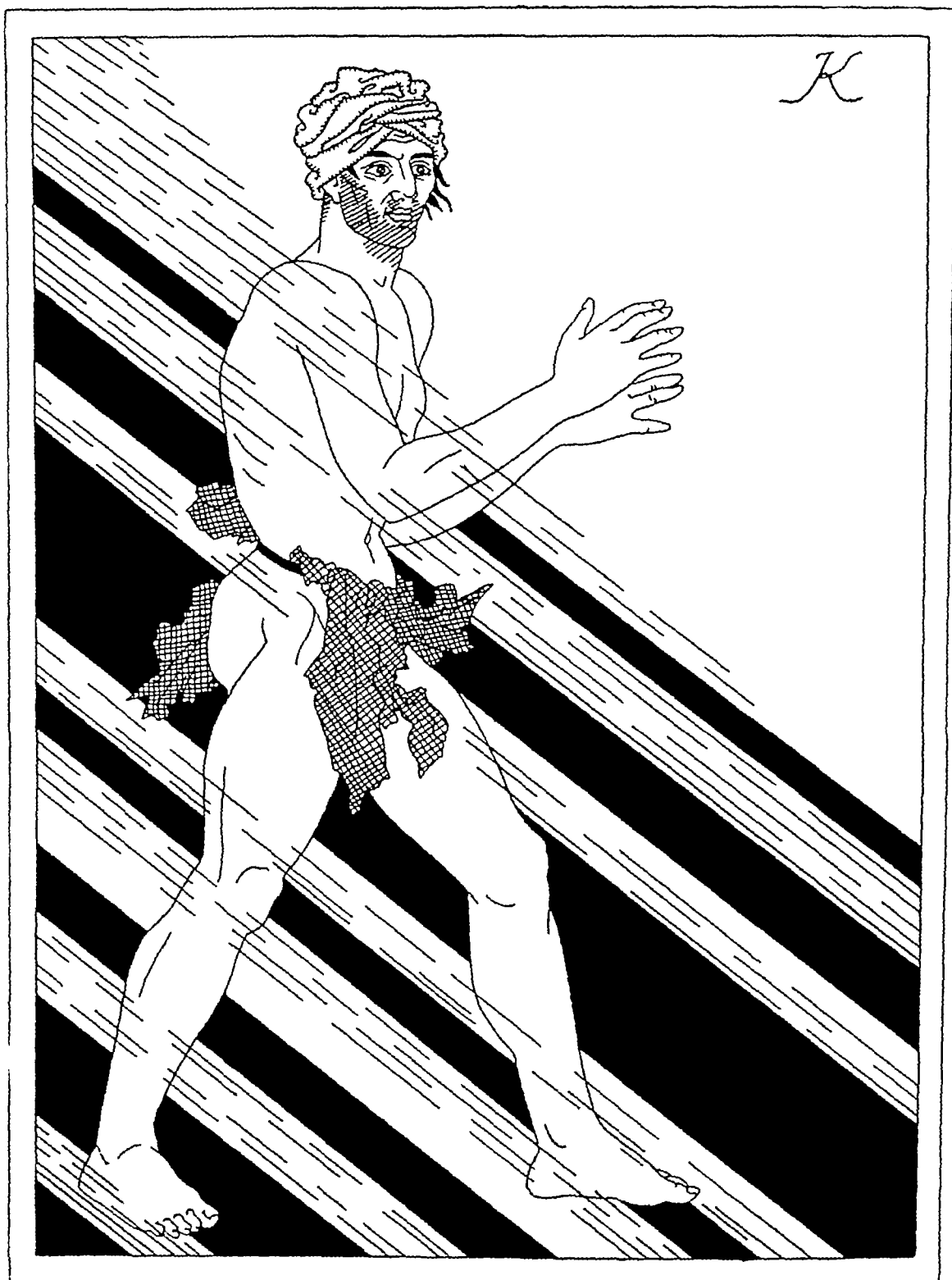
THE ſon of a wealthy but avaricious old man, having fallen ſick, his well-wiſhers advised him that it would be proper to get the whole Qurân recited [for his recovery] or elſe to offer a ſacrifice. He meditated a while and then ſaid : “It is preferable to read the Qurân, becauſe the flock is at a diſtance.”

A holy man who had heard this afterwards remarked : “He ſelected the reading of the Qurân becauſe it is at the tip of the tongue, but the money at the bottom of the heart. It is uſeful to bend the neck in prayers, if they are to be accompanied by almsgiving. For one *ḍinâr* he would remain ſticking in mud like an aſs, but if thou aſkeſt for Alhamdu¹ he will recite it a hundred times.”

¹ ‘Alhamdu,’ ‘The Praise,’ is one of the names of the firſt chapter of the Qurân

VII

ON THE EFFECTS OF EDUCATION



"SHOW WHAT THOU HAST OF BRAVERY AND STRENGTH"

STORY CLIV

A VIZIER who had a stupid son gave him in charge of a scholar to instruct him, and if possible to make him intelligent. Having been some time under instruction, but ineffectually, the learned man sent one to his father with the words "The boy is not becoming intelligent, and has made a fool of me."

When a nature is originally receptive, instruction will take effect thereon. No kind of polishing will improve iron whose essence is originally bad. Wash a dog in the seven oceans, he will be only dirtier when he gets wet. If the ass of Jesus be taken to Mekkah he will on his return still be an ass.

STORY CLV

A SAGE instructing boys said to them : “ O darlings of your fathers ! Learn a trade, because property and riches of the world are not to be relied upon , also silver and gold are an occasion of danger, because either a thief may steal them at once or the owner spend them gradually , but a profession is a living fountain and permanent wealth , and although a professional man may lose riches, it does not matter, because a profession is itself wealth, and wherever he goes he will enjoy respect and sit in high places, whereas he who has no trade will glean crumbs, and see hardships It is difficult to obey after losing dignity, and to bear violence from men after being caressed

*Once confusion arose in Damascus,
Every one left his snug corner ;
Learned sons of peasants
Became the viziers of Pâdshâhs,
Imbecile sons of the viziers
Went as mendicants to peasants.*

If thou wantest thy father's inheritance, acquire his knowledge, because this property of his may be spent in ten days.

STORY CLVI

AN illustrious scholar, who was the tutor of a royal prince, had the habit of striking him unceremoniously and treating him severely. The boy, who could no longer bear this violence, went to his father to complain, and when he had taken off his coat, the father's heart was moved with pity. Accordingly he called for the tutor and said: "Thou dost not permit thyself to indulge in so much cruelty towards the children of my subjects as thou inflictest upon my son! What is the reason?"

He replied: 'It is incumbent upon all persons in general to converse in a sedate manner, and to behave in a laudable way, but more especially upon Pādshāhs, because whatever they say or do is commented on by everybody, the utterances or acts of common people being of no such consequence. If a hundred unworthy things are committed by a Dervish his companions do not know one in a hundred, but if a Pādshāh utters only one jest, it is borne from country to country. It is the duty of a royal prince's tutor to train up the sons of his lord in refinement of morals—and Allah *caused her to grow up as a beautiful plant*—more diligently than the sons of common people. He whom thou hast not punished when a child will not prosper when he becomes a man. While a stick is green, thou canst bend it as thou listest when it is dry, fire alone can make it straight.'

The King being pleased with the appropriate discipline of the tutor and with his explanatory reply, bestowed upon him a robe of honour with other gifts and raised him to a higher position.

¹ Qurān, ch. iii. part of v. 32 which is translated by Sale. Caused her to bear an excellent offspring. This passage refers to the birth of the Virgin Mary and will be found quite unsuitable for the above quotation of the tutor when perused with the context in the Qurān.

STORY CLVII

I SAW a schoolmaster in the Maghrib country, who was sour-faced, of uncouth speech, ill-humoured, troublesome to the people, of a beggarly nature, and without self-restraint, so that the very sight of him disgusted the Mussalmâns, and when reading the Qurân he distressed the hearts of the people. A number of innocent boys and little maidens suffered from the hand of his tyranny, venturing neither to laugh nor to speak, because he would slap the silver cheeks of some, and put the crystal legs of others into the stocks. In short, I heard that when his behaviour had attained some notoriety, he was expelled from the school and another installed as corrector, who happened to be a religious, meek, good, and wise man. He spoke only when necessary, and found no occasion to deal harshly with anyone, so that the children lost the fear they had entertained for their first master, and, taking advantage of the angelic manners of the second, they acted like demons towards each other, and, trusting in his gentleness, neglected their studies, spending most of their time in play, and breaking on the heads of each other the tablets¹ of their unfinished tasks

*If the schoolmaster happens to be lenient
The children will play leapfrog² in the bazâr.*

Two weeks afterwards I happened to pass near the same mosque, where I [again] saw the first master, whom the people had made glad [by reconciliation] and had re-installed in his

¹ Instead of slates, wooden tablets are used, also in India in vernacular schools

² Literally, 'ass-dog,' which is the name of a game

post. I was displeased, exclaiming '*Lâ bawl*,'¹ and asked why they had again made Iblis' the teacher of angels

An old man, experienced in the world, who had heard me, smiled and said "Hast thou not heard the maxim? A Pâdshâh placed his son in a school, putting in his lap a silver tablet with this inscription in golden letters 'The severity of a teacher is better than the love of a father'"

See footnote on p 154

Another name for Satan.

STORY CLVIII

THE son of a pious man inherited great wealth left him by some uncles, whereon he plunged into dissipation and profligacy, became a spendthrift, and, in short, left no heinous transgression unperpetrated and no intoxicant untasted. I advised him and said : " My son ! Income is a flowing water, and expense a turning mill ; that is to say, only he who has a fixed revenue is entitled to indulge in abundant expenses. If thou hast no income, spend but frugally ; because the sailors chant this song : ' If there be no rain in the mountains, the bed of the Tigris will be dry in one year.' Follow wisdom and propriety, abandon play and sport, because thy wealth will be exhausted, whereon thou wilt fall into trouble and will repent."

The youth was prevented by the delights of the flute and of drink from accepting my admonition, but found fault therewith, saying that it is contrary to the opinion of intelligent men to embitter present tranquillity by cares concerning the future : " Why should possessors of enjoyment and luck bear sorrow for fear of distress ? Go, be merry, my heart-rejoicing friend, the pain of to-morrow must not be eaten to-day ! And how could I restrain myself, who am occupying the highest seat of liberality, have bound the knot of generosity, and the fame of whose beneficence has become the topic of general conversation ? Who has become known for his liberality and generosity must not put a lock upon his *dharmas*. When the name of a good fellow has spread in a locality the door cannot be closed against it "

When I perceived that he did not accept my advice, and that my warm breath was not taking effect upon his cold iron, I left off admonishing him, and turned away my face from his companionship, acting according to the words of philosophers,

who said ‘Impart to them what thou hast, and if they receive it not, it is not thy fault. Although thou knowest thou wilt not be heard, say whatever thou knowest of good wishes and advice, it may soon happen that thou wilt behold a silly fellow with both his feet fallen into captivity, striking his hands together, and saying “Alas! I have not listened to the advice of a scholar”

After some time I saw the consequences of his dissolute behaviour—which I apprehended—realised. When I beheld him sewing patch upon patch and gathering crumb after crumb my heart was moved with pity for his destitute condition, in which I did not consider it humane to scratch his internal wounds with reproaches, or to sprinkle salt upon them. Accordingly I said to myself “A foolish fellow, in the height of intoxication, cares not for the coming day of distress, the tree which sheds its foliage in spring will certainly have no leaves remaining in winter”

STORY CLIX

A PÂDSHÂH entrusted a tutor with the care of his son, saying : “ This is thy son, educate him as if he were one of thy own children.” He kept the prince for some years, and strove to instruct him, but could effect nothing, whilst the sons of the tutor made the greatest progress in accomplishments and eloquence. The King reproved and threatened the learned man with punishment, telling him that he had acted contrary to his promise and had been unfaithful.

He replied : “ O King ! The instruction is the same, but the natures are different. Although both silver and gold come from stones, all stones do not contain silver and gold Canopus is shining upon the whole world, but produces in some places sack-leather and in others *adim*. ”¹

¹ ‘ *Adim* ’ is the name of the beautiful and tanned leather of Yemen (Arabia Felix), where the hot season, when Canopus is highest, is supposed to exert a beneficent influence upon the leather

STORY CLX

I HEARD a Pir instructor say to his Murid "The mind of man is so much occupied with thoughts about maintenance, that he would surpass the position of angels if he were to devote as many of them to the giver of maintenance 'Yazed' has not forgotten thee at the time when thou wast a germ buried, in sensible, He gave thee a soul, nature, intellect, and perception, beauty, speech, opinion, meditation, and acuteness, He arranged five fingers on thy fist, He fixed the two arms to thy shoulders O thou whose aspirations are base! Thinkest He will now forget to provide thee with a maintenance?"

STORY CLXI

I SAW an Arab of the desert who said to his boy "O son! on the day of resurrection thou wilt be asked what [merit] thou hast gained, and not from whom thou art descended—that is to say thou wilt be asked what thy merit is and not who thy father was The covering of the Ka'bah which is kissed has not been ennobled by the silkworm, it was some days in company with a venerable man wherefore it became respected like himself.'

STORY CLXII

It is narrated in the compositions of philosophers that scorpions are not born in the same manner like other living beings, but that they devour the bowels of their mother, and, after gnawing through the belly, betake themselves to the desert. The skins which may be seen in the nests of scorpions are the evidence of this.

I narrated this story to an illustrious man, who then told me that his own heart bore witness to the truth of it; for the case could not be otherwise, inasmuch as they, having in their infancy dealt thus with their fathers and mothers, they were beloved and respected in the same manner when they grow old

A father thus admonished his son: "O noble fellow, remember this advice: Whoever is not faithful to his origin¹ will not become the companion of happiness"

A scorpion having been asked why he did not go out in winter, replied: "What honour do I enjoy in summer, that I should come out also in winter?"

¹ Meaning, 'faithful,' 'grateful,' to his parents

STORY CLXIII

THE wife of a Dervish had become *enceinte* and when the time of her confinement was at hand the Dervish, who had no child during all his life, said 'If God the Most High and Glorious presents me with a son, I shall bestow everything I possess as alms upon Dervishes, except this patched garment of mine which I am wearing' It happened that the infant was a son. He rejoiced and gave a banquet to the Dervishes, as he had promised.

Some years afterwards, when I returned from a journey to Syria, I passed near the locality of the Dervish and asked about his circumstances but was told that he had been put in prison by the police. Asking for the cause, I was told that his son, having become drunk, quarrelled, and, having shed the blood of a man, had fled whereon his father was instead of him, loaded with a chain on his neck, and heavy fetters on his legs

I replied "He had himself asked God the Most High and Glorious for this calamity If pregnant women, O man of intellect, bring forth serpents at the time of birth, it is better in the opinion of the wise than to give birth to a wicked progeny

STORY CLXIV

ONE year discord had arisen in a caravan among the walking portion, and I also travelled on foot To obtain justice we attacked each other's heads and faces, giving full vent to pugnacity and contention. I saw a man sitting in a camel-litter and saying to his companion : " How wonderful ! A pawn of ivory travels across the chess-board and becomes a Farzın,¹ namely he becomes better than he was, and the footmen of the Haj travelled across the whole desert only to become worse."

*Tell on my part to the man-biting Hâjī,
Who tears the skins of people with torments :
Thou art not a Hâjī ; but a camel is one,
Because, poor brute, it feeds on thorns and bears loads.*

STORY CLXV

AN Indian who was learning how to throw naphtha² was thus reproved by a sage " This is not a play for thee, whose house is made of reeds "

Speak not unless thou knowest it is perfectly proper, and ask not what thou knowest will not elicit a good reply.

¹ In European games of chess this piece is called queen

² Used for pyrotechnical displays and illumination

STORY CLXVI

A LITTLE man with a pain in his eyes went to a farrier to be treated by him. The farrier applied to his eyes what he used to put on those of quadrupeds, so that the man became blind and lodged a complaint with the judge, who, however, refrained from punishing the farrier, saying "Had this man not been an ass, he would not have gone to a farrier"

The moral of this story is, to let thee know that whoever entrusts an inexperienced man with an important business and afterwards repents, is by intelligent persons held to suffer from levity of intellect. A shrewd and enlightened man will not give affairs of importance to a base fellow to transact. A mat-maker, although employed in weaving is not set to work in a silk factory

STORY CLXVII

AN illustrious man had a worthy son who died. Being asked what he desired to be written upon the sarcophagus of the tomb, he replied "The verses of the glorious book [of the Qur'ân] are deserving of more honour than to be written on such a spot, where they would be injured by the lapse of time, would be walked upon by persons passing by and urinated upon by dogs. If anything is necessarily to be written, let what follows suffice

*"Wab! How—every time the plants in the garden
Sprouted—glad became my heart,
Pass by, O friend! That in the spring
Thou mayest see plants sprouting from my loam"*

STORY CLXVIII

A pious man happened to pass near a rich fellow who had a slave, and was just chastising him after having tied his feet and hands. He said : “ My son ! God the Most High and Glorious has given a creature like thyself into thy power, and has bestowed upon thee superiority over him. Give thanks to the Almighty and do not indulge in so much violence towards the man, because it is not meet that in the morn of resurrection he should be better than thyself, and put thee to shame. Be not much incensed against a slave, oppress him not, grieve not his heart. Thou hast purchased him for ten *dirhems* and hast not, after all, created him by thy power. How long is this command, pride, and power to last ? There is a Master more exalted than thou, O thou owner of Arslân and of Aghôsh.¹ Do not forget Him who is thy commander.”

There is a tradition that the Prince of the World,² upon whom be the benediction of Allah and peace, has said . “ It will occasion the greatest sorrow on the day of resurrection, when a pious worshipper is conveyed to paradise, and a lord of profligacy to hell ”

Upon the slave, subject to thy service, vent not boundless anger, but treat him gently , because on the day of reckoning it will be a shame to see the slave free, and his owner in chains.

¹ Names of two slaves.

² Muhammad

STORY CLXIX

ONE year I travelled from Balkh with Damascenes, and, the road being full of danger on account of robbers, a young man accompanied us as an escort. He was expert with the shield and the bow, handled every weapon, and so strong that ten men were not able to span his bow string, moreover, the athletes of the face of the earth could not bend his back down to the ground. He was, however, rich, brought up in the shade, without experience in the world, the drum-sounds of warriors never having reached his ears, nor the lightning of the swords of horsemen dazzled his eyes. He had not fallen prisoner into the hands of a foe, no shower of arrows had rained around him.

I happened to be running together with this youth, who threw down by the force of his arm every wall that came in his way, and pulled up by the strength of his fist every big tree he saw, exclaiming boastfully "Where is the elephant, that he may see the shoulders of the heroes where is the lion, that he may see the fists of men?"

On that occasion two Indians showed their heads from behind a rock, desirous to attack us. One of them had a club in his hand, whilst the other showed a sling¹ under his arm. I asked our youth what he was waiting for. "Show what thou hast of bravery and strength, for here is the foe, coming on his own feet to the grave."

I saw the arrow and bow falling from the hands of the young man, and his bones trembling. Not everyone who splits a hair with a cuirass-piercing arrow can, on the day of attack by

¹ At present only boys use slings for throwing stones, but from the above, it would appear that about six centuries ago when our author wrote, men also still used them. The *funditores* are also mentioned by Cæsar, B.G. 2. 7 1 and often.

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warriors, extricate his feet. We saw no other remedy but to abandon our baggage, arms, and clothes, whereby we saved our lives.

Employ an experienced man in important affairs, who is able to ensnare a fierce lion with his lasso. A youth, though he may have a strong arm and elephant-body, his joints will snap asunder for fear in contact with a foe. The issue of a battle is known by a tried man before the contest, like the solution of a legal question to a learned man.

STORY CLXX

I NOTICED the son of a rich man, sitting on the grave of his father, and quarrelling with a Dervish boy, saying "The sarcophagus of my father's tomb is of stone, and its epitaph is elegant, the pavement is of marble, tessellated with turquoise like bricks. But what resembles thy father's grave? It consists of two contiguous bricks, with two handfuls of mud thrown over it.'

The Dervish boy listened to all this and then observed "By the time thy father is able to shake off those heavy stones which cover him, mine will have reached Paradise.'

An ass with a light burden no doubt walks easily. A Dervish who carries only the load of poverty will also arrive lightly burdened at the gate of death, whilst he who lived in happiness, wealth, and ease, will undoubtedly on all these accounts die hard. At all events, a prisoner who escapes from all his bonds is to be considered more happy than an Amir taken prisoner.

STORY CLXXI

I ASKED an illustrious man for the reason of the tradition *Account as an enemy the passion which is between thy two loins*. He replied. The reason is, because whatever enemy thou propitiatest becomes thy friend, whereas the more thou indulgest in a passion, the more it will oppose thee.

Man attains angelic nature by eating sparingly but if he be voracious like beasts he falls like a stone. He whose wishes thou fulfillest will obey thy command, contrary to passion, which will command when obeyed.

STORY CLXXII

The Contention of Sa'di with a Disputant Concerning Wealth and Poverty

I SAW a man in the form, but not with the character, of a Dervish, sitting in an assembly, who had begun a quarrel, and, having opened the record of complaints, reviled wealthy men, alleging at last that the hand of power of Dervishes [to do good] was tied, and that the foot of the intention of wealthy men [to do good] was broken.

*The liberal have no money,
The wealthy have no liberality.*

I, who had been cherished by the wealth of great men, considered these words offensive, and said: "My good friend! The rich are the income of the destitute and the hoarded store of recluses, the objects of pilgrims, the refuge of travellers, the bearers of heavy loads for the relief of others, they give repasts and partake of them to feed their dependants and servants, the surplus of their liberalities being extended to widows, aged persons, relatives, and neighbours. The rich must spend for pious uses, vows and hospitality, tithes, offerings, manumissions, gifts, and sacrifices. How canst thou attain their power [of doing good] who art able to perform only the prayer-flections, and these with a hundred distractions?"

"If there be efficacy in the power to be liberal and in the ability of performing religious duties, the rich can attain it better, because they possess money to give alms, their garments are pure, their reputation is guarded, their hearts are at leisure. Inasmuch as the power of obedience depends upon nice morsels, and correct worship upon elegant clothes, it is evident that

hungry bowels have but little strength an empty hand can afford no liberality shackled feet cannot walk, and no good can come from an hungry belly He sleeps troubled in the night who has no support for the morrow The ant collects in summer a subsistence for spending the winter in ease

"Freedom from care and destitution are not joined together, and comfort in poverty is an impossibility A man [who is rich] is engaged in his evening devotions, whilst another [who is poor] is looking for his evening meal How can they resemble each other? He who possesses means is engaged in worship, whose means are scattered, his heart is distracted

"The worship of those who are comfortable is more likely to meet with acceptance, their minds being more attentive and not distracted or scattered Having a secure income they may attend to devotion The Arab says *I take refuge with Allah against base poverty, and neighbours whom I do not love* There is also a tradition *Poverty is blackness of face in both worlds* "

He retorted by asking me whether I had heard the Prophet saying *Poverty is my glory*

I replied 'Hush! The Prince of the World alluded to the poverty of warriors in the battlefield of acquiescence, and of submission to the arrow of destiny, not to those who don the patched garb of righteousness, but sell the doles of food given them as alms O drum of high sound and nothing within, what wilt thou do without means when the struggle comes? Turn away the face of greed from people if thou art a man, trust not the rosary of one thousand beads in thy hand

"A Dervish without *Ma rifet** rests not until his poverty culminates in unbelief, for *poverty is almost infidelity* because a nude person cannot be clothed without money, nor a prisoner

* This and the next world.

* *Ma rifet* divine knowledge.

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liberated. How can the like of us attain their high position, and how does the bestowing resemble the receiving hand? Knowest thou not that God the Most High and Glorious mentions in his revealed word the pleasures of paradise · ‘*They shall have a certain provision* [in paradise] to inform thee that those who are occupied¹ [with cares] for a subsistence are excluded from the felicity of piety, and that the realm of leisure is under the ring² of the *certain provision*. The thirsty look in their sleep on the whole world as a spring of water’

“Wherever thou beholdest one who has experienced destitution and tasted bitterness, throwing himself wickedly into fearful adventures and not avoiding their consequences, he fears not the punishment of Yazed, and does not discriminate between what is licit or illicit. The dog whose head is touched by a clod of earth leaps for joy, imagining it to be a bone. And when two men take a corpse on their shoulders, a greedy fellow supposes it to be a table [with food] But the possessor of wealth is regarded with a favourable eye by the Almighty for the lawful [acts he has done] and preserved from the unlawful [acts he might commit]

“Although I have not fully explained this matter, nor adduced arguments, I rely on thy sense of justice to tell me whether thou hast ever seen a mendicant with his hands tied up to his shoulders, or a poor fellow sitting in prison, or a veil of innocence rent, or a guilty hand amputated, except in consequence of poverty? Lion-hearted men were on account of their necessities captured in mines [which they had dug to rob houses] and their heels were perforated. It is also possible that a Dervish, impelled by the cravings of his lust, and unable to restrain it, may commit sin, because the stomach and the

¹ Qurân, ch xxxvii, v 40

² Analogous to the English idiom ‘under the thumb’

sexual organs are twins, that is to say, they are the two children of one belly, and as long as one of these is contented, the other will likewise be satisfied. I heard that a Dervish had been seen committing a wicked act with a youth, and although he had been put to shame, he was also in danger of being stoned. He said 'O Mussalmâns! I have no power to marry a wife, and no patience to restrain myself, what am I to do? *There is no monasticism in Islam*'. Among the number of causes producing internal tranquillity and comfort in wealthy people, the fact may be reckoned that they take every night a sweetheart in their arms, and may every day contemplate youth whose brightness excels that of the shining morn, and causes the feet of walking cypresses to conceal themselves abashed, plunging the fist into the blood of beloved persons, dying the finger tips with the colour of the jujube-fruit.

It is impossible that with his beauteous stature he should prowl around prohibited things or entertain intentions of ruin [to himself]. How could he, who took as booty a Hûri of paradise, take any notice of the idols (*see* Belles) of Yaghma. He who has before him fresh dates which he loves has no need to throw stones on clusters [upon trees].

"Mostly empty handed persons pollute the skirt of modesty by transgression, and those who are hungry steal bread. When a ferocious dog has found meat he asks not whether it is of the camel of Sâleh or the ass of Dujjal.

'What a number of modest women have on account of

A well-known tradition often quoted.

Here is a play on the word Yaghma, which means in the first hem-stitch 'booty' and in the second the town of Yaghma in Turkestan, noted for its beautiful women.

Sâleh was a prophet mentioned several times in the Qurân, and the camel alluded to above was produced by him miraculously from a rock. Dujjal is the Anti-Christ.

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poverty fallen into complete profligacy, throwing away their precious reputation to the wind of dishonour ! With hunger the power of abstinence cannot abide ; poverty snatches the reins from the hands of piety."

Whilst I was uttering these words, the Dervish lost the bridle of patience from his hands, drew forth the sword of his tongue, caused the steed of eloquence to caper in the plain of reproach, and said : " Thou hast been so profuse in this panegyric [of wealthy men] and hast talked so much nonsense that they [*i.e.* the rich] might be supposed to be the antidote [to poverty] or the key to the store-house of provisions ; whereas they are a handful of proud, arrogant, conceited, and abominable fellows intent upon accumulating property and money, and so thirsting for dignity and abundance that they do not speak [to poor people] except with insolence, and look [upon them] with contempt. They consider scholars to be mendicants, and insult poor men on account of the wealth which they themselves possess, and the glory of dignity which they imagine is inherent in them. They sit in the highest places, and believe they are better than anyone else. They never show kindness to anybody, and are ignorant of the maxim of sages that he who is inferior to others in piety, but superior in riches, is outwardly powerful, but in reality a destitute man. If a wretch on account of his wealth is proud to a sage, consider him to be the podex of an ass, though he may be a perfumed ox."

I said : " Do not think it allowable to insult them, for they are possessors of generosity."

He rejoined : " Thou art mistaken , they are slaves of money. Of what use is it that they are like bulky clouds and rain not, like the fountain [of light] the sun, and shine upon no one ? They are mounted on the steed of ability, but do not use it, they would not stir a step for God's sake, nor spend one *dirhem*

without imposing obligation and insult. They accumulate property with difficulty, guard it with meanness, and abandon it with reluctance, according to the saying of illustrious men that the silver of an avaricious man will come up from the ground when he goes into the ground. One man gathers wealth with trouble and labour and if another comes, he takes it without either.

I retorted: "Thou hast not become aware of the parsimony of wealthy men except by reason of mendicancy, or else, to him who has laid aside covetousness a liberal and an avaricious man would appear to be the same. The touchstone knows what gold is and the beggar knows him who is stingy."

He rejoined: "I am speaking from experience when I say that they station rude and insolent men at their gates to keep off worthy persons, to place violent hands upon men of piety and discretion, saying 'Nobody is here'—and verily they have spoken the truth. Of him who has no sense, intention, plan or opinion, the gatekeeper has beautifully said: 'No one is in the house.'"

I said that this is excusable because they are teased out of their lives by people expecting favours, and driven to lamentation by petitions of mendicants, it being according to common sense an impossibility to satisfy beggars even if the sand of the desert were to be transmuted into pearls. The eye of greediness the wealth of the world can no more fill than dew can replenish a well. Hâtim Tâi¹ dwelt in the desert, had he been in a town he would have been helpless against the assaults of beggars and they would have torn to pieces his upper garments, as it is recorded in the *Tayibât*:

*Look not at me that others may not conceive hopes,
Because there is no reward to be got from beggars*

¹ Well known for his liberality

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He said "No! I take pity on their state!"

I replied. "No! thou enviest them their wealth."

We were thus contending with each other, every pawn he put forward I endeavoured to repel, and every time he announced check to my king, I covered him with my queen, until he had gambled away all his ready cash and had shot off all the arrows of his quiver in arguing.

Have a care, do not throw away the shield when attacked by an orator who has nothing except borrowed eloquence to show; practise thou religion and Ma'rîfet¹ because a *suja*² speaking orator displays weapons at the gate, and no one is in the fort

At last no arguments remained to him, and, having been defeated, he commenced to speak nonsense, as is the custom of ignorant men, who, when they can no more address proofs against their opponent, shake the chin of enmity like the idol-carver Azer,³ who, being unable to overcome his son [Abraham] in argument, began to quarrel with him, [saying] '*If thou forbearst not I will surely stone thee*'⁴. The man insulted me, I spoke harshly to him, he tore my collar and I caught hold of his chin-case [*i.e.* of his beard], he falling upon me and I on him, crowds running after us and laughing, the finger of astonishment of a world on the teeth, from what was said and heard by us. In short we carried our dispute to the Qâzî, and agreed to abide by a just decision of the judge of Mussalmâns, who would investigate the affair, and tell the difference between the rich and the poor.

When the Qâzî had seen our state and heard our logic, he plunged his head into his collar, and, after meditating for a

¹ This word has been explained before (p. 213)

² '*Suja*' is modulated prose chiefly used in Arabic, but often consists more of poetical cadences than of sense, and this the author alludes to when he says that weapons are at the gate and no one in the fort

³ Azer is the name attributed in the Qurân to Terah, the father of Abraham

⁴ Qurân, ch. xix, part of v. 47

while, spoke as follows "O thou—who hast lauded the wealthy and hast indulged in violent language towards Dervishes—thou art to know that wherever a rose exists, there also thorns occur that wine is followed by intoxication, that a treasure is guarded by a serpent, and that wherever royal pearls are found, men-devouring sharks must also be. The sting of death is the sequel of the delights of life, and a cunning demon bars the enjoyment of paradise. What will the violence of a foe do if it cannot touch the seeker of the Friend? Treasure, serpent rose, thorn, grief and pleasure are all linked together

"Perceivest thou not that in a garden there are musk willows as well as withered sticks? And likewise in the crowd of the rich there are grateful and impious men, as also in the circle of Dervishes some are forbearing and some are impatient. If every drop of dew were to become a pearl, the *barādr* would be full of them as of ass shells. Those near to the presence of the Most High and Glorious [God] are rich men with the disposition of Dervishes and Dervishes with the inclination of the rich. The greatest of rich men is he who sympathises with Dervishes, and the best of Dervishes is he who looks but little towards rich men. *Who trusts in Allah, He will be his sufficient support*'

After this he [the Qāzi] turned the face of reproof from me to the Dervish, and said 'O thou who hast alleged that the wealthy are engaged in wickedness and intoxicated with pleasure! Some certainly are of the kind thou hast described, of defective aspirations, and ungrateful for benefits received. Sometimes they accumulate and put by eat and give not, if for instance the rain were to fail, or [on the contrary] a deluge were to distress the world, they trusting in their own power, would not care

The well-known cowri-shell, still current as money in the interior of India, is meant but, being likewise suspended in garlands on the necks of quadrupeds, especially donkeys the author calls it *ass-shell*.

Qurān, ch. lxx., part of v 3

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for the misery of Dervishes, would not fear God, and would say : ‘ If another perishes for want of food, I have some ; what cares a duck for the deluge ? ’ The women riding on camels in their *howdahs* take no notice of him who sinks in the sand. The base, when they have saved their own blankets, say : ‘ What boots it if all mankind perishes ? ’

“ There are people of the kind thou hast heard of, and other persons who keep the table of beneficence spread out, the hand of liberality open, seeking a [good] name and pardon [from God]. They are the possessors of [the enjoyments of] this world and of the next, like the slaves of His Majesty Pâdshâh of the world, [who is] aided by divine grace, conqueror, possessor of authority among nations, defender of the frontiers of Islâm, heir of the realm of Solomon, the most righteous of the kings of the period, Muzaffarud-dunîa wa uddîn Atabek Abu Bekr Ben Sa’d Ben Zankî—may Allah prolong his days and aid his banners ! A father never shows the kindness to his son which the hand of thy liberality has bestowed on mankind ; God desired to vouchsafe a blessing to the world, and in his mercy made thee Pâdshâh of the world.”

When the Qâzî had thus far protracted his remarks and had caused the horse of his eloquence to roam beyond the limits of our expectation, we submitted to his judicial decision, condoned to each other what had passed [between us], took the path of reconciliation, placed our heads on each other’s feet by way of apology, kissed each other’s head and face, terminating the discussion with the following two distichs :

*Complain not of the turning of the spheres, O Dervish !
Because thou wilt be luckless if thou diest in this frame of mind.
O wealthy man ! Since thy heart and hand are successful,
Eat and be liberal, for thou hast conquered this world and the next !*

VIII

*ON RULES FOR CONDUCT
OF LIFE*



"IF THOU WILT LISTEN TO ADVICE!"

MAXIM I

PROPERTY is for the comfort of life, not for the accumulation of wealth. A sage, having been asked who is lucky and who is not, replied "He is lucky who has eaten and sowed, but he is unlucky who has died and not enjoyed."

Pray not for the Nobody who has done nothing who spent his life in accumulating property but has not enjoyed it.

Moses, upon whom be peace, thus advised Qarûn: '*Do thou good as Allah has done unto thee*' But he would not listen, and thou hast heard of his end.

Who has not accumulated good with *dirhems* and *dinârs* has staked his end upon his *dirhems* and *dinârs* If thou desirest to profit by riches of the world, be liberal to mankind, as God has been liberal to thee.

The Arab says *Be liberal without imposing obligations, and verily the profit will return to thee* '

Wherever the tree of beneficence has taken root, its tallness and branches pass beyond the sky, if thou art desirous to eat the fruit thereof do not put a saw to its foot by imposing obligations

Thank God that thou hast been divinely aided and not excluded from his gifts and bounty, think not thou conferest an obligation on the Sultân by serving him, but be obliged to him for having kept thee in his service.

MAXIM II

Two men took useless trouble and strove without any profit, when one of them accumulated property without enjoying it, and the other learnt without practising [what he had learnt]

Supposed to be the same with Korah. See Book of Numbers, ch. xvi. He is mentioned in the Qurân as having been a man of great wealth.

The Gulistan

However much science thou mayest acquire, thou art ignorant when there is no practice in thee. Neither deeply learned nor a scholar will a quadruped loaded with some books be, what information or knowledge does the silly beast possess, whether it is carrying a load of wood or of books?

MAXIM III

KNOWLEDGE is [to be applied] for the cherishing of religion, not for amassing wealth. Who sold [or misused] abstinence, knowledge, and piety filled a granary, but burnt it clean away.

MAXIM IV

A LEARNED man who is not abstinent resembles a torch-bearer, who guides others, but does not guide himself. Who has spent a profitless life bought nothing, and threw away his gold.

MAXIM V

THE country is adorned by intelligent, and the religion by virtuous, men. Pâdshâhs stand more in need of the advice of intelligent men than intelligent men of the proximity of Pâdshâhs.

If thou wilt listen to advice, Pâdshâh ! There is none better in all books than this : ‘Entrust a business to an intelligent man, although it may not be his occupation.’

MAXIM VI

THREE things cannot subsist without three things : Property without trade, science without controversy, and a country without punishment.

Speak sometimes in a friendly, conciliatory, manly way, perhaps thou wilt ensnare a heart with the lasso, sometimes speak in anger ; for a hundred jars of sugar will on occasion not have the effect of one dose of colocynth.

MAXIM VII

To have mercy upon the bad is to injure the good , to pardon tyrants is to do violence to Dervishes

If thou associatest and art friendly with a wretch, he will commit sin with thy wealth, and make thee his partner

MAXIM VIII

THE amity of princes and the sweet voice of children are not to be trusted, because the former is changed by fancy and the latter in one sleep [or in the course of one night]

Give not thy heart to a sweetheart of a thousand lovers, and if thou givest it, thou givest that heart for separation.

MAXIM IX

CONFIDE not to thy friend every secret thou possessest , how knowest thou that he will not some time become thy foe ? Infract not every injury thou canst upon an enemy because it is possible that one day he may become thy friend.

MAXIM X

REVEAL not thy secret to any man although he may be trustworthy, because no one can keep thy secret better than thyself.

Silence is preferable than to tell thy mind to anyone, saying what is to remain unsaid. O simpleton ! Stop the source of the spring , when it becomes full, the brook cannot be stopped.

In another copy the above stands thus Reveal not to any man the secret which thou desirest to remain concealed, although he may be a friend, because that friend will also have friends and so on.

MAXIM XI

A WEAK foe, who professes submission and shows friendship, has no other object than to become a strong enemy. It has been said that as the friendship of friends is unreliable, what trust can be put in the flattery of enemies ?

MAXIM XII

WHO despises an insignificant enemy resembles him who is careless about fire. Extinguish it to-day, while it may be quenched, because when fire is high, it burns the world. Allow not the bow to be spanned by a foe, because an arrow may pierce [thee].

MAXIM XIII

SPEAK so between two enemies that thou mayest not be put to shame if they become friends

Between two men contention is like fire, the ill-starred back-biter being the wood-carrier, when both of them become friends again he will among them be unhappy and ashamed. To kindle fire between two men is not wise, but is to burn oneself therein.

Converse in whispers with thy friends, lest thy sanguinary foe may hear thee, take care of what thou sayest in front of a wall, because an ear may be behind the wall

MAXIM XIV

WHOEVER makes peace with the enemies of his friends greatly injures his friends.

*Wash thy hands, O wise man, from a friend
Who is sitting together with thy foes.*

MAXIM XV

WHEN thou art uncertain in transacting an affair, select that portion of it which will entail no danger to thee.

Speak not harshly to a man of gentle speech, seek not to fight with him who knocks at the door of peace.

MAXIM XVI

As long as an affair can be arranged with gold, it is not proper to endanger life. When the hand is foiled in every stratagem it is licit to put the hand to the sword.

MAXIM XVII

Do not pity the weakness of a foe, because when he gains strength he will not spare thee. Boast not of thy moustaches when thou seest thy foe is weak, there is marrow in every bone, a man in every coat.

MAXIM XVIII

WHOEVER slays a bad fellow saves mankind from a calamity and him from the wrath of God.

Condonation is laudable but nevertheless apply no salve to the wound of an oppressor of the people, He who had mercy upon a serpent knew not that it was an injury to the sons of Adam.

MAXIM XIX

It is a mistake to accept advice from an enemy but permissible to hear it and to act contrary to it is perfectly correct.

Be cautious of what a foe tells thee to do lest thou strike thy

The Gulistân

knee with the hand of pain ; if he points thy way to the right like an arrow, deflect therefrom and take that to the left hand.

MAXIM XX

WRATH beyond measure produces estrangement, and untimely kindness destroys authority. Be neither so harsh as to disgust the people with thee, nor so mild as to embolden them.

Severity and mildness together are best, like a bleeder, who is a surgeon and also applies a salve. A wise man uses neither severity to excess nor mildness ; for it lessens his authority, he neither exalts himself too much nor exposes himself at once to contempt

A youth said to his father : “ O wise man ! Give me for instruction one advice like an aged person.”

He said . “ Be kind, but not to such a degree that a sharp-toothed wolf may become audacious.”

MAXIM XXI

MAY that prince never govern a kingdom who is not an obedient slave to God.

MAXIM XXII

It is incumbent upon a Pâdshâh to give way to anger towards his slaves only so far as to retain the confidence of his friends The fire of anger first burns him who has given cause for it, and afterwards the flame may or may not reach the foe.

It is not proper for sons of Adam, born of earth, to inflate their heads with pride, violence, and wind Thou who displayest so much heat and obstinacy must be, I think, not of earth, but of fire.

On Rules for Conduct of Life

I visited a hermit in the country of Bilqân, and requested him to purge me of ignorance by instruction.

He replied "Be patient like earth, O lawyer! Or else, bury under the earth all thy learning"

MAXIM XXIII

AN ill humoured man is captive in the hands of a foe, from the grasp of whose punishment he cannot be delivered wherever he may go. If from the hand of calamity an ill natured man escapes into the sky, the evil disposition of his own nature retains him in calamity.

MAXIM XXIV

WHEN thou perceivest that discord is in the army of the foe, be thou at ease, but if they are united, be apprehensive of thy own distress.

Go and sit in repose with thy friends when thou seest war among the enemies, but if thou perceivest that they all agree, span thy bow, and carry stones upon the rampart.

MAXIM XXV

WHEN all the artifices of an enemy have failed he shakes the chain of friendship and thereon performs acts of friendship which no enemy is able to do.

MAXIM XXVI

STRIKE the head of a serpent with the hand of a foe, because one of two advantages will result. If the enemy succeeds thou hast killed the snake, and if the latter, thou hast been delivered from a foe.

The Gulistân

If thou art aware of news which will grieve a heart, remain silent that others may convey it.

*Nightingale ! Bring tidings of spring,
Leave bad news to the owl.*

MAXIM XXVII

GIVE not information to a Pâdshâh of the treachery of anyone, unless thou art sure he will accept it, else thou wilt only be preparing thy own destruction.

Prepare to speak only when thy words are likely to have effect. Speech is a perfection in the soul of man, but do not ruin thyself by speaking.

MAXIM XXVIII

WHOEVER gives advice to a self-willed man stands himself in need of advice.

MAXIM XXIX

SWALLOW not the deception of a foe, purchase not conceit from a panegyrist ; the one has laid out a snare for provisions, and the other has opened the jaws¹ of covetousness.

MAXIM XXX

A FOOL is pleased by flattery [which is deceitful], like the inflated heel of a corpse that has the appearance of fatness. Take care not to listen to the voice of a flatterer, who expects cheaply to derive profit from thee, if one day thou failest to satisfy his wishes he enumerates two hundred faults of thine.

¹ Another copy has . ' The skirts of covetousness '

MAXIM XXXI

UNLESS an orator's defects are mentioned by someone, his good points will not be praised

Be not proud of the beauty of thy speech, of the approbation of an ignoramus, and of thy own opinion.

MAXIM XXXII

EVERYONE thinks himself perfect in intellect, and his child in beauty

A Jew was debating with a Mussalmán till I shook with laughter at their dispute the Moslem said in anger 'If this deed of mine is not correct, may God cause me to die a Jew

The Jew said "I swear by the Pentateuch that if my oath is false, I shall die a Moslem like thee."

Should wisdom disappear from the surface of the earth, still no one will acknowledge his own ignorance.

MAXIM XXXIII

TEN men eat at a table, but two dogs will contend for one piece of carrion. A greedy person will still be hungry with the whole world [at his disposal] whilst a contented man will be satisfied with one bread. Wise men have said that poverty with content is better than wealth, and not abundance.

Narrow intestines may be filled with dry bread, but the wealth of the surface of the world will not fill a greedy eye.

When the term of my father's life had come to an end he gave me this one advice and passed away Lust is fire, abstain therefrom make not the fire of hell sharp for thee. In that fire the burning thou wilt not be able to bear quench this fire with water to-day

MAXIM XXXIV

WHOEVER does no good in the time of [his] ability will see distress in the time of [his] inability.

No one is more unlucky than an oppressor of men, because in the day of calamity no one is his friend.

MAXIM XXXV

LIFE is in the keeping of a single breath, and the world is an existence between two annihilations.¹ Those who sell the religion of the world are asses; they sell Joseph, but what do they buy?² *‘Did I not command you, O sons of Adam, that ye should not worship Satan.’³*

On the word of a foe thou hast broken faith with a friend, see from whom thou hast cut thyself off, and to whom united

MAXIM XXXVI

SATAN cannot conquer the righteous, and the Sultân the poor.

Lend nothing to a prayerless man although his mouth may gasp from penury; because he who neglects the commands of God will also not care for what he may be indebted to thee.

¹ One is before birth, and the other takes place after death, so that existence, or life in the world, is between the two

² Here the play of words is on ‘*kharand*,’ which means ‘they are asses,’ and also ‘they buy’

³ Qurân, ch xxxvi, v 60

MAXIM XXXVII

WHATEVER takes place quickly is not permanent.

*I have heard that eastern loam is made
In forty days into a porcelain cup ,
A hundred are daily made in Bagdad,
Hence thou seest also their price [is vile]*

A little fowl issues from the egg and seeks food, whilst man's progeny has no knowledge, sense, or discernment, nevertheless the former attains nothing when grown up whilst the latter surpasses all beings in dignity and excellence. Glass is every where, and therefore of no account, but a ruby difficult to get, and therefore precious

MAXIM XXXVIII

AFFAIRS succeed by patience, and a hasty man fails

I saw with my eyes in the desert that a slow man overtook a fast one. A galloping horse, fleet like the wind, fell back whilst the camel-man continued slowly his progress

MAXIM XXXIX

NOTHING is better for an ignorant man than silence, and if he were to consider it to be suitable, he would not be ignorant

If thou possessest not the perfection of excellence, it is best to keep thy tongue within thy mouth. Disgrace is brought on a man by his tongue. A walnut having no kernel will be light.

A fool was trying to teach a donkey spending all his time and efforts on the task. A sage observed O ignorant man, what sayest thou? Fear blame from the censorious in this vain attempt, a brute cannot learn speech from thee learn thou

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silence from a brute. Who does not reflect what he is to answer will mostly speak improperly. Come! Either arrange thy words like a wise man, or remain sitting silent like a brute."

MAXIM XL

WHENEVER a man disputes with one who is more learned than himself to make people know of his learning, they will know that he is ignorant. If one better than thyself begins to speak, although thou mayest know better, contradict him not.

MAXIM XLI

WHOEVER associates with bad people will see no good. If an angel associates with a demon he will learn from him fear, fraud, and hypocrisy. Of the wicked thou canst learn only wickedness, a wolf will not take to sewing jackets.

MAXIM XLII

REVEAL not the secret faults of men, because thou wilt put them to shame, and wilt forfeit thy own confidence [*i.e.* people will not confide or trust in thee].

MAXIM XLIII

WHO acquires science and does not practise it resembles him who possesses an ox but does not [use him to plough or to] sow seed.

MAXIM XLIV

FROM a body without a heart obedience does not arise, and a husk without a kernel is no stock-in-trade.

Not everyone who is brisk in dispute is correct in business.

Many a stature concealed by a sheet, if revealed, appears to be the mother of one's mother.

MAXIM XLV

If every night were to be the night of Qadr,¹ the night of Qadr would be without *qadr*

If all stones were rubies of Badal hshân, the price of rubies and stones would be the same.

MAXIM XLVI

Nor everyone who is handsome in form possesses a good character, the qualities are inside, not upon the skin

It is possible in one day to know from a man's qualities what degree of science he has reached, be, however not sure of his mind, nor deceived, a wicked spirit is not detected sometimes for years

MAXIM XLVII

Who quarrels with great men sheds his own blood

One who thinks that he is great is truly said to be squinting *

Thou wilt soon see thy forehead broken, if thou buttest it in play against a ram

¹ Qurân, ch. xcvi., v. 1 Verily we sent down the Qurân in the night of Qadr The word '*qadr*' signifies power honour dignity and this night is so named from its excellence above all other nights in the year On this night Muhammad received his first revelation, when the Qurân was sent down from the Preserved Table near God's throne, entire in one volume to the lowest heaven, from which Gabriel revealed it to Muhammad in parcels as occasion required.

* Literally, To see double.

MAXIM XLVIII

To strike one's fist on a lion, and to grasp [the sharp edge of] a sword with the hand is not the part of an intelligent man.

Do not fight or try thy strength with a furious man ; hide thy hands in thy arm-pits to avoid his finger-nails.

MAXIM XLIX

A WEAK man trying to show his prowess off against a strong one only aids his foe to encompass his own destruction.

What strength has one brought up in the shade to go against champions in a fight ? A man with weak arms, in his folly throws his fist upon a man with iron claws.

MAXIM L

WHOEVER does not listen to advice will have occasion to hear reproof.

If admonition enters not thy ear, be silent when I blame thee.

MAXIM LI

MEN void of accomplishments cannot behold those who possess some without barking like the curs of the *bazâr* on seeing a hunting-dog, but dare not come forward ; that is to say, when a base fellow is unable to vie with an accomplished man he sets about slandering him according to his own wickedness The envious, mean fellow will certainly slander, whose tongue of speech is dumb when face to face.

MAXIM LII

If there were no craving of the stomach, no bird would enter the snare of the fowler , nay, he would not even set the snare.

MAXIM LIII

SAGES eat slow, devotees half satisfy their appetite, recluses only eat to preserve life, youths until the dishes are removed old men till they begin to perspire, but Qalandars¹ till no room remains in the bowels for drawing breath, and no food on the table for anybody

MAXIM LIV

To consult women brings on ruin, and to be liberal to rebellious men, crime.

To have mercy on sharp-toothed tigers is to be tyrannical towards sheep

MAXIM LV

WHO has power over his foe, and does not slay him, is his own enemy

With a stone in the hand, and a snake on a stone, it is folly to consider and to delay

Others, however, enounce a contrary opinion and say that it is preferable to respite captives because the option of killing or not killing remains, but if they be slain without delay, it is possible that some advantage may be lost, the like of which cannot be again obtained

It is quite easy to deprive a man of life, when he is slain he cannot be resuscitated again It is a condition of wisdom in the archer to be patient, because when the arrow leaves the bow it returns no more.

¹ Wandering religious mendicants.

MAXIM LVI

WHEN a sage comes in contact with fools, he must not expect to be honoured, and if an ignorant man overcomes a sage in an oratorical contest, it is no wonder, because [even] a stone breaks a jewel.

What wonder is there that the song of a nightingale ceases when imprisoned with a crow, or that a virtuous man under the tyranny of vagabonds feels affliction in his heart and is irate? Although a base stone may break a golden vase, the price of the stone is not enhanced, nor of the gold lost.

MAXIM LVII

BE not astonished when a wise man ceases to speak in company of vile persons, since the melody of a harp cannot overcome the noise of a drum, and the perfume of ambergris must succumb to the stench of rotten garlick.

A blatant ignoramus [proudly] lifted his neck, because he had overcome a scholar by his impudence; knowest thou not that the Hejâzî musical tune succumbs to the roar of the drum of war?

MAXIM LVIII

EVEN after falling into mud a jewel retains its costliness, and dust, although it may rise into the sky, is as contemptible as before. Capacity [in a man] without education is deplorable, and education [to a man] without capacity is thrown away. Ashes are of high origin, because the nature of fire is superior, but as they have no value of their own, they are similar to earth, and the price of sugar arises not from the cane, but from its own quality.

On Rules for Conduct of Life

The land of Canaan having no natural excellence, the birth of a prophet therein could not enhance its worth. Display thy virtue if thou hast any, not thy origin, the rose is the offspring of thorns, and Abraham of Azer.

MAXIM LIX

Musk is known by its perfume, and not by what the druggist says. A scholar is silent like the perfumer's casket, but displays accomplishments whilst an ignoramus is loud-voiced, and intrinsically empty like a war-drum.

A learned man among blockheads (so says the parable of our friends) is like a sweetheart among the blind, or a Qur'an among unbelievers.

MAXIM LX

A FRIEND whom people have been cherishing during a lifetime, they must not suddenly insult.

It takes a stone many a year to become a ruby, beware not to break it in a moment with a stone!

MAXIM LXI

INTELLECT may become captive to lust, like a weak man in the hands of an artful woman.

Bid farewell to pleasure in a house where the shouting of a woman is loud.

The word is *Zandiq* which originally meant only those who read the Zend scriptures, namely the Zoroastrians but was in course of time extended and applied to every kind of unbeliever.

MAXIM LXII

A DESIGN without strength [to execute it] is fraud and deception, and [application of] strength without a design is ignorance and lunacy.

Discernment is necessary. Arrangement and intellect, then a realm ; for realm and wealth with an ignorant man are weapons against himself

MAXIM LXIII

A LIBERAL man who eats and bestows is better than a devotee who fasts and hoards.

MAXIM LXIV

Who has renounced appetites for the sake of approbation by men, has fallen from licit into illicit appetites.

A devotee who sits in a corner not for God's sake is helpless ; what can he see in a dark mirror ? Little by little becomes much, and drop by drop will be a torrent ; that is to say, he who has no power gathers small stones that he may at the proper opportunity annihilate the pride of his foe

Drop upon drop collected will make a river ; rivers upon rivers collected will make a sea.

Little and little together will become much , the granary is but grain upon grain

MAXIM LXV

A SCHOLAR is not meekly to overlook the folly of a common person, because thus both parties are injured , the dignity of the former being lessened, and the ignorance of the latter confirmed.

Speak gracefully and kindly to a low fellow, his pride and obstinacy will augment.

MAXIM LXVI

TRANSGRESSION by whomsoever committed is blamable, but more so in learned men, because learning is a weapon for combating Satan, and when the possessor of a weapon is made prisoner, his shame will be greater.

It is better to be an ignorant, poor fellow than a learned man who is not abstemious, because the former loses the way by his blindness while the latter falls into a well with both eyes open.

MAXIM LXVII

WHOSE bread is not eaten by others while he is alive, he will not be remembered when he is dead. A [destitute] widow knows the delight of grapes, and not the lord of fruits. Joseph the just—salutation to him—never ate to satiety in the Egyptian dearth, for fear he might forget the hungry people.

How can he who lives in comfort and abundance know what the state of the famished is? He is aware of the condition of the poor who has himself fallen into a state of distress.

O thou who art riding a fleet horse, consider that the poor, thorn-carrying ass is in water and mud. Ask not for fire from thy poor neighbour's house, because what passes out of his window is the smoke of his heart.

MAXIM LXVIII

Ask not a Dervish in poor circumstances, and in the distress of a year of famine, how he feels unless thou art ready to apply a salve to his wound, or to provide him with a maintenance.

When thou see'st an ass fallen in mud with his load, have mercy in thy heart, and step not on his head. But when thou ha'st gone and asked him how he fell, gird thy loins and take hold of his tail like a man !

MAXIM LXXIX

Two things are [unattainable and] contrary to reason: To enjoy more than is decreed, and to die before the time appointed [by fate]

Fate will not change by a thousand laments and sighs, by thanks or complaints, issuing from the mouth. The angel appointed over the treasures of wind cares not if the lamp of a widow dies.

MAXIM LXX

O THOU asker of food ! Sit, for thou wilt eat ; and, O thou asked by Death, run not, for thou wilt not save thy life. Whether thou strive'st for a maintenance or not, God the Most High and Glorious will send it to thee ! And if thou rushest into the jaw of a lion or tiger, they will not devour thee, unless on the day decreed.

MAXIM LXXI

WHAT is not placed cannot be reached by the hand, and whatever is placed will be reached wherever it is. Ha'st thou heard that Alexander went into the darkness, and after all his efforts could not taste the water of immortality ?

MAXIM LXXII

A RICH profligate is a lump of earth gilded, and a pious Dervish is a sweetheart besmeared with earth. The latter is [like]

the patched garment of Moses, and the former is [like] the bejewelled beard of Pharaoh. Nevertheless good men retain a cheerful countenance in adversity, whilst the rich droop their heads [even] in prosperity.

Who possesses wealth and dignity but therewith succours not those whose minds are distressed, inform him that no kind of wealth and dignity will he enjoy in the mansion of the next world.

MAXIM LXXIII

AN ENVIOUS man is avaricious with the wealth of God, and hates the guiltless as foes.

*I saw a crack-brained little man
Reviling a possessor of dignity
Who replied "O fellow! If thou art unlucky,
What guilt is there in lucky men?"*

Forbear to wish evil to an envious man, because the ill-starred fellow is an evil to himself, what needest thou to show enmity to him who has such a foe on the nape of his neck?

MAXIM LXXIV

A DISCIPLE without intention is a lover without money, a traveller without knowledge is a bird without wings, a scholar without practice is a tree without fruit, and a devotee without science is a house without a door. The Qurân was revealed for the acquisition of a good character, not for chanting written chapters. A pious unlettered man [is like one who] travels on

In ancient times kings used to adorn their beards with pearls and jewels.

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foot, whilst a negligent scholar is [like] a sleeping rider. A sinner who lifts his hands [in supplication] is better than a devotee who keeps them [proudly] on his head.

A good-humoured and pleasant military officer is superior to a theologian who injures men

MAXIM LXXV

ONE being asked what a learned man without practice resembled, replied : " A bee without honey."

Say to the rude and unkind bee, " At least forbear to sting, if thou givest no honey."

MAXIM LXXVI

A MAN without virility is a woman, and an avaricious devotee is a highway robber.

O thou, who hast put on a white robe for a show, to be approved of men, whilst the book [of thy acts] is black. The hand is to be restrained from the world, no matter whether the sleeve be short or long.

MAXIM LXXVII

REGRET will not leave the hearts of two persons, and their feet of contention will not emerge from the mire : a merchant with a wrecked ship, and a youth sitting with Qalandars.

Dervishes will consider it licit to shed thy blood, if they can have no access to thy property. Either associate not with a friend who dons the blue garb¹ or bid farewell to all thy property², either make no friends with elephant-keepers or build a house suitable for elephants.

¹ The religious dress

² Literally, ' Draw the blue finger over all thy household furniture '

MAXIM LXXVIII

ALTHOUGH a Sultân's garment of honour is dear, yet one's own old robe is more dear, and though the food of a great man may be delicious, the broken crumbs of one's own sack are more delicious

Vinegar by one's own labour, and vegetables, are better than bread received as alms, and veal

MAXIM LXXIX

It is contrary to what is proper, and against the opinion of sages, to partake of medicine by guess and to go after a caravan without seeing the road. The Imâm Murshid Muhammad Ghazâlî¹—upon whom be the mercy of Allah—having been asked in what manner he had attained such a degree of knowledge, replied “By not being ashamed to ask about things I did not know.”

The hope of recovery is according to reason, that he should feel thy pulse who knows [thy] nature. Ask what thou knowest not—for the trouble of asking will indicate to thee the way to the dignity of knowledge.

MAXIM LXXX

WHATEVER thou perceivest will become known to thee [in due course of time]—make no haste in asking for it, else the awe of thy dignity will be lessened

When Loqmân saw that in the hands of David all iron became by miracle [soft like] wax, he asked not “What art thou doing?” Because he knew he would learn it without asking

¹ A well known author and spiritual guide.

MAXIM LXXXI

ONE of the requirements for [becoming acceptable to] society is to attend to the affairs of thy household, and also at the house of God.

Tell thy tale according to thy hearer's temper, if thou knowest him to be biased to thee. Every wise man who sits with Mejnûn speaks of nothing but the story of Laila's love.¹

MAXIM LXXXII

ANYONE associating with bad people, although their nature may not infect his own, is supposed to follow their ways to such a degree that if he goes to a tavern to say his prayers he will be supposed to do so for drinking wine.

Thou hast branded thyself with the mark of ignorance when thou hast selected an ignoramus for thy companion. I asked some scholars for a piece of advice. They said: "Connect thyself not with an ignorant man, for if thou be learned, thou wilt be an ass in course of time, and if unlearned thou wilt become a greater fool."

MAXIM LXXXIII

THE meekness of the camel is known to be such that if a child takes hold of its bridle and goes a hundred *farsakhs*, it will not refuse to follow, but if a dangerous portion occurs which may

¹ These two characters are by European authors compared to Romeo and Juliet, as immortalised by Shakespeare

occasion death, and the child ignorantly desires to approach it, the camel tears the bridle from his hand refusing any longer to obey, because compliance in times of calamity is blamable. It is also said that by compliance an enemy will not become a friend, but that his greed will only be augmented

To him who is kind to thee, be dust at his feet, but if he opposes thee, fill his two eyes with dust. Speak not kindly or gently to an ill humoured fellow, because a soft file cannot clean off inveterate rust.

MAXIM LXXXIV

Who interrupts the conversation of others, that they may know his excellence, they will become acquainted only with the degree of his folly

An intelligent man will not give a reply, unless he be asked a question. Because though his words may be based on truth his claim to veracity may be deemed impossible.

MAXIM LXXXV

I HAD a wound under my robe, and a Sheikh asked me daily how but not where, it is, and I learned that he refrained [from the latter inquiry] because it is not admissible to mention every member [of our body], and wise men have also said that who does not ponder his question will be grieved by the answer.

Until thou knowest thy words to be perfectly suitable, thou must not open thy mouth in speech. If thou speakest truth, and remainest in captivity it is better than that thy mendacity deliver thee therefrom

MAXIM LXXXVI

MENDACITY resembles a violent blow, the scar of which remains, though the wound may be healed. See'st thou not how the brothers of Joseph became noted for falsehood, and no trust in their veracity remained, as Allah the Most High has said : *'Nay, but ye yourselves have contrived the thing for your own sake.'*¹

One habitually speaking the truth is pardoned when he once makes a slip, but if he becomes noted for lying, people do not believe him even when speaking truth

MAXIM LXXXVII

THE noblest of beings is evidently man, and the meanest a dog ; but intelligent persons agree that a grateful dog is better than an ungrateful man.

A dog never forgets a morsel received, though thou throwest a stone at him a hundred times. But if thou cherishest a base fellow a lifetime, he will for a trifle suddenly fight with thee.

MAXIM LXXXVIII

Who panders to his passions will not cultivate accomplishments, and who possesses none is not suitable for a high position.

*Have no mercy on a voracious ox,
Who sleeps a great deal, and eats much.
If thou wantest to have fatness like an ox,
Yield thy body to the tyranny of people like an ass.*

¹ Qurân, ch. xii, part of v. 18. The above words are said by Jacob to the brothers of Joseph, when they produced his inner garment stained with false blood

MAXIM LXXXIX

It is written in the Evangel 'O son of Adam! If I give thee riches thou wilt turn away from me with mundane cares, and if I make thee poor thou wilt sit down with a sad heart then where wilt thou enjoy the sweetness of adoring me, and when wilt thou hasten to serve me?'

Sometimes thou art made haughty and careless by wealth, sometimes art in distress from exhaustion and penury, if thy state be such in joy and in distress, I know not when thou wilt turn to God from thyself

MAXIM XC

THE will of the Inscrutable¹ brings down one from the royal throne, and protects the other in the belly of a fish.*

Happy is the time of the man who spends it in adoring Thee

MAXIM XCI

WHEN God draws the sword of wrath, prophets and saints draw in their heads, but if He casts a look of grace, He converts wicked into virtuous men

If at the Resurrection He addresses us in anger, what chance of pardon will even prophets have? Say 'Remove the veil from the face of mercy, because sinners entertain hopes of pardon!

MAXIM XCII

WHOEVER does not betake himself to the path of rectitude in consequence of the castigations of this world will fall under

¹ God.

The prophet Jonah.

eternal punishment in the next. Allah the Most High has said :
' *And we will cause them to taste the nearer punishment [of this world] besides the more grievous punishment* ' [of the next].¹

Admonition is the address of superiors, and then fetters , if they give advice and thou listenest not, they put thee in fetters.

MAXIM XCIII

FORTUNATE men are admonished by the adventures and similes of those who have proclaimed them, before those who follow them can use the event as a proverb, like thieves who shorten their hands, lest their hands be cut off.

The bird does not go to the grain displayed when it beholds another fowl in the trap ; take advice by the misfortunes of others, that others may not take advice from thee.

MAXIM XCIV

How can he hear whose organ of audition has been created dull, and how can he avoid progressing upon whom the noose of happiness has been flung ?

*To the friends of God a dark night
Shines like the brilliant day ;
This felicity is not by strength of arm
Unless God the giver bestows it.*

To whom shall I complain of Thee, there is no other judge and there is no other hand superior to Thine. Whom Thou guidest no one can lead astray , whom Thou castest off no one can guide.

¹ Qurân, ch xxxii, v 21.

MAXIM XCIV

THE earth receives [beneficent] showers from heaven and gives to it only [vile] dust *Every vessel exudes what it contains*

*If my humour appears to thee unbecoming,
Lose not thy own good humour*

MAXIM XCVI

A MENDICANT with a good end is better than a Pādshāh with a bad one.

The grief thou sufferest before the joy is better than the grief endured after joy

MAXIM XCVII

THE Most High sees [a fault] and conceals [it], and a neighbour sees [it] not, but shouts

Let us take refuge with Allah ! If people knew our faults no one could have rest from interference by others

MAXIM XCVIII

GOLD is obtained from a mine by digging it, but from a miser by digging the soul.

Vile men spend not, but preserve. They say hope [of spending] is better than spending One day thou seest the wish of the foe fulfilled, the gold remaining and the vile man dead

MAXIM XCIX

WHO has no mercy upon inferiors will suffer from the tyranny of superiors.

The Gulistan

Not every arm which contains strength breaks the hand of the weak for [showing] bravery, injure not the heart of the helpless, for thou wilt succumb to the force of a strong man

MAXIM C

WHEN a wise man encounters obstacles, he leaps away and casts anchor at the proper opportunity, for thus he will be in the former instance safe on shore, and in the latter he will enjoy himself.

MAXIM CI

THE gambler requires three sixes, and only three aces turn up.

The pasture is a thousand times more pleasant than the race-course, but the steed has not the bridle at its option.

MAXIM CII

A DERVISH prayed thus: "O Lord! Have mercy upon the wicked, because thou hast already had mercy upon good men by creating them to be good."

MAXIM CIII

THE first [sovereign] who laid stress on costume and wore rings on his left hand was Jamshid, and being asked why he had adorned his left, whereas excellence resides in the right hand, he replied: "The right hand is fully ornamented by its own rectitude"

Feridûn ordered Chinese embroiderers to write around the borders of his tent. "Keep the wicked well, O intelligent man, because the good are in themselves great and fortunate."

MAXIM CIV

A GREAT man having been asked why he wore his seal ring on his left hand, whereas the right possesses so much excellence, replied 'Knowest thou not that the meritorious are always neglected?'

*He who has created joy and distress
Apportions either excellence or luck.*

MAXIM CV

HE may freely warn Pādshāhs who neither fears to lose his life, nor hopes for gold

Pour either gold at the feet of a monotheist or place an Indian sabre to his head He entertains no hope nor fear from anyone, and thus is a sufficient basis of monotheism

MAXIM CVI

THE Pādshāh is to remove oppressors, the police, murderers, and the Qāzi to hear complaints about thieves, but two enemies willing to agree to what is right will not apply to him.

When thou seest that it must be given what is right, pay it rather with grace than fighting and distressed. If a man pays not his tax of his own accord, the officer's man will take it by force.

MAXIM CVII

THE teeth of all men are blunted by sourness, but those of the Qāzi by sweetness

The Qāzi whom thou bribest with five cucumbers will prove that ten melon fields are due to thee.

MAXIM CVIII

WHAT can an old prostitute do but vow to become chaste, and an expelled policeman not to commit oppression upon men ?

A youth who sits in a corner¹ is a hero in the path of God, because an old man is unable to rise from his corner.

MAXIM CIX

A SAGE was asked : “ Of so many notable, high, and fertile trees which God the Most High has created, not one is called *free* except the cypress, which bears no fruit. What is the reason for this ? ”

He replied : “ Every tree has its appropriate season of fruit, so that it is sometimes flourishing therewith, and looks sometimes withered by its absence ; with the cypress, however, neither is the case, it being fresh at all times, and this is the quality of those who are free.”

Place not thy heart on what passes away , for the Tigris will flow after the Khalifs have passed away in Baghdad. If thou art able, be liberal like the date-tree, and if thy hand cannot afford it, be liberal like the cypress.

MAXIM CX

Two men died, bearing away [their] grief. One had possessed wealth and not enjoyed it, the other knowledge and not practised it.

No one sees an excellent but avaricious man without publishing his defect, but if a liberal man has a hundred faults his generosity covers his imperfections.

¹ To sit in a corner stands here for seclusion in a cell as a devotee

CONCLUSION OF THE BOOK

THE book of the Gulistân has been completed, and Allah had been invoked for aid! By the grace of the Almighty—may His name be honoured—throughout the work the custom of authors to insert verses from ancient writers by way of loan has not been followed.

*To adorn oneself with one's own rag
Is better than to ask for the loan of a robe*

Most of the utterances of Sa di being exhilarant and mixed with pleasantry, shortsighted persons have on this account lengthened the tongue of blame, alleging that it is not the part of intelligent men to spend in vain the kernel of their brain, and to eat without profit the smoke of the lamp—it is, however, not concealed from enlightened men, who are able to discern the tendency of words, that pearls of curative admonition are strung upon the thread of explanation, and that the bitter medicine of advice is commingled with the honey of wit, in order that the reader's mind should not be fatigued, and thereby excluded from the benefit of acceptance *and praise be to the Lord of both worlds*

*We gave advice in its proper place,
Spending a lifetime in the task.
If it should not touch anyone's ear of desire,
The messenger told his tale, it is enough
O thou who lookest into it, ask Allah to have mercy
On the author and to pardon the owner of it
Ask for thyself whatever benefit thou mayest desire,
And after that pardon for the writer of it*

The Gulistân

*If I had on the day of Resurrection an opportunity
Near the Compassionate One [I should say] : “ O Lord,
I am the sinner and Thou the beneficent Master ;
For all the ill I have done I crave for thy bounty.”*

Gratitude is due [from me to God] that this book is ended
before my life has reached its termination.

THE END

édât et bibât, annon perverteret et destrueret omnia? Cum non potest externum, quod sicut unum apparet, disponere, quin luxurie et intemperantia perdat illud, quid tunc si etiam disponderet interna, quae infinita sunt? Quare interna, ne homo aliqua voluntate intraret in illa, et sui juris faceret, prorsus a voluntate ejus exempta sunt, praeter musculos, qui faciunt indumentum, et quoque ignoratur quomodo hi agunt, et solum scitur quod agant [8.] Simile est cum reliquis ut si homo disponderet interiora oculi ad videndum, interiora auris ad audiendum, interiora linguae ad gustandum, interiora cutis ad sentiendum, interiora cordis ad systolice agendum, interiora pulmonis ad respirandum, interiora mesenterii ad distribuendum chylum, interiora renum ad secernendum, interiora organorum generationis ad prolificandum, interiora uteri ad perficiendum embryonem, et sic porro, annon infinitis modis perverteret et destrueret in his ordinem progressionis Divinae Providentiae? Quod homo in externis sit, notum est, ut quod oculo videat, aure audiat, lingua gustet, cute sentiat, pulmone respiret, uxorem impraegnet, et sic porro Satisne est, ut sciat externa, et disponat illa ad sanitatem corporis et mentis? Cum hoc non potest, quid fieret si quoque interna disponderet? Ex his nunc constare potest, quod si homo manifeste videret Divinam Providentiam, inferret se ordini et tenori progressionis ejus, ac perverteret et destrueret illum

ISE. Quod simile sit in spiritualibus mentis, sicut est in naturalibus corporis, est quia omnia mentis correspondent omnibus corporis, quare etiam mens agit corpus in externis, et in communi ad omnem nutum Agit oculos ad videndum, aures ad audiendum, os et linguam ad edendum et bibendum, et quoque ad loquendum, manus ad faciendum, pedes ad ambulandum, organa generationis ad prolificandum Mens ad haec non solum agit externa, sed etiam interna in omni serie, ex intimis ultima et ex ultimis intima Sic dum agit os ad loquendum, agit pulmonem, laryngem, glottidem, linguam, labra, et unumquodvis distincte ad suam functionem simul, et quoque faciem ad convenientiam [2.] Inde patet, quod simile, quod dictum est de formis naturalibus corporis, dicendum sit de formis spiritualibus mentis, et quod dictum est de

would he not pervert and destroy them all? When he is unable to order the external that appears like a single thing without destroying it by luxury and intemperance what would he do if he had the ordering of the internals which are infinite? This is why the internals lest man's will should in some way enter into them and get control of them are wholly exempt from his volition except the muscles which constitute the covering and he does not know even how these act, he only knows that they act. [B.] It is the same with the other organs as, for example if man were to have the ordering of the interiors of the eye for seeing of the interiors of the ear for hearing of the interiors of the tongue for tasting of the interiors of the skin for feeling of the interiors of the heart in its beating of the lungs in breathing of the mesentery in distributing the chyle, of the kidneys in their work of secretion of the organs of generation in propagating of the womb in perfecting the embryo, and so on would he not in numberless ways pervert and destroy in them the order of the course of the Divine providence? Every one knows that man is in the externals that is, he sees with the eye, hears with the ear tastes with the tongue, feels with the skin breathes with the lungs, contributes to propagation and so on. Is it not sufficient for him to know about the externals and to order them for the health of body and mind? If he cannot do this, what would happen if he had the ordering of the internals? From all this it is evident that if a man clearly saw the Divine providence he would set himself against the order and tenor of its course, and would pervert and destroy it.

181. There is a likeness between the spiritual things of the mind and the natural things of the body because all things of the mind correspond to all things of the body therefore also the mind actuates the body in externals, in general with complete control. It moves the eye to see, the ear to hear the mouth and the tongue to eat and drink, also to speak, the hands to act, the feet to walk the generative organs to propagate. The mind moves not only the externals to these actions but the internals also throughout the whole series, the outmosts from the inmosts, and the inmosts from the outmosts. Thus while it is moving the mouth to speak, it simultaneously moves the lungs, the larynx, the glottis the tongue, the lips each one separately to the performance of its function, also the face to fitting expression. [2.] This makes clear that what has been said of the natural forms of the body can be said also of the spiritual forms of the mind and that what has been said of the natural opera

naturalibus operationibus corporis, dicendum sit de spiritualibus operationibus mentis, proinde sicut homo disponit externa, Dominus disponat interna, ita aliter si homo disponit externa a se, et aliter si disponit externa a Domino et simul illa sicut a se. Mens hominis etiam est in omni forma homo, est enim spiritus ejus, qui post mortem apparet homo prorsus sicut in mundo, et inde similia sunt in utroque et sic quod quae dicta sunt de conjunctione externorum cum internis in corpore, etiam intelligenda sint de conjunctione externorum cum internis in mente cum sola differentia, quod unum sit naturale, et alterum spirituale.

182. (III) *Quod si homo manifeste videret Divinam Providentiam, vel negaret Deum, vel faceret se Deum* — Homo mere naturalis secum dicit, “Quid Divina Providentia? Num aliud aut plus quam vox apud vulgus ex sacerdote? Quis vidit aliquid ejus? Suntne prudentia, sapientia, astutia et malitia, ex quibus omnia in mundo fiunt. Reliqua inde nonne sunt necessitates et consequentiae? et quoque plura contingentia? Num Divina Providentia in his latet abdita? Quomodo potest in dolis et astibus? Et tamen dicitur, quod Divina Providentia operetur omnia fac itaque mihi videre illam, et credam illam, num quisquam potest credere illam prius?” [2.] Ita loquitur homo mere naturalis, aliter vero loquitur homo spiritualis, hic quia agnoscit Deum, etiam agnoscit Divinam Providentiam, et quoque illam videt. Sed is non potest manifestare eam alicui qui non cogitat nisi in natura ex natura, hic enim non potest supra illam elevare mentem, ac videre in apparentius ejus aliquid Divinae Providentiae, aut de illa ex legibus ejus, quae etiam sunt leges Divinae Sapientiae, concludere. quare si illam manifeste videret, infunderet illam naturae, et sic illam non modo fallaciis obvelaret, sed etiam profanaret, et loco quod agnosceret illam, negaret illam, et qui Divinam Providentiam corde negat, etiam Deum negat. [3.] Sive cogitabitur, quod Deus regat omnia, sive quod natura, qui cogitat quod Deus regat omnia, cogitat quod ipse Amor et ipsa Sapientia, ita ipsa Vita, qui vero cogitat quod natura regat omnia, cogitat quod naturalis calor et naturalis lux, quae tamen in se mortua sunt, quia a sole mortuo. Annon ipsum vivum regit mortuum? Num

tions of the body can be said of the spiritual operations of the mind consequently as man orders the externals so the Lord orders the internals thus in one way when man orders the externals from himself and in another way when he orders the externals from the Lord and at the same time as if from himself. Moreover man's mind in its entire form is a man for it is man's spirit and this after death appears a man precisely as in the world consequently there are like things in body and mind. So what has been said of the conjunction of externals with internals in the body can also be applied to the conjunction of externals with internals in the mind with the difference only that one is natural and the other spiritual.

182 (iii.) *If man clearly saw the Divine providence either he would deny God or he would make himself to be God*—The merely natural man says to himself, What is Divine providence? Is it any thing else or more than a phrase that the common people have learned from the priest? Who sees anything of it? Are not all things in the world done from prudence wisdom shrewdness, and cunning? And are not all other things necessities and consequences? And besides there are many happenings. Does the Divine providence lie concealed in these? How can it be in frauds and craft? Yet it is said that the Divine providence does everything. Then make me see it, and I will believe it. Can any one believe it before he sees it?" [2.] So says the merely natural man but the spiritual man speaks otherwise. Because he acknowledges God he also acknowledges the Divine providence, and moreover he sees it. But he cannot make it manifest to any one who thinks only in nature and from nature for such a one is unable to lift his mind above nature and to see in its appearances something of Divine providence, or to draw conclusions respecting it from the laws of nature which also are laws of the Divine wisdom. If therefore, he should clearly see the Divine providence he would confound it with nature, and thus would not only enshroud it in fallacies but would also profane it and instead of acknowledging it he would deny it and he who in heart denies the Divine providence denies God also. [3.] It must be thought that either God or nature governs all things. He who thinks that God governs all things thinks that they are governed by Love itself and Wisdom itself thus by Life itself. But he who thinks that nature governs all things thinks that they are governed by natural heat and light, and yet these in themselves are dead because they are from the sun that is dead. Does not what is itself living govern what

mortuum potest regere aliquid? Si cogitas quod mortuum possit dare sibi vitam, insanis vita erit a Vita

183. Quod si homo manifeste videret Divinam Providentiam et ejus operationem, negaret Deum, apparet sicut non verosimile, quia videtur, quod si quis manifeste videret illam, non potuisset aliter quam agnoscere illam, et sic Deum, sed usque contrarium est Divina Providentia nusquam agit una cum amore voluntatis hominis, sed continue contra illum nam homo ex malo suo hereditario anhelat semper versus infimum infernum, Dominus autem per suam Providentiam continue abducit illum, et extrahit illum inde, primum ad infernum mitius, dein ab inferno, et demum ad Se in caelum Haec operatio Divinae Providentiae est perpetua Quare si homo manifeste videret vel sentiret hanc detractionem aut abductionem, irasceretur, et Deum pro inimico haberet, et ex malo sui proprii negaret Illum quapropter ne homo sciat hoc, tenetur in libero, ex quo non scit aliter quam quod ipse semet ducat [2.] Sed exempla inserviant illustrationi Homo ex hereditario vult magnus fieri, et quoque vult dives fieri, et quantum amores illi non refrenantur, vult major et ditior, et tandem maximus et ditissimus fieri, et non sic acquiesceret, sed vellet Ipso Deo major fieri, et possidere ipsum caelum Haec cupido latet intime in malo hereditario, et inde in hominis vita ac vitae natura Divina Providentia non aufert hoc malum momento, nam si momento auferret, homo non viveret sed aufert illud tacite et successive, praeter quod homo sciat aliquid de eo Hoc fit per id quod liceat homini secundum cogitationem, quam rationis facit, agere, et tunc per varia media abducit, tam per rationalia, quam per civilia et moralia, et sic quantum in libero potest abduci, abducitur Nec potest malum alicui auferri, nisi appareat, videatur et agnoscatur, est sicut vulnus, quod non sanatur nisi aperiatur [3.] Si itaque homo sciret et videret quod Dominus per Divinam suam Providentiam ita operetur contra amorem vitae ejus, ex quo illi est summum jucundum, non potuisset aliter quam in contrarium ire, et excandescere, contestari, dura loqui, et tandem ex malo suo remove operationem Divinae Providentiae, negando illam, et sic Deum, imprimis si videret obstari successibus, se dejici a

is dead? Has what is dead the power to govern anything? If you think that what is dead can give life to itself you are in sane. Life must be from Life.

183 That if the Divine providence and its operation were clearly seen by man he would deny God does not appear probable for it would seem that if it were clearly seen by any one he could not but acknowledge it, and thus acknowledge God yet the contrary is the truth. The Divine providence never acts in accord with the will & love in man but constantly against it since man because of his hereditary evil, is always panting for the lowest hell but the Lord by His providence is constantly leading and drawing him away from it, first to a milder hell, then out of hell and finally to Himself in heaven. This operation of the Divine providence is constant. Consequently if man clearly saw or felt this drawing or leading away he would be angry and would regard God as his enemy and from the evil of his selfhood (*propterea*) would deny God. Consequently lest this be known to man he is kept in a state of freedom from which he knows no otherwise than that he leads himself. [2] But let examples serve for illustration. By inheritance man possesses a desire to become great he has also a desire to gain riches and so far as these loves are unrestrained he longs to become greater and richer and at length to be greatest and richest nor would he rest here he would wish to be greater than God Himself and to possess heaven itself. This passion lies most deeply hidden in hereditary evil, and thus in man's life and in his life's nature. The Divine providence does not instantly take away this evil, for if it were instantly taken away man would cease to live but providence takes it away so quietly and gradually that man knows nothing about it. This is done by permitting man to act in accordance with the thought that his reason adopts and then by various means rational and civil and moral the Divine providence leads him and he is thus led as far as he can be led in freedom. Nor can evil be taken away from any one until it becomes evident and is seen and acknowledged it is like a wound that does not heal until it is opened. [3] If, then man were to know and see that the Lord so works by means of His Divine providence against man's life's love, from which he has his chief enjoyment, he could not but go in the opposite direction, become enraged strive against it, say hard words, and finally from his evil set aside the operation of the Divine providence by denying it and thus denying God especially if he saw in it an obstacle to his

dignitate, et deprivari opulentia [4.] At sciendum est, quod Dominus nusquam abducat hominem ab ambiendis honoribus, et a comparandis opibus sed quod abducat a cupidine ambiendi honores propter solam eminentiam, seu propter se, similiter ¹¹a comparandis opibus propter solam opulentiam seu propter opes; sed cum ab his abducit, introducit illum in amorem usuum, ut spectet eminentiam non propter se sed propter usus, ita ut sit usuum, et inde sui, et non sui et inde usuum, similiter opulentia Quod Dominus continue humiliet superbos, et exaltet humiles, docet Ipse multis in locis in Verbo, et quod ibi docet, id etiam est Divinae Providentiae Ipsius

184. Similiter fit cum alio malo, in quo homo ex hereditario est, ut cum adulteris, defraudationibus, vindictis, blasphemationibus, et similibus aliis, quae omnia non possunt removeri aliter, quam ut libertas cogitandi et volendi illa relicta sit, et quod sic homo sicut a se removeret illa, quod tamen non potest, nisi agnoscat Divinam Providentiam, et imploret ut per illam fiat Absque libertate illa et simul Divina Providentia forent mala illa similia veneno incluso et non egesto, quod brevi se circumspargeret et morti daret omnia, et similia forent morbo ipsius cordis, ex quo totum corpus brevi emoritur

185. Quod ita sit, non melius sciri potest quam ex hominibus post mortem in mundo spirituali Ibi plerique qui in mundo naturali magni ac opulenti facti sunt, et in honoribus spectaverunt ad se solos, similiter in divitiis, illi in principio loquuntur de Deo, et de Divina Providentia, sicut corde agnovissent sed quia tunc manifeste vident Divinam Providentiam, et ex illa ultimam suam sortem, quae est quod in infernum venturi sint, conjungunt se cum diabolis ibi, et tunc non modo Deum negant, sed etiam blasphemant, et deinde in id delirium veniunt, ut agnoscant potentiores ex diabolis pro suis diis, et nihil ardentius affectent, quam ut ipsi quoque dii fiant

186. Quod homo in contrarium iret cum Deo, et quoque negaret illum, si manifeste videret Divinae Providentiae Ipsius operationes, est quia homo est in jucundo amoris sui, et id jucundum facit ipsam vitam ejus, quare cum homo in jucundo suae vitae tenetur, est in suo libero, liberum enim et id jucundum unum faciunt. si itaque per-

success, and saw him self fallen from honor and stripped of wealth. [4.] But it must be known that the Lord never leads man away from seeking honors or from acquiring wealth but only leads him away from a desire to seek honors for the sake of mere eminence that is, for the sake of himself also from acquiring wealth for the sake of mere opulence that is for the sake of riches. And when the Lord leads man away from these He leads him into a love of uses that he may esteem eminence not for his own sake but for the sake of uses thus that it may belong to uses and to himself therefrom and not to himself and to uses therefrom. The same is true of opulence. That the Lord constantly humbles the proud and exalts the humble He teaches in many places in the Word and what He there teaches pertains also to His Divine providence.

184 The same is true of other evils that man is in by inheritance, such as adulteries frauds, revenge blasphemy and others like these. None of these could be put away unless a liberty to think and will them were left to man which would enable him to put them away as if of himself and yet he can do this only by acknowledging the Divine providence and praying that the work may be done by it. Except for that liberty combined with the Divine providence such evils would be like poison kept in and not expelled which would soon spread and carry death to the whole system or they would be like a disease of the heart itself, from which the whole body soon dies

185 The truth of this cannot be better learned than from the states of men after death in the spiritual world. Most of those there who have become great and rich in the natural world and in their honors and riches have regarded themselves only at first talk about God and the Divine providence as if they had acknowledged them in heart. But because they then clearly see the Divine providence, and from it their final lot, which is that they are to come into hell they join themselves with the devils there and then not only deny but also blaspheme God and at last they fall into such madness as to acknowledge the more powerful of the devils as their gods, and desire nothing more ardently than to become gods themselves.

186 Man would run counter to God and also deny Him if he clearly saw the workings of His Divine providence, because man is in the enjoyment of self love and that enjoyment constitutes his very life therefore when he is kept in his life's enjoyment he is in freedom for freedom and that enjoyment make one. If therefore, he had a perception of being constantly

ciperet quod continue abducatur a jucundo suo, exacerbaretur sicut contra illum qui vellet necare vitam ejus, et pro hoste haberet. Quod ne fiat, Dominus in Divina sua Providentia non manifeste apparet, sed per illam ita tacite ducit hominem, sicut flumen latens aut vena secunda navem. ex eo homo non aliter scit, quam quod jugiter in suo proprio sit, liberum enim cum proprio unum facit. Inde patet, quod liberum appropriet homini id quod Divina Providentia introducit, quod non fieret si haec se manifestaret. Appropriari est fieri vitae.

187. (iv) *Quod detur homini videre Divinam Providentiam a tergo et non a facie, tum in statu spirituali, et non in statu suo naturali* — Videre Divinam Providentiam a tergo et non a facie, est post illam et non ante illam, et a statu spirituali et non a statu naturali, est e caelo et non e mundo. Omnes illi qui recipiunt influxum e caelo, et agnoscunt Divinam Providentiam, et imprimis qui per reformationem spirituales facti sunt, dum vident eventus in quadam serie mirabili, ex interiore agnitione quasi vident illam, et confitentur. Hi non volunt videre illam a facie, hoc est, antequam existit, nam timent ne voluntas illorum intret in aliquid ordinis et tenoris ejus. [2.] Alii illi, qui non aliquem influxum admittunt e caelo, sed solum e mundo, imprimis qui ex confirmatione apparentiarum apud se naturales facti sunt. Hi non vident aliquid Divinae Providentiae a tergo seu post illam, sed volunt videre illam a facie, seu antequam existit, et quia Divina Providentia operatur per media, et media fiunt per hominem aut per mundum, ideo sive videant illam a facie sive a tergo, attribuunt illam vel homini vel naturae, et sic se in negatione ejus confirmant. Causa quod ita attribuant, est quia intellectus eorum est clausus a superiore, et solum apertus ab inferiori, ita clausus versus caelum et apertus versus mundum, et e mundo videre Divinam Providentiam non datur, sed e caelo datur. Quandoque cogitavi mecum, num illi, si aperiretur intellectus eorum a superiori, et viderent ut in clara die quod natura in se sit mortua, ac intelligentia humana in se sit nulla, sed quod utraque appareat esse, sit ex influxu, Divinam Providentiam agnoscerent, et percepi quod illi qui se confirmaverunt pro natura et pro prudentia humana, non

led away from his enjoyment he would be enraged as against one who wished to destroy his life, and would regard him as an enemy. To prevent this the Lord does not manifestly appear in His Divine providence, but by it He leads men as silently as a hidden current or favoring tide bears a vessel and in consequence man does not know but that he is constantly in his own (*proprium*) for man's freedom and his own make one. From this it is clear that freedom appropriates to man what the Divine providence introduces, but that this would not take place if the Divine providence made itself manifest. To be appropriated is to come to be of the life.

187 (iv) *It is granted man to see the Divine providence in the back and not in the face and to see it in a spiritual state and not in his natural state*—To see the Divine providence in the back and not in the face is to see it after it occurs and not before and to see it from a spiritual and not from a natural state is to see it from heaven and not from the world. All who receive influx from heaven and acknowledge the Divine providence, and especially those who by reformation have become spiritual, when they see events in some wonderful series see as it were the Divine providence by an interior acknowledgment and confess it. Such have no wish to see it in the face that is, before it occurs, fearing that their will might intrude itself into something of its order and tenor. (2) It is otherwise with those who accept no influx from heaven but only from the world especially with those who have become natural from the confirmation of appearances in themselves. These see nothing of the Divine providence in the back or after it occurs but they wish to see it in the face, or before it occurs and as the Divine providence works by means, and the means are furnished through man or the world, whether they see it in the face or the back they attribute it either to man or to nature and thus confirm themselves in a denial of it. This they do because their understanding is closed from above and is open only from below that is, closed towards heaven and open towards the world and it is not granted to see the Divine providence from the world but only from heaven. I have sometimes asked myself whether such would acknowledge the Divine providence if their understanding were opened from above and they could see as in clear day that nature in itself is dead and that human intelligence in itself is nothing while it is from influx that these both have an appearance of being and I have perceived that such as have confirmed themselves in favor of nature and of human

agnoscerent, quia lux naturalis ab infra influens illico extingueret lucem spirituales desuper influentem

189. Homo qui spiritualis factus est per agnitionem Dei, et sapiens per rejectionem proprii, in universo mundo ac in omnibus et singulis ejus videt Divinam Providentiam Si spectat naturalia videt illam, si spectat civilia videt illam, si spectat spiritualia videt illam, et hoc tam in simultaneis quam in successivis rerum, in finibus, in causis, in effectibus, in usibus, in formis, in magnis et parvis, videt illam imprimis in Salvatione hominum, ut quod Jehovah dederit Verbum, per id docuerit illos de Deo, de caelo et inferno, de vita aeterna, et quod Ipse in mundum venerit, ut homines redimeret et salvaret Haec et plura, et Divinam Providentiam in illis, videt homo ex luce spirituali in luce naturali At homo mere naturalis nihil ex his videt [2.] Est sicut qui videt magnificum templum, et audit praedicatorem in Divinis illustratum, dicit domi, quod non viderit nisi quam domum saxeam, et non audiverit nisi quam sonum articulatum aut sicut myops intrat hortum insignem fructibus omnis generis, et dein venit domum et narrat quod viderit solum silvam et arbores Tales etiam post mortem facti spiritus, cum in caelum angelicum eleventur, ubi omnia in formis repraesentativis amoris et sapientiae sunt, non vident quicquam, ne quidem quod sint, ut factum vidi cum pluribus, qui Divinam Providentiam Domini negaverunt

190. Sunt plura constantia, quae creata sunt, ut inconstantia possint existere Constantia sunt statae vices ortus et occasus solis et lunae, et quoque stellarum, sunt obscuraciones illorum ex interpositionibus, quae vocantur eclipses, sunt calores et luces ex illis, sunt tempora anni, quae vocantur ver, aestas, autumnus ac hiems, et tempora diei, quae sunt mane, meridies, vespera et nox, sunt quoque atmosphaerae, aquae, terrae in se spectatae, est facultas vegetativa in regno vegetabili, et est illa et quoque prolifica in regno animali, tum quae ex his constanter fiunt, dum secundum leges ordinis in actum mittuntur Haec et plura alia a creatione sunt, provisa ut infinita varia existere possint varia enim non possunt existere nisi in constantibus, statis et certis [2.] Sed haec illustrent exempla Vegetationis varia non dantur nisi ortus

prudence would not acknowledge this, for the reason that the natural light flowing in from below would immediately extinguish the spiritual light flowing in from above.

189 The man who has become spiritual by the acknowledgment of God and wise by a rejection of what is his own (*proprium*) sees the Divine providence in the whole world and in all and each of the things in it. When he looks at natural things he sees it when he looks at civil matters he sees it when he looks at spiritual things he sees it he sees it alike in the simultaneous and the successive relations of things in ends, in causes, in effects in uses in forms, in things great and small. Especially does he see it in the salvation of men as that Jehovah gave the Word taught men by it respecting God heaven and hell and eternal life and came Himself into the world to redeem and save men. These things and many others and the Divine providence in them man sees from natural light in spiritual light. But the merely natural man sees none of these things. [2] He is like one who sees a magnificent temple and hears a preacher enlightened in Divine things and at home declares that he has seen nothing but a house of stone and has heard nothing but an articulate sound. Or he is like a near-sighted person who goes into a garden remarkable for fruits of every kind and returning home says that he has seen only trees and woods. When such persons after death have become spirits and when they are raised up into the angelic heaven where all things are in forms representative of love and wisdom they see nothing not even that they exist as I have seen tried with many who have denied the Lord's Divine providence.

190 There are many constant things created in order that things not constant may have existence. The constants are the stated changes in the rising and setting of the sun and moon and of the stars their obscuration by interpositions called eclipses the heat and light from them the seasons of the year called spring summer autumn and winter the times of the day called morning noon evening and night also the atmospheres, waters and lands, viewed in themselves the vegetative power in the vegetable kingdom both the vegetative and the prolific in the animal kingdom also the things that are constantly effected by these when brought into act according to the laws of order. These and many other things exist by creation and are provided in order that infinitely changing things may have existence for the changing can have existence only in the constant, the fixed, and the sure. [2] But let examples illustrate.

et occasus solis et inde calores et luces essent constantes Harmoniae sunt infinitae varietatis, sed non darentur nisi atmosphaerae in suis legibus, et aures in sua forma, essent constantes Varietates visus, quae etiam sunt infinitae, non darentur, nisi aether in suis legibus, et oculus in sua forma, constantes essent; pariter colores, nisi lux esset constans Simile est cum cogitationibus, loquelis et actionibus, quae etiam infinitae varietatis sunt, quae nec darentur nisi organica corporis essent constantia Nonne domus erit constans, ut varia inibi ab homine fieri possint? Similiter templum, ut inibi varii cultus, sermones, instructiones, et pietatis meditationes, existere possint? Ita in reliquis [3.] Quod ipsas varietates attinet, quae in constantibus, statis et certis fiunt, illae vadunt in infinitum, et non finem habent, et tamen nusquam datur una prorsus eadem cum altera in universi omnibus et singulis, nec dari potest in successivis in aeternum Quis varietates illas in infinitum ac in aeternum progredientes disponit ut in ordine sint, nisi qui creavit constantia, ob finem ut in illis existerent? Et quis potest disponere infinitas varietates vitae apud homines, quam qui est ipsa Vita, hoc est, ipse Amor et ipsa Sapientia? Num absque Divina Ipsius Providentia, quae sit sicut continua creatio, infinitae affectiones et inde cogitationes hominum, et sic ipsi homines, possint disponi ut unum faciant?—affectiones et inde cogitationes malae unum diabolum qui est infernum, ac affectiones et inde cogitationes bonae unum Dominum in caelo? Quod universum caelum angelicum sit in conspectu Domini sicut unus Homo, qui imago et similitudo Ipsius, et quod universum infernum sit in opposito sicut unus homo monstrum, aliquoties prius dictum et ostensum est Haec dicta sunt, quia aliqui naturales homines etiam ex constantibus et statis, quae sunt necessitates propter finem ut varia in illis existant, argumenta delirii sui pro natura et pro propria prudentia captant.

Changes of vegetation would not be possible unless the rising and setting of the sun and the resultant heat and light were constant. Harmonies of sound are of infinite variety but they would be impossible unless the atmospheres were constant in their laws and the ears in their form. Varieties in sight which are also infinite, would be impossible unless the ether in its laws and the eye in its form were constant. The same is true of color unless the light were constant. It is the same with thoughts words and actions which are also of infinite variety, these would be impossible unless the organic forms of the body were constant. Must not a house be constant that various things may be done in it by man or a temple that in it there may be the changing services sermons instruction and pious meditation? So in other things. (3) As to the changes themselves that go on in the constant the fixed, and the sure they progress to infinity and have no end and yet there is never one exactly the same as another among all the things of the universe or in any one of them nor can there be in those that are to follow to eternity. Who so directs these changes going on to infinity and eternity that they may be in order but He who created the constant things to an end that the changes might have existence in them? And who can direct the infinite changes of life in men but He who is Life itself that is Love itself and Wisdom itself? Without His Divine providence, which is like a continual creation could men's infinite affections and consequent thoughts, and thus the men themselves, be so arranged as to make a one,—evil affections and thoughts therefrom one devil which is hell and good affections and thoughts therefrom one Lord in heaven? That the entire angelic heaven is in the Lord's sight as one man His image and likeness, and that all hell is opposed to it as a monstrous man has been frequently stated and shown before. These things have now been said because some natural men even from the constant and fixed things that are necessary to the end that changeable things may have existence in them find arguments for their madness in favor of nature and of one's own prudence.

QUOD PROPRIA PRUDENTIA NULLA SIT, ET SOLUM APPAREAT QUOD SIT, ET QUOQUE APPARERE DEBEAT SICUT SIT, SED QUOD DIVINA PROVIDENTIA EX SINGULARISSIMIS UNIVERSALIS SIT

191. Quod propria prudentia nulla sit, est prorsus contra apparentiam, et inde contra multorum fidem, et quia ita est, non potest aliquis, qui ex apparentia in fide est, quod humana prudentia faciat omnia, convinci nisi per rationes altioris indaginis, quae ex causis desumendae sunt, apparentia illa est effectus, et causae detegunt unde ille. In hoc prologo aliquid de communi fide hujus rei dicetur. Contra apparentiam est hoc quod ecclesia docet, quod amor et fides non sint ab homine sed a Deo, tum quod sapientia ac intelligentia, ita quoque prudentia, in genere omne bonum et verum. Cum haec recipiuntur, etiam recipiendum est, quod propria prudentia nulla sit, sed solum appareat quod sit. Prudentia non aliunde est quam ex intelligentia et sapientia, et hae duae non aliunde sunt quam ex intellectu et inde cogitatione veri et boni. Hoc quod nunc dictum est, recipitur et creditur ab illis qui Divinam Providentiam agnoscunt, et non ab illis qui solam humanam prudentiam. [2.] Sive nunc id erit verum quod ecclesia docet, quod omnis sapientia et prudentia sit a Deo, sive quod mundus docet, quod omnis sapientia et prudentia sit ab homine. Num aliter conciliari possunt, quam quod id quod ecclesia docet sit verum, et quod id quod mundus docet sit apparentia? Ecclesia enim ex Verbo id confirmat, at mundus ex proprio, et Verbum est a Deo, et proprium est ab homine. Quoniam prudentia a Deo est, et non ab homine, ideo homo Christianus, dum in devotione est, orat ut Deus ducat ejus cogitationes, consilia et facta, et quoque addit, quia ex se non potest. Is quoque cum vidit aliquem beneficientem, dicit quod ad id a Deo ductus sit, et plura similia. Num quis ita loqui potest, nisi tunc id interius credat? Ac interius id credere est e caelo. At cum cogitat secum, et colligit argumenta pro prudentia humana, potest contrarium credere, et hoc est e mundo. Sed fides interna vincit apud illos qui Deum corde agnos-

MAN'S OWN PRUDENCE IS NOTHING IT MERELY APPEARS TO BE SOMETHING AND SHOULD SO APPEAR BUT THE DIVINE PROVIDENCE, BECAUSE OF ITS MINUTE PARTICULARS, IS UNIVERSAL.

191 That man's own prudence is nothing is wholly contrary to appearance and therefore contrary to the belief of many and for this reason whoever from the appearance holds the belief that human prudence does all things can be convinced of the truth only by reasons drawn from deeper investigation and these must be gathered from the realm of causes. The appearance is an effect, and the causes disclose its source. In this introduction something shall be said about the general belief on this subject. In opposition to the appearance is the teaching of the church, that love and faith are from God and not from man likewise wisdom and intelligence and therefore all prudence and in general all good and truth. When this teaching is accepted it must be conceded also that man's own prudence is nothing but only appears to be something. Prudence has no other source than intelligence and wisdom and these two have no other source than the understanding and the thought therefrom about truth and good. Those who acknowledge the Divine providence accept and believe this that has been said but not those who acknowledge human prudence alone. [2] Now the truth must be either as the church teaches, that all wisdom and prudence are from God, or as the world teaches, that all wisdom and prudence are from man. Can these be reconciled in any other way than by admitting that what the church teaches is the truth and that what the world teaches is the appearance? For the church draws its proof from the Word but the world from man's own (*proprium*) and the Word is from God while man's own is from man. It is because prudence is from God and not from man that the Christian in his devotions prays that God will lead his thoughts counsels and deeds adding also, because from himself he cannot do this. When moreover he sees any one doing good he says that he has been led to it by God; and many other like things. How can any one so speak unless at the time he interiorly believes it? And believing this interiorly is from heaven. But when one thinks within himself and collects arguments in favor of human prudence he can accept the opposite belief which is from the

cunt, at fides externa apud illos, qui Deum non corde, utcunque ore, agnoscunt

192. Dictum est, quod non possit aliquis, qui ex apparentia in fide est, quod humana prudentia faciat omnia, convinci nisi per rationes altioris indaginis, quae ex causis desumendae sunt. Quare ut rationes ex causis desumptae pateant coram intellectu, in suo ordine sistendae sunt, qui hic erit —

- (i) *Quod omnes cogitationes hominis sint ex affectionibus amoris vitae ejus, et quod prorsus nullae cogitationes sint, nec dari possint, absque illis*
- (ii) *Quod affectiones amoris vitae hominis sint soli Domino notae*
- (iii) *Quod affectiones amoris vitae hominis a Domino per Divinam Ipsius Providentiam ducantur, et simul tunc cogitationes ex quibus prudentia humana*
- (iv) *Quod Dominus per Divinam suam Providentiam componat affectiones totius generis humani in unam formam, quae est Humana*
- (v) *Quod inde caelum et Infernum, quae sunt ex humano genere, in talis forma sint*
- (vi.) *Quod illi qui solam naturam et solam prudentiam humanam agnoverunt, faciant infernum, et qui Deum et Divinam Ipsius Providentiam agnoverunt, faciant caelum*
- (vii.) *Quod omnia haec non fieri possint, nisi appareat homini quod ex se cogitet et ex se disponat*

193. (i) *Quod omnes cogitationes hominis sint ex affectionibus amoris vitae ejus, et quod nullae cogitationes sint, nec dari possint, absque illis* — Quid amor vitae, et quid affectiones et inde cogitationes, et ex his sensationes et actiones, quae in corpore existunt, in sua essentia sunt, supra in hac transactione, et quoque in illa quae vocatur *Sapientia Angelica de Divino Amore et Divina Sapientia*, in specie in Parte ejus Prima et Quinta, ostensum est. Nunc quia inde sunt causae, ex quibus prudentia humana ut effectus profluit, necessum est, ut aliqua de illis hic quoque adducantur. nam quae alibi scripta sunt, non possunt cum illis quae scribuntur post illa, ita continuenecti, sicut si eadem revocantur et ponuntur in conspectu. [2.] In hac transactione antehac, et in supra-memorata *De Divino Amore et Divina Sapientia*, demonstratum est, quod in Domino sit Divinus Amor et Divina Sapientia, et quod illa duo sint ipsa Vita, et quod ex illis duobus sint homini voluntas et intellectus, ex Divino

Amore voluntas et ex Divina Sapientia intellectus; et quod illis duobus in corpore cor respondeant cor et pulmo; et quod inde constare possit, quod sicut pulsus cordis una cum respiratione pulmonis regit totum hominem quoad ejus corpus, ita voluntas una cum intellectu regat totum hominem quoad ejus mentem et quod sic duo principia vitae sint apud unumquemvis hominem, unum naturale et alterum spirituale, et quod principium naturale vitae sit pulsus cordis, et spirituale vitae sit voluntas mentis; et quod utrumque adjungat sibi consortem, cum qua cohabitaret, et cum qua vitae functiones agat, et quod cor sibi conjungat pulmonem, et quod voluntas sibi conjungat intellectum [3.] Nunc quia anima voluntatis est amor, et anima intellectus est sapientia, utraque a Domino, sequitur, quod amor sit vita cujusvis, et quod amor talis vita sit, qualis conjuncta est sapientiae; seu quod idem, quod voluntas sit vita cujusvis, et quod haec talis vita sit, qualis conjuncta est intellectui Sed de his plura in [hac] transactione supra, et imprimis in *Sapientia Angelica de Divino Amore et Divina Sapientia*, in Parte Prima et Parte Quinta, videantur

194. In supradictis transactionibus etiam demonstratum est, quod amor vitae producat ex se amores subalternos, qui vocantur affectiones, et quod hae sint exteriores et interiores, et quod hae simul sumptae faciant sicut unum dominium seu regnum, in quo amor vitae est dominus seu rex tum etiam demonstratum est, quod amores illi subalterni seu affectiones adjungant sibi consortes, unaquaevis suam, affectiones interiores consortes quae vocantur perceptiones, et affectiones exteriores consortes quae vocantur cogitationes, et quod unaquaevis cum sua consorte cohabitaret, et vitae suae munia obeat. et quod talis sit conjunctio utriusque, qualis est Esse vitae cum Existere vitae, quae talis est, ut unum non sit aliquid nisi simul cum altero, quid enim est Esse vitae nisi existat? et quid est Existere vitae nisi ab Esse vitae? Tum quod talis sit conjunctio vitae, qualis est soni et harmoniae, tum soni et loquellae, in genere qualis est pulsus cordis et respirationis pulmonis quae conjunctio talis est, ut unum absque altero non sit aliquid, et quod unum per conjunctionem cum altero fiat aliquid Conjunctiones erunt

Divine Wisdom the following principles are set forth. In the Lord there are Divine love and Divine wisdom these two are Life itself from these two man has will and understanding will from the Divine love and understanding from the Divine wisdom and to these two the heart and lungs in the body correspond. From this it is clear that as the motion of the heart together with the respiration of the lungs governs the whole man in respect to his body so the will together with the understanding governs the whole man in respect to his mind. Thus in every man there are two principles of life, the one natural and the other spiritual, the natural principle of life being the heart's pulsation and the spiritual principle of life the mind's volition each of these joins to itself its mate with which it cohabits, and with which it performs the functions of life, the heart joining with itself the lungs and the will joining with itself the understanding. [3] Since then the soul of the will is love and the soul of the understanding is wisdom both of them from the Lord it follows that love is every one's life and the love is such life as is conjoined with wisdom or what is the same that the will is every one's life and the will is such life as is conjoined with the understanding. But more on this subject may be seen above in this work also in the *Angelic Wisdom concerning the Divine Love and the Divine Wisdom* especially in Parts One and Five.

194. In these works it has also been shown that the life's love produces from itself subordinate loves which are called affections, and that these are exterior and interior also that these when taken together form as it were one sovereignty or kingdom in which the life's love is lord or king. It has also been shown that these subordinate loves or affections join to themselves mates each its own the interior affections mates called perceptions, and the exterior affections mates called thoughts and that each cohabits with its own mate and discharges the offices of its life also that the conjunction of each is like that of life's being (*esse*) with life's going forth (*exister*) which is such that one is nothing except with the other for what is life's being unless it goes forth and what is life's going forth except from life's being? Moreover this conjunction in the life is like that between tone and harmony or between tone and speech and in general like that between the heart's pulsation and the lungs' respiration which conjunction is such that one is nothing without the other and each becomes something by con

vel in illis, vel fiunt per illa Ut pro exemplo sonus qui putat quod sonus sit aliquid, nisi in illo sit quod distinguit, fallitur, sonus etiam correspondet affectioni apud hominem, et quia in illo semper est aliquid quod distinguit, ideo ex sono hominis loquentis cognoscitur ejus amoris affectio, et ex variatione ejus, quae est loquela, ejus cogitatio Inde est, quod angeli sapientiores solum ex sono loquentis percipiant amores vitae ejus, una cum quibusdam affectionibus, quae sunt derivationes Haec dicta sunt, ut sciatur, quod non detur affectio absque sua cogitatione, nec cogitatio absque sua affectione. Sed plura de his supra in hac transactione, et in *Sapientia Angelica de Divino Amore et Divina Sapientia*, videantur

195. Nunc quia amor vitae suum jucundum habet, et sapientia ejus suum amoenum, similiter omnis affectio, quae in sua essentia est amor subalternus derivatus ab amore vitae, sicut rivus a suo fonte, aut sicut ramus a sua arbore, aut sicut arteria a suo corde, quare cuilibet affectioni est suum jucundum et inde perceptioni et cogitationi suum amoenum Inde sequitur, quod jucunda et amoena illa faciant vitam hominis Quid vita absque jucundo et amoeno? Non est aliquid animatum sed inanimatum diminue illa et frigesces aut torpesces, et aufer illa et exspirabis et morieris [2.] ex jucundis affectionum et ex amoenis perceptionum et cogitationum, est calor vitalis Quoniam cuivis affectioni est suum jucundum, et inde cogitationi suum amoenum, constare potest, unde est bonum et verum, tum quid bonum et verum in sua essentia sunt Bonum est cuivis quod ejus affectionis jucundum est, ac verum quod ejus cogitationis amoenum inde est quisque enim vocat id bonum, quod ex amore voluntatis suae sentit jucundum, et vocat id verum, quod ex sapientia intellectus sui percipit amoenum inde Utrumque effluit ex amore vitae sicut aqua ex fonte, aut sicut sanguis ex corde: utrumque simul sumptum est sicut unda aut atmosphaera, in qua tota mens humana est [3] Haec duo, jucundum et amoenum, in mente sunt spiritualia, in corpore autem sunt naturalia, utrinque faciunt vitam hominis Ex his patet, quid apud hominem est quod vocatur bonum, et quid quod vocatur verum tum etiam quid apud hominem est, quod vocatur malum et quod vocatur falsum, quod

junction with the other. Either there must be conjunctions in them or conjunctions must be effected by them. Take tone for example. He is greatly mistaken who thinks that tone is any thing unless there is in it that which makes it distinctive. Moreover the tone corresponds with the affection in man and because there is always something that is distinctive in it the affection of one's love can be recognized from his tone when speaking and from the variation of it which is speech his thought can be recognized. For this reason the wiser angels merely from the tone of the voice of one speaking have a perception of his life's loves together with certain affections derived from them. This has been said to make known that no affection is possible apart from its thought, nor any thought apart from its affection. But more on this subject may be seen in the present work also in *Angelic Wisdom concerning the Divine Love and the Divine Wisdom*.

195 Now as the life's love has its delight, and the wisdom thereof has its enjoyment likewise every affection (which in its essence is a subordinate love derived from the life's love as a stream from its fountain, as a branch from its tree or as an artery from its heart) so every particular affection has its delight and every particular perception and thought therefrom has its enjoyment. And from this it follows that the varieties of delight and enjoyment constitute man's life. What is life without delight and enjoyment? It is not anything animate but it is inanimate. Loosen these and you will grow cold or torpid take them away and you will cease to breathe and will die. (2) Vital heat is from the delights of the affections and from the enjoyment of the perceptions and thoughts. And since every affection has its own delight, and the thought therefrom its own enjoyment the source of good and truth can be seen also what good and truth are in their essence. Every one's good is that which is delightful to his affection and truth is that which is enjoyable therefrom to his thought. For every one calls that good which from the love of his will, he feels to be delightful and he calls that truth which from the wisdom of his understanding he perceives to be enjoyable therefrom. Both of these flow from the life's love as water flows from a fountain or as blood from the heart. Taken together they are like a wave or a breeze in which is the whole human mind. (3) These two delight and enjoyment, are spiritual in the mind but natural in the body and together they constitute man's life. From all this it

nempe ei malum sit, quod destruit jucundum affectionis ejus, et id falsum quod destruit amoenum cogitationis ejus inde, et quod malum ex jucundo suo et falsum ex amoeno suo possint dici et credi bonum et verum. Sunt quidem bona et vera mutationes et variationes status formarum mentis, sed hae unice percipiuntur et vivunt per jucunda et amoena illorum. Haec allata sunt, ut sciatur quid affectio et cogitatio in sua vita

196. Nunc quia mens hominis est, quae cogitat, (ac cogitat ex jucundo affectionis suae,) et non corpus, et quia mens hominis est ejus spiritus, qui vivit post mortem, sequitur quod spiritus hominis non sit nisi quam affectio et inde cogitatio. Quod non dari queat ulla cogitatio absque affectione, manifeste patet ex spiritibus et angelis in mundo spirituali, quod omnes ibi cogitent ex affectionibus amoris vitae illorum, et quod jucundum illarum circumstipet unumquemvis, sicut atmosphaera ejus, et quod secundum has sphaeras exhalatas ex affectionibus per cogitationes illorum, omnes ibi jungantur quisque etiam ex suae vitae sphaera cognoscitur qualis est. Ex his constare potest, quod omnis cogitatio sit ex affectione, et quod sit forma suae affectionis. Simile est cum voluntate et intellectu, et simile est cum bono et vero, et simile cum charitate et fide.

197. (11) *Quod affectiones amoris vitae hominis sint soli Domino notae* — Homo suas cogitationes et inde intentiones novit, quia illas in se videt, et quia omnis prudentia est ex illis, etiam illam in se videt. Si tunc ejus vitae amor est amor sui, in fastum propriae intelligentiae venit, et sibi adscribit prudentiam, et colligit argumenta pro illa, et sic recedit ab agnitione Divinae Providentiae. Similiter fit, si amor mundi est amor vitae, sed usque hic non in tali gradu recedit. Ex quibus patet, quod illi bini amores adscribant homini et ejus prudentiae omnia, et si interius explorantur, nihil Deo et Ipsius Providentiae. Quare cum forte audiunt, quod veritas sit, quod humana prudentia sit nulla, sed quod Divina Providentia sit sola, quae regit omnia, si prorsus athei sunt, rident ad illud, at si aliquid ex religione retinent memoria, et illis dicitur, quod omnis sapientia sit a Deo, quidem ad primum auditum affirmant, sed usque intus in spiritu suo id negant.

is clear what it is in man that is called good and what it is that is called truth also what it is in man that is called evil and what it is that is called falsity for that is evil to him that destroys the delight of his affection, and that is falsity that destroys the enjoyment of his thought therefrom. It is also clear that evil from its delight and falsity from its enjoyment may be called and may be believed to be good and truth. In fact, goods and truths are changes and variations of state in the forms of the mind but these are perceived and have their life solely by means of their delights and enjoyments. These things have been presented to make known what affection and thought are in their life.

196 Since, then, it is man's mind and not his body that thinks (and it thinks from the delight of its affection) and since man's mind is his spirit, which lives after death it follows that man's spirit is nothing but affection and the thought therefrom. That no thought is possible apart from affection is clearly evident from the state of spirits and angels in the spiritual world in that all there think from the affections of their life's love and the delight of these affections encompasses every one as his atmosphere and all are joined together in accord with these spheres that exhale from their affections through their thoughts. Moreover what each one is is recognized from the sphere of his life. From all this it may be seen that every thought is from an affection and is a form of its affection. It is the same with the will and the understanding also with good and truth also with charity and faith.

197 (ii.) *The affections of a man's life's love are known to the Lord alone*—Man knows his thoughts and consequent intentions, because he sees them in himself and as all prudence is from these he also sees that in himself. If, then, his life's love is love of self, he comes into the pride of his own intelligence and ascribes prudence to himself and collects arguments in its favor and thus recedes from the acknowledgment of the Divine providence. It is the same when his life's love is love of the world although in this case he does not recede in the same degree. This shows that these two loves ascribe every thing to man and his prudence and when interiorly examined nothing to God and His providence. Consequently when such men happen to hear that the truth is that human prudence is nothing but that it is the Divine providence alone that governs all things if they are complete atheists they laugh at it but if they retain in their memory something of religion and it is said

Tales sunt imprimis sacerdotes, qui se prae Deo, et mundum prae caelo amant, seu quod idem, qui propter honores et lucra colunt Deum, et usque praedicaverunt, quod charitas et fides, omne bonum et verum, tum omnis sapientia, immo prudentia, sint a Deo, et nihil ab homine [2.] Quondam in mundo spirituali audivi binos sacerdotes cum quodam legato regni disceptantes de prudentia humana, num sit a Deo vel ab homine. Ardens erat disceptatio. Tres illi corde crediderunt similiter, nempe quod prudentia humana faciat omnia, et Divina Providentia nihil. sed sacerdotes, qui tunc erant in zelo theologico, dicebant quod nihil sapientiae et prudentiae sit ab homine, et cum legatus regerebat, quod sic nec aliquid cogitationis, dicebant quod non aliquid. Et quia perceptum est ab angelis, quod tres illi in simili fide essent, dictum est legato regni, "Indue vestes sacerdotis, et crede te sacerdotem esse, et tunc loquere." Ille induit et credidit, et tunc alte locutus est quod nihil sapientiae et prudentiae usquam dari possit in homine, nisi a Deo, ac sueto eloquio argumentis rationalibus pleno id defendit. Et postea binis illis sacerdotibus etiam dictum est, "Exuite vestes, ac induite vestes ministrorum politicorum, et credite quod illi sitis." Et fecerunt ita, et ¹³simul tunc cogitaverunt ex interiori se, et locuti ex argumentis, quae prius intus foverant pro humana prudentia contra Divinam Providentiam. Postea tres illi, quia in simili fide fuerunt, amici cordis facti sunt, et viam propriae prudentiae, quae in infernum tendit, simul iniverunt.

198. Supra ostensum est, quod non aliqua cogitatio hominis detur, nisi ex affectione aliqua amoris vitae ejus, et quod cogitatio non sit aliud quam forma affectionis. Cum itaque homo videt suam cogitationem, et non potest affectionem, hanc enim sentit, sequitur quod ex visu, qui est in apparentia, statuatur quod propria prudentia faciat omnia, et non ex affectione, quae non in visum venit, sed in sensum. Affectio enim se solum manifestat per quoddam jucundum cogitationis et volupe ratiocinationis de eo, et tunc hoc volupe et jucundum facit unum cum cogitatione apud illos, qui in fide propriae prudentiae sunt ex amore sui aut ex amore mundi, et cogitatio in jucundo suo fluit sicut navis in vena fluminis, ad quam nauclerus non advertit, sed solum ad vela quae expandit.

to them that all wisdom is from God at the first hearing they assent, although inwardly in their spirit they deny it. Such especially are those priests who love themselves more than God and the world more than heaven or what is the same who worship God for the sake of honor and gain and yet have preached that charity and faith, every good and truth also all wisdom and even prudence are from God and nothing from man (2.) In the spiritual world I once heard two priests disputing with a certain royal ambassador about human prudence whether it is from God or from man. The dispute grew warm. In heart the three believed alike namely that human prudence does all things and the Divine providence nothing but the priests who were then in theological zeal contended that nothing of wisdom or prudence is from man and when the ambassador retorted that then there is nothing of thought from man they assented to this. And the angels perceiving that the three believed alike the ambassador was told to put on priestly robes and to believe himself to be a priest, and then to speak. He put them on and believed and then loudly declared that there could not possibly be anything of wisdom or prudence in man except from God and with his accustomed eloquence full of rational arguments he defended this. Afterwards the two priests were told to lay aside their vestments and to put on the robes of officers of state and to believe themselves to be such. Thus they did and at once thought from their interior self and spoke from arguments they had inwardly cherished before in favor of human prudence and against Divine providence. After this the three since they held the same belief became cordial friends and entered together upon the way of one's own prudence which leads to hell.

198 It has been shown above that no thought is possible to man except from some affection of his life's love and that thought is nothing but the form of affection. Since then man sees his thought but cannot see his affection for that he feels it follows that it is from sight which is in the appearance and not from affection which comes into feeling and not into sight that man concludes that his own prudence does all things. For affection is evident only through a certain delight in thought and satisfaction in reasoning about it and this satisfaction and delight then make one with the thought in those who from self love or love of the world believe in their own prudence and thought floats on in its delight like a ship in the current of a stream to which the master pays no attention regarding only the sail he spreads.

199. Homo quidem potest reflectere super externae affectionis suae jucundum, dum hoc sicut unum agit cum jucundo alicujus sensus corporis, sed usque non reflectit super id, quod id jucundum sit ex jucundo affectionis ejus in cogitatione. Ut pro exemplo scortator cum videt meretricem, visus oculi ejus rutilat ex igne lasciviae, et ex illo sentit jucundum in corpore, sed tamen non sentit jucundum affectionis seu concupiscentiae ejus in cogitatione, nisi aliquod cupidum una cum corpore. Similiter latro in silva, dum videt peregrinantes, et pirata in mari dum videt navigia, similiter in reliquis. Quod illa jucunda regant cogitationes ejus, et quod cogitationes absque illis non sint aliquid, patet, sed putat quod solum cogitationes sint, cum tamen cogitationes non sunt nisi quam affectiones in formas ab amore vitae ejus compositae, ut appareant in luce, nam omnis affectio est in calore, et cogitatio in luce. [2.] Hae sunt affectiones externae cogitationis, quae quidem se manifestant in sensatione corporis, sed raro in cogitatione mentis. At affectiones internae cogitationis, ex quibus externae existunt, coram homine nusquam se manifestant, de his homo non plus scit, quam dormiens in curru de via, et quam sentit telluris circumrotationem. Nunc cum homo nihil scit de illis quae peraguntur in interioribus mentis suae, quae tam infinita sunt, ut numeris definiri nequeant, et tamen pauca illa externa, quae ad visum cogitationis perveniunt, ex interioribus produciuntur, ac interiora a solo Domino per Divinam Ipsius Providentiam reguntur, et pauca illa externa una cum homine, quomodo tunc aliquis dicere potest, quod propria ejus prudentia faciat omnia? Si videres solum unam ideam cogitationis reclusam, videres stupenda plura, quam lingua potest effari. [3.] Quod in interioribus mentis hominis tam infinita sint, ut numeris definiri nequeant, patet ex infinitis in corpore, ex quibus nihil ad visum et ad sensum pervenit, quam sola actio in multa simplicitate, ad quam tamen concurrunt millia fibrarum motricium seu muscularum, millia fibrarum nervearum, millia vasculorum sanguineorum, millia pulmonis, qui in omni actione cooperabitur, millia in cerebris et in spina dorsali, et multo plura adhuc in spirituali homine, qui est mens humana, cujus omnia sunt affectionum, et inde perceptionum et cogitationum

199 It is true that a man is able to reflect upon a delight of his external affection while that delight is acting as one with the delight of some bodily sensation. Nevertheless, he does not reflect upon the fact that this delight is from a delight of his affection in his thought. For example when a fornicator sees a lewd woman his eye glows with the fire of lasciviousness and from that fire he feels a delight in the body. And yet in his thought he feels no delight of his affection or lust except a certain longing connected with the body. So a robber in a forest when he sees travellers or a pirate on the sea when he sees vessels and so on. Evidently it is these delights that rule the man's thoughts and the thoughts are nothing apart from them yet they seem to him to be nothing but thoughts when in fact thoughts are nothing but affections so composed into forms by his life's love as to be presented in light for all affection is in heat, and thought is in light. [2.] Such are the external affections of thought, which manifest themselves in bodily sensation, and rarely in the thought of the mind. But the internal affections of thought, from which the external affections have their existence, never in any way manifest themselves before man. Of these man knows no more than one sleeping in a carriage knows of the road or than one feels the revolution of the earth. Considering then that man knows nothing of the things that are going on in the interiors of his mind which are too limitless to be numbered, and yet those few externals that do come within the view of his thought are produced from the interiors, and the interiors are governed by the Lord alone by His Divine providence while only in those few externals does man co-operate with the Lord, how can any one say that his own prudence does all things? If you were to see but one idea of thought laid open you would see wonderful things more in number than tongue can express. [3.] That in the interiors of man's mind there are things too limitless to be numbered is clear from the infinite things in the body from which nothing comes to sight or feeling except action only in much simplicity and yet in this thousands of motor or muscular fibres concur thousands of nerve fibres, thousands of blood vessels, thousands of lung cells, all of which must co-operate in every action thousands of cells in the brains and spinal cord and many more yet in the spiritual man which is the human mind in which all things are forms of affections and of their perceptions and thoughts. Does not the soul, which directs the interiors, direct

formae. Annon anima, quae disponit interiora, disponit etiam actiones ex illis? Anima hominis non aliud est quam amor voluntatis ejus, et inde amor intellectus ejus. Qualis hic amor est, talis est totus homo; et fit talis secundum dispositionem in externis, in quibus homo simul cum Domino est. Quare si sibi et naturae tribuit omnia, fit anima amor sui, at si Domino tribuit omnia, fit anima amor Domini, et hic amor caelestis est, et ille amor infernalis.

200. Nunc quia jucunda affectionum hominis ab intimis per interiora ad exteriora, et tandem ad extrema quae sunt in corpore, ferunt hominem sicut unda et atmosphaera navem, et nihil eorum apparet homini, nisi quod in extremis mentis et in extremis corporis fit, quomodo tunc potest homo vindicare sibi Divinum ex eo solum, quod pauca illa extrema appareant illi sicut sua? Et adhuc minus debet sibi Divinum vindicare, dum scit ex *Verbo*, quod homo non possit sumere aliquid ex se, nisi id ei sit datum e caelo, et ex *Ratione*, quod apparentia illa ei data sit, ut vivat homo, videat quid bonum et malum, eligat unum aut alterum, appropriet sibi id quod eligit, ut possit reciprocè conjungi Domino, reformari, regenerari, salvari, et vivere in aeternum. Quod apparentia illa data sit homini, ut ex libero secundum rationem agat, ita sicut ex se, et non remittere manum, et exspectare influxum, supra dictum et ostensum est. Ex his sequitur confirmatum id quod demonstrandum erat tertio, *Quod affectiones amoris vitae hominis a Domino per Divinam Ipsius Providentiam ducantur, et simul tunc cogitationes, ex quibus prudentia humana*

201. (iv) *Quod Dominus per Divinam suam Providentiam componat affectiones* [⁽¹⁾*totius generis humani*] *in unam formam, quae est humana*—Quod hoc sit universale Divinae Providentiae, in subsequenti paragrapho videbitur. Illi qui omnia naturae adscribunt, etiam omnia prudentiae humanae adscribunt, nam qui omnia naturae adscribunt negant corde Deum, et qui omnia prudentiae humanae, negant corde Divinam Providentiam, non separatur unum ab altero. Sed usque hi et illi propter nominis sui famam, et timorem jacturae ejus, ore ferunt, quod Divina Providentia sit universalis, et quod singularia ejus sint apud

also the actions from them? Man's soul is nothing else than the love of his will and the love therefrom of his understanding. The quality of that love is the quality of the whole man and that is determined by the way in which the externals are disposed, in which man and the Lord co-operate. Consequently if man attributes all things to himself and to nature the love of self becomes the soul but if he attributes all things to the Lord, love to the Lord becomes the soul and this love is heavenly while the other is infernal.

200 Since, then, the delights of man's affections from inmosts through interiors to externs, and finally to the outermosts which are in the body bear man along as a current or breeze bears a ship and nothing of these is evident to man except what goes on in the outermosts of the mind and of the body how can man claim as his own what is Divine merely because these few outermosts appear to him to be his? Still less ought he to claim what is Divine as his own, when he knows from the *Word* that a man can of himself receive nothing except it have been given him from heaven "and from Reason, that this appearance has been granted him that he may live as a man, may see what is good and what is evil, may choose one or the other may appropriate to himself that which he chooses, and may thus be conjoined reciprocally with the Lord be reformed, regenerated, saved and may live for ever. That this appearance has been granted to man in order that he may act from freedom in accordance with reason thus as if from himself, and may not let his hands hang down and wait for influx has been stated and shown above. From this follows, as already proved, the next proposition to be demonstrated (iii.) *By means of His Divine providence the Lord leads the affections of a man's life's love and at the same time leads his thoughts from which human prudence is derived.*

201. (iv) *By means of His Divine Providence the Lord combines the affections [of the whole human race] into one form, which is the human form.*—That this is the universal [end] of the Divine providence will be seen in the next section. Those who ascribe all things to nature also ascribe all things to human prudence for those who ascribe all things to nature deny God in heart and those who ascribe all things to human prudence deny in heart the Divine providence the two are inseparable. And yet both, for the sake of their good name and from fear of losing it, admit in words that the Divine providence is universal,

hominem, et quod haec singularia in complexu intelligantur per humanam prudentiam [2.] Sed cogita tecum, quid universalis Providentia, cum singularia separata sunt, num sit aliud quam sola vox? Universale enim dicitur id quod a singularibus simul fit, sicut commune quod a particularibus existit, si itaque singularia separas, quid tunc universale, nisi sicut quoddam quod intus vacuum est, ita sicut superficies intra quam nihil est, aut complexus in quo non aliquid? Si diceretur, quod Divina Providentia sit regimen universale, et non aliquid regitur, sed modo continetur in nexu, et illa quae regiminis sunt disponuntur ab aliis, num hoc potest vocari universale regimen? Tale regimen non est ulli regi, nam si rex quidam daret subditis regere omnia sui regni, is non amplius rex foret, sed modo vocaretur rex, ita solum dignitatem nominis, et non dignitatem alicujus rei haberet. Apud talem regem non potest praedicari regimen, minus universale regimen [3.] Providentia apud Deum vocatur prudentia apud hominem. Sicut non dici potest universalis prudentia apud regem, qui sibi non plus reservavit quam nomen propterea ut regnum dicatur regnum, et sic contineatur, ita non potest dici universalis Providentia si homines ex propria prudentia providerent omnia. Simile est cum nomine universalis Providentiae ac universalis regiminis cum dicitur de natura, quando intelligitur quod Deus creaverit universum, ac indiderit naturae ut illa ex se produceret omnia. Quid tunc universalis Providentia, quam vox metaphysica, quae praeter vocem est non ens. Sunt quoque multi ex illis qui tribuunt naturae omne quod producitur, et prudentiae humanae omne quod fit, et tamen ore dicunt quod Deus creaverit naturam, qui nec aliter de Divina Providentia, quam sicut de voce mani, cogitant. Sed res in se talis est, quod Divina Providentia sit in singularissimis naturae, ac in singularissimis prudentiae humanae, et quod ex illis sit universalis.

202. Divina Domini Providentia universalis ex singularissimis est in eo, quod creaverit universum, ut in illo creatio infinita ac aeterna ab Ipso existat, et haec creatio existit, per quod Dominus ex hominibus formet caelum, quod coram Ipso sit sicut unus homo, qui imago et similitudo Ipsius. Quod caelum ex hominibus in conspectu

and that its particulars rest with man and that these particulars in the aggregate are what are meant by human prudence. [2.] But reflect within yourself what a universal providence is when the particulars are taken away. Is it anything more than a mere phrase? For that is called universal which is made up of the most particular things taken together like any general thing that exists from its particulars. So if the most particular things are taken away what is the universal but like a something empty within thus like a surface with nothing inside or an aggregate that includes nothing? If it is claimed that the Divine providence is a universal government, while nothing is governed but things are merely held in connection, and the matters pertaining to the government are conducted by others how can this be called a universal government? There is no king with such a government for if any king should permit his subjects to govern all things of his kingdom he would no longer be a king but would be merely so called thus he would have the dignity of the mere title but not of any reality. Government cannot be predicated of such a king still less universal government. [3.] That which is called providence in God is called prudence in a man and as a king cannot be said to have universal prudence when he has reserved nothing but the title in order that his kingdom may be called a kingdom and thus held together so there can not be said to be a universal providence when all things are provided by men from their own prudence. The same is true of the terms universal providence and universal government when applied to nature with the understanding that God created the universe and endowed nature with the power of producing all things from itself. In this case what else is universal providence than a metaphysical term which, except as a term is a nonentity. Of those who attribute all that is produced to nature and all that is done to human prudence but who still say with the lips that God created nature there are many who never think about the Divine providence except as an empty term. But the real truth is, that the Divine providence is in the minutest particulars of nature and in the minutest particulars of human prudence and that it is from these that it is universal.

202 The Lord's Divine Providence is universal from the minutest particulars, in that He created the universe that an infinite and eternal creation from Himself might exist in it and this creation exists by the Lord's forming a heaven out of men to be before Him as one man, which is His image and likeness.

Domini tale sit, et quod illud fuerit finis creationis, ostensum est supra (n 27-45), et quod Divinum spectet in omni quod facit infinitum ac aeternum (n ¹³46-69) Infinitum ac aeternum quod Dominus in formando suo caelo ex hominibus spectat, est quod illud amplietur in infinitum ac in aeternum, et sic quod in fine suae creationis constanter habitet Haec creatio infinita ac aeterna est, quam Dominus providit per creationem universi, et in illa creatione est constanter per Divinam suam Providentiam.

[2.] Quis potest tam expers rationis esse, qui ex doctrina ecclesiae scit et credit, quod Deus sit infinitus et aeternus, (*in Doctrina enim omnium Ecclesiarum in Christiano orbe est, quod Deus Pater, Deus Filius et Deus Spiritus Sanctus, sit infinitus, aeternus, increatus, omnipotens, videatur Symbolum Athanasianum,*) et non affirmat cum audit, quod non possit aliter quam spectare infinitum ac aeternum in magno opere suae creationis? Quid aliud potest dum ex Se? tum quod illud spectet in humano genere, ex quo format illud suum caelum Quid nunc Divina Providentia potest aliud pro fine habere quam reformationem generis humani et ejus salvationem? Et nemo reformari potest a se per suam prudentiam, sed a Domino per Divinam Ipsius Providentiam Inde sequitur, quod nisi Dominus ducit hominem unoquoque momento etiam minutissimo, homo recedat a via reformationis et pereat [3.] Unaquaevis mutatio et variatio status mentis humanae aliquid mutat et variat in serie praesentium et inde consequentium quid non progressive in aeternum? Est sicut telum ex arcu emissum, quod si ex collimatione minutissime declinaret a scopo, illud ad distantiam milliaris et plurium declinaret immensum Ita foret si Dominus non unoquoque minutissimo momento duceret status mentium humanarum Hoc facit Dominus secundum leges Divinae suae Providentiae, secundum quas etiam est, ut appareat homini sicut ipse se ducat, sed praevidet Dominus quomodo se ducit, et jugiter accommodat Quod leges permissionis etiam sint leges Divinae Providentiae, et quod omnis homo reformari et regenerari possit, et quod non aliter praedestinatum detur, videbitur in sequentibus

203. Cum itaque omnis homo post mortem vivit in aeternum, et secundum vitam suam sortitur locum velin

That this heaven formed out of men is such in the Lord's sight, and that this was the end of creation is shown above (n. 27-45) also that the Divine in all that it does looks to the infinite and eternal (n. 46-69). The infinite and eternal that the Lord looks to in forming His heaven out of men is that it shall be enlarged to infinity and to eternity and that He may thus have a constant abiding place in the end of His creation. This is the infinite and eternal creation that the Lord provided for through the creation of the universe and He is constantly present in that creation by His Divine providence. (2) Who that knows and believes from the doctrine of the church that God is infinite and eternal (*for it is in the doctrine of all the churches of the Christian world that God the Father God the Son and God the Holy Spirit is infinite eternal uncreated and omnipotent as may be seen in the Athanasian creed*) can be so devoid of reason as not to admit as soon as he hears it that God cannot do otherwise than look to what is infinite and eternal in the great work of His creation. For what else can He look to when He looks from Himself? This also He looks to in the human race from which He forms that heaven which is His own. What else then can the Divine providence have for its end than the reformation and salvation of the human race? But no one can be reformed by himself by means of his own prudence but only by the Lord by means of His Divine providence. Thus it follows that unless man were led every moment and fraction of a moment by the Lord he would depart from the way of reformation and would perish. (3) Every change and variation of the state of the human mind produces some change and variation in the series of things present, and consequently in the things that follow why not then progressively to eternity? It is like an arrow shot from a bow which if it should depart in the least at its start from the line of aim would at a distance of a thousand paces or more go far wide of the mark. So would it be if the Lord did not lead the states of human minds every least moment. This the Lord does in accordance with the laws of His Divine providence and it is in accordance with these laws that it should seem to man that he leads himself while how he leads himself is foreseen by the Lord with an unceasing adaptation. That the laws of permission are also the laws of the Divine providence and that every man can be reformed and regenerated and that there is no other possible predestination, will be seen in what follows.

203 Since therefore every man lives for ever after death,

caelo vel in inferno, ac utrumque tam caelum quam infernum, erit in forma, quae ut unum aget, ut prius dictum est, et nemo in illa forma alium locum potest sortiri quam suum, sequitur quod genus humanum in toto terrarum orbe sit sub auspicio Domini, et unusquisque ab infantia usque ad vitae suae finem in singularissimis ab Ipso ducatur, ac praevideatur et simul provideatur locus ejus [2.] Ex quibus patet, quod Divina Domini Providentia sit universalis quia est in singularissimis, et quod hoc sit infinita ac aeterna creatio, quam Dominus Sibi providit per creationem universi De hac universali Providentia homo non videt aliquid, et si videret, illa non potest aliter apparere coram oculis ejus, quam sicut a praetereuntibus apparent sparsi acervi et congestae strues, ex quibus formanda est domus, at a Domino sicut magnificum Palatium jugiter in sua constructione, et in sua amplificatione

204. (v) *Quod Caelum et Infernum in tali forma sit* — Quod caelum in forma humana sit, in opere *De Caelo et Inferno*, Londini, 1758 edito (n 59–102), notum factum est, et quoque in transactione *De Divino Amore et Divina Sapientia*, et quoque in hac transactione aliquoties. quare illa ulterius confirmare supersedeo Dicitur quod infernum etiam in forma humana sit; sed est in forma humana monstrosa, in quali est diabolus, per quem intelligitur infernum in toto complexu In forma humana est, quia etiam illi qui ibi sunt, nati sunt homines, et illis quoque sunt binae illae facultates humanae quae vocantur libertas et rationalitas, tametsi libertate abusi sunt ad volendum et faciendum malum, et rationalitate ad cogitandum et confirmandum illud

205. (vi) *Quod illi qui solam naturam et solam prudentiam humanam agnoverunt, faciant infernum, et qui Deum et Divinam Ipsius Providentiam agnoverunt, faciant caelum* — Omnes qui malam vitam agunt, interius agnoscunt naturam, et solam prudentiam humanam, harum agnitio latet intus in omni malo, utcunque circumvelatur bonis et veris, haec sunt modo vestes mutuo petitae, aut sicut sarta ex flosculis qui pereunt, circumposita ne malum in sua nuditate appareat Quod omnes qui malam vitam agunt, interius agnoscant solam naturam et solam prudentiam humanam, ex communi illa circumvelatione non

scitur, per illam enim hoc subducitur visui . at quod usque agnoscant, constare potest ex origine et causa agnitionis illarum , quae ut detegatur, dicetur, unde et quid propria prudentia , deinde unde et quid Divina Providentia , postea, quinam et quales hi et illi sunt , et demum, quod qui Divinam Providentiam agnoscunt, in caelo sint, et qui propriam prudentiam in inferno

206. *Unde et quid propria prudentia* —Est illa ex proprio hominis, quod est natura ejus, et vocatur anima ejus ex parente Id proprium est amor sui et inde amor mundi, aut amor mundi et inde amor sui Amor sui talis est, ut se solum spectet, et alios vel sicut viles vel sicut nihili , si quosdam ut aliquid, est quamdiu illum honorant et colunt Intime in illo amore, sicut conatus fructificandi et prolificandi in semine, latet quod velit fieri magnas, et si potest, fieri rex, et si tunc potest, fieri deus Talis est diabolus, quia ille est ipse amor sui , hic talis est ut se ipsum adoret, et non alicui faveat, nisi qui etiam illum adorat , alium diabolum sibi similem odio habet, quia vult solus adorari Quoniam non dari potest aliquis amor absque sua consorte, et consors amoris seu voluntatis in homine vocatur intellectus, cum amor sui intellectui consorti suae inspirat suum amorem, fit ille ibi fastus, qui est fastus propriae intelligentiae , inde est propria prudentia [2.] Nunc quia amor sui vult solus Dominus mundi esse, ita quoque deus, ideo concupiscentiae mali, quae sunt derivationes ejus, in se habent vitam ex illo , similiter perceptiones concupiscentiarum, quae sunt astutiae , similiter etiam concupiscentiarum jucunda quae sunt mala, et illorum cogitationes quae sunt falsa Omnia sunt sicut servi et ministri sui domini, et ad omnem ejus nutum agunt, nescientes quod non agant, sed quod agantur , aguntur ab amore sui per fastum propriae intelligentiae Inde est, quod in omni malo ex origine sua lateat propria prudentia [3.] Quod etiam lateat agnitio solius naturae, est quia occlusit fenestram tecti sui, per quam patet caelum, et quoque fenestras laterum, ne videat et audiat quod solus Dominus regat omnia, et quod natura in se mortua sit, et quod proprium hominis sit infernum, et inde amor proprii diabolus , et tunc fenestris clausis ille est in tenebris, et ibi facit sibi focum, ad quem

is and what it is and then whence the Divine providence is and what it is also who and what those are of each class and finally what those who acknowledge the Divine providence are in heaven and what those who acknowledge their own providence are in hell.

206 *Hence man's prudence is and what it is*—It is from man's own (*proprio*) which is his nature and is called his soul from his parent. This own is the love of self and the love of the world therefrom or is the love of the world and the love of self therefrom. It is the nature of the love of self to regard self only and to regard others as of little or no account if it gives any consideration to some it is only so long as they honor and pay court to it. Inmosty in that love like the endeavor in seed to bring forth fruit or offspring there lies hidden a desire to become great and if possible to become a ruler and still further if possible to become a god. A devil is such for he is self love itself he is such that he adores himself and favors no one who does not adore him any other devil like himself he hates because he wishes to be adored exclusively. As there is no love without its mate and as the mate of the love or the will in man is called the understanding when the love of self breathes its own love into its mate the understanding thus in the mate becomes conceit which is the conceit of one's own intelligence. This is the origin of one's own prudence. (2) Since then the love of self wills to be the sole lord of the world and thus a god the lusts of evil which are derivatives of that love have their life from it the same is true of the perceptions belonging to the lusts which are devices also of the delights belonging to the lusts which are evils also of the thoughts belonging to the delights which are fallacies. They are all like servants and attendants of their lord and obey his every nod not knowing that they do not act but are only acted upon. They are acted upon by the love of self through the conceit of their own intelligence. This makes clear how it is that in every evil, from its origin one's own prudence lies hidden. (3) The acknowledgment of nature alone also lies hidden in it because it has closed the window of its roof which looks heavenward as well as the side windows, lest it should see and hear that the Lord alone governs all things and that nature in itself is dead and that man's own is hell and consequently the love of one's own is the devil. Then with its windows closed it is in darkness and there it makes a hearth for itself at which it sits with its mate

ille cum sua consorte sedet, et pro natura contra Deum, et pro propria prudentia contra Divinam Providentiam amice ratiocinantur

207. *Unde et quid Divina Providentia* —Est Divina operatio apud hominem, qui amorem sui removet, amor enim sui est, ut dictum est, diabolus, ac concupiscentiae et harum jucunda sunt mala regni ejus, quod est infernum; quo remoto, intrat Dominus cum affectionibus amoris proximi, et aperit fenestram tecti ejus, et dein fenestras laterum, et facit ut videat quod caelum sit, quod vita post mortem, et quod aeterna felicitas, et per lucem spiritualem et simul per amorem spirituales tunc influentes, facit illum agnoscere, quod Deus per Divinam suam Providentiam regat omnia

208. *Quinam et quales hi et illi sunt* —Illi qui Deum, et Divinam Ipsius Providentiam agnoscunt, sunt sicut angeli caeli, qui aversantur duci a semet, et amant duci a Domino. Indicium quod ducantur a Domino, est quod ament proximum. At qui naturam et propriam prudentiam agnoscunt, sunt sicut spiritus inferni, qui aversantur duci a Domino, et amant duci a semet. qui si fuerunt magnates Regni, volunt dominari super omnia. similiter si fuerunt primates ecclesiae, si fuerunt iudices, pervertunt iudicia, et dominatum super leges exercent, si fuerunt docti, scientifica applicant ad confirmandum proprium hominis et naturam, si negotiatores fuerunt, agunt latrones; si coloni fuerunt, agunt infures. Omnes sunt hostes Dei, et subsannatores Divinae Providentiae

209. Mirabile est, quod cum aperitur talibus caelum, et dicitur quod insaniant, et id quoque ad ipsam illorum perceptionem, quod fit per influxum ac illustrationem, manifestatur, usque tamen ex indignatione occludunt sibi caelum, et spectant in terram, sub qua est infernum. Hoc fit cum illis in mundo spirituali, qui adhuc extra infernum sunt, ac tales ex quo patet error illorum, qui cogitant, "Si videro caelum, et audivero angelos mecum loquentes, agnoscam." Sed intellectus illorum agnoscit, at si non simul voluntas, usque non agnoscunt. nam amor voluntatis inspirat intellectui quicquid vult, et non vicissim, immo delet omne quod in intellectu non a semet est

and they reason together in a friendly way in favor of nature and against God and in favor of one's own prudence and against the Divine providence.

207 *Whence the Divine Providence is and what it is—*

It is the Divine operation in man that takes away the love of self for as just said the love of self is the devil and lusts and their enjoyments are the evils of his kingdom which is hell. When that love has been taken away the Lord enters with affections of love of the neighbor and opens the roof window and then the side-windows and enables man to see that there is a heaven a life after death and eternal happiness and by means of the spiritual light together with the spiritual love then flowing in He enables man to acknowledge that God governs all things by His Divine providence.

208 *Who and what those of each class are—*

Those who acknowledge God and His Divine providence are like the angels of heaven who refuse to be led by themselves and love to be led by the Lord. It is an evidence that they are led by the Lord that they love the neighbor. But those who acknowledge nature and their own prudence are like spirits of hell who refuse to be led by the Lord and love to be led by themselves. If they have been great men in a kingdom they wish to rule over all things likewise if they have been primates of the church if they have been judges they pervert judgment and exercise arbitrary power over the laws if they have been learned they employ their knowledges to uphold what is man's own (*proprium*) and nature if they have been merchants they turn robbers if husbandmen thieves. They are all enemies of God and scoffers at the Divine providence.

209 It is remarkable that when to such heaven is opened, and they are told that they are insane, and this is also made evident to their very perception which is done by influx and enlightenment, still they shut up heaven to themselves with indignation and look to the earth under which is hell. This takes place with those in the spiritual world who are not yet in hell and who are of this character. This shows how mistaken those are who think, When I have seen heaven and have heard angels talking with me I shall acknowledge. Their understanding acknowledges but if the will does not also acknowledge they do not acknowledge for the will's love inspires the understanding with whatever it desires and not the reverse it even destroys in the understanding every thing that is not from itself.

210. (vii) *Quod omnia haec non fieri possunt, nisi appareat homini quod ex se cogitet et ex se disponat* — Quod nisi appareat homini, sicut vivat ex se, et sic quod cogitet et velit, loquatur et agat sicut a se, homo non foret homo, in praecedentibus plene demonstratum est, ex quo sequitur, quod nisi homo omnia quae functionis et vitae ejus sunt, disponat sicut ex propria prudentia, non possit duci et disponi ex Divina Providentia, foret enim sicut qui staret remissis manibus, aperto ore, occlusis oculis, et retracto spiritu, in expectatione influxus, ita exueret se humano, quod illi est ex perceptione et sensatione, quod vivat, cogitet, velit, loquatur et agat sicut ex se, et simul tunc exueret se binis suis facultatibus, quae sunt libertas et rationalitas, per quas distinguitur a bestiis quod absque apparentia illa non foret alicui homini receptivum et recipuum, et sic non immortalitas, in hac transactione supra, et in transactione *De Divino Amore et Divina Sapientia*, demonstratum est [2.] Quare si vis duci a Divina Providentia, utere prudentia, sicut servus et minister, qui fideliter dispensat bona domini sui Prudentia illa est mina, quae data est servis ad negotiandum, cujus rationem reddent (*Luc xix 13-28*, *Matth xxv 14-31*) Ipsa prudentia apparet homini sicut propria, et tamdiu ut propria creditur, quamdiu homo tenet infensissimum hostem Dei et Divinae Providentiae, qui est amor sui, inclusum Hic habitat in interioribus cujusvis hominis ex nativitate, si illum non cognoscis, (vult enim non cognosci,) habitat secure, et custodit portam, ne ab homine aperiatur, et sic a Domino ejiciatur Porta illa ab homine aperitur, per quod mala fugiat ut peccata sicut a se, cum agnitione quod a Domino Haec prudentia est, cum qua Divina Providentia unum agit.

211. Quod Divina Providentia tam occulte operetur, ut vix aliquis sciat quod sit, est ne homo pereat Nam proprium hominis, quod est voluntas ejus, nusquam unum agit cum Divina Providentia, est proprio hominis inimicitia innata contra illam, est enim illud serpens qui seduxit primos parentes, de quo dicitur,

“Inimicitiam ponam inter te et inter mulierem, et inter semen tuum et inter Semen ejus, et Hoc conculcabit tibi caput” (*Gen iii 15*)

“serpens” est malum omnis generis, “caput” ejus est

210 (viii) *None of these things could be done except from the appearance to man that he thinks from himself and directs all things from himself*—It has been fully shown in what has gone before that man would not be man except for the appearance to him that he lives from himself and therefore thinks and wills and speaks and acts as if from himself. From this it follows that unless man as if from his own prudence directs all things belonging to his employment and life he cannot be led and directed from the Divine providence for he would be like one standing with relaxed hands closed eyes and breath repressed awaiting influx. Thus he would divest himself of humanity which he has from the perception and sensation that he lives thinks, wills speaks and acts as if from himself he would also divest himself of his two faculties liberty and rationality by which he is distinguished from the beasts. Thus without this appearance a man would have no capacity to receive and reciprocate and thus no immortality has been shown above in the present work and also in *The Divine Love and the Divine Wisdom* [2]. If therefore you wish to be led by the Divine providence use prudence as a servant and minister who faithfully dispenses the goods of his master. This prudence is the talent given to the servants to trade with of which they must render an account (*Luke* xix. 13-25. *Math* xxv. 14-31). Prudence itself seems to man to be his own and he believes it to be his own so long as he keeps shut up within him the deadliest enemy of God and of Divine providence the love of self. This has its abode in the interiors of every man from his birth if you do not recognize it (for it does not wish to be recognized) it dwells securely and guards the door lest man should open it and the Lord should thereby cast it out. Man opens this door by shunning evils as sins as if from himself with the acknowledgment that he does it from the Lord. This is the prudence with which the Divine providence acts as one.

211 The Divine providence in order that man may not perish works so secretly that scarcely any one knows of its existence. For man's own (*proprium*) which is his will in no wise acts as one with the Divine providence man's own has an inborn enmity against it. In fact man's own is the serpent that seduced the first parents of which it is said

"I will put enmity between thee and the woman, and between thy seed and her Seed and it shall bruise thy head" (*Gen.* iii. 15).

The serpent" is evil of all kinds its head" is love of self

amor sui, "Semen mulieris" est Dominus, "inimicitia" quae est posita, est inter amorem proprii hominis et inter Dominum, ita quoque inter propriam prudentiam hominis et inter Divinam Providentiam Domini, nam propria prudentia continua est in exaltatione capitis istius, et Divina Providentia est continua in depressione ejus [2.] Si homo hoc sentiret, irasceretur et exacerbaretur contra Deum, ac periret, at dum non sentit illud, potest irasci et exacerbari contra homines, et contra semet, et quoque contra fortunam, per quae non perit. Inde est, quod Dominus per Divinam suam Providentiam jugiter ducat hominem in libero, ac liberum non aliter apparet homini quam sicut ejus proprium et ducere oppositum sibi in libero, est sicut pondus grave et renitens subducere e terra per helices, per quarum vires gravitas et renisus non sentitur et est sicut quis apud hostem est, in cujus animo est illum trucidare, quod tunc nescit, et amicus illum per ignotas vias educit, et postea animum hostis detegit.

212. Quis non Fortunam nominat? et quis non agnoscit illam, quia illam nominat, et quia aliquid de illa ab experientia scit? Sed quis scit quid illa? Quod sit aliquid, quia est et quia datur, non negari potest, et non potest aliquid esse et dari absque causa, sed causa hujus alicujus seu fortunae ignoratur. Ne autem negetur ex sola ignorata causa, sume talos aut chartulas lusorias, et lude, aut consule ludificatores, quis horum negat fortunam? hi enim cum illa et haec cum illis mirabiliter ludunt. Quis potest contra illam, si obnixa est, agere? Ridetne tunc prudentiam et sapientiam? Estne dum volvis talos et versas chartulas, sicut illa sciat et disponat volutiones et versationes poplitum manus, ad favendum uni plus quam alteri ex quadam causa? Num causa potest aliunde dari, quam ex Divina Providentia in ultimis, ubi illa per constantias et inconstantias cum prudentia humana mirifice agit, et simul se occultat? [2.] Quod gentiles olim Fortunam agnoverint, et templum ei struxerint, etiam Itali Romae, notum est. De hac Fortuna, quae est, ut dictum, Divina Providentia in ultimis, multa scire datum est quae non licet manifestare ex quibus mihi patuit, quod non sit illusio mentis, nec ludificatio naturae, nec aliquid absque causa, hoc enim non est aliquid, sed quod sit testi-

the Seed of the woman" is the Lord the enmity" that is put, is between the love belonging to man's own and the Lord and thus between man's own prudence and the Lord's Divine providence. For man's own prudence is continually raising its head and the Divine providence is continually putting it down. [2.] If man felt this he would be provoked and enraged against God, and would perish but as long as he does not feel it he may be provoked and enraged with men and with himself and also with fortune, but this does not destroy him. In this way the Lord by his Divine providence continually leads man in freedom and the freedom always appears to man to be that which is his own. And to lead man in freedom in opposition to himself, is like raising a heavy and resisting weight from the earth by means of screws through the power of which the weight and resistance are not felt or it is like a man in company with an enemy who intends to kill him which at the time he does not know and a friend leads him away by unknown paths, and afterwards discloses his enemy's intention.

212. Who does not talk about fortune? And who does not acknowledge it, because he talks about it, and knows something about it from experience? But who knows what it is? That it is something since it exists and operates cannot be denied and a thing cannot exist and operate without a cause but the cause of this something that is, of fortune, is unknown. But that fortune be not denied because its course is unknown. take dice or cards and play or talk with those who play Do any such deny fortune? For they play with it and it with them in a wonderful way Who can succeed against fortune if it is obstinate? Does it not then laugh at prudence and wisdom? While you shake the dice and shuffle the cards does not fortune seem to know and to direct the turns and movements of the muscles of the hand to favor one party more than the other from some cause? And can the cause have any other possible source than the Divine providence in outmosts, where by constancy and by change it deals wonderfully with human prudence and yet conceals itself? [2.] It is known that the heathen formerly acknowledged Fortune and built her a temple, also the Italians at Rome. About this fortune, which is, as has been said, the Divine providence in outmosts it has been granted me to learn many things that I am not permitted to disclose by which it has been made clear to me that it is no illusion of the mind or sport of nature, nor a something without a cause for that is not anything but an ocular proof that the Divine

ficatio ocularis, quod Divina Providentia sit in singularissimis cogitationum et actionum hominis Cum Divina Providentia datur in singularissimis rerum tam vilium et levium, quid non in singularissimis rerum non vilium et levium, quae sunt res pacis et belli in mundo, ac res salutis et vitae in caelo?

213. Sed scio, quod prudentia humana ferat rationale plus in suas partes, quam Divina Providentia in suas, ex causa, quia haec non apparet, et illa apparet. Facilius potest recipi, quod unica Vita sit, quae Deus, et quod omnes homines recipientes vitae sint ab Ipso, ut multis prius ostensum est, et hoc tamen idem est, quia prudentia est vitae Quis non ratiocinando loquitur pro propria prudentia et pro natura, dum ex naturali seu externo homine? At quis non ratiocinando loquitur pro Divina Providentia et pro Deo, dum ex spiritali seu interno homine? Sed quaeso, (dico ad naturalem hominem,) scribe libros, et imple illos argumentis plausibilibus, probabilibus et verosimilibus in tuo iudicio solidis, unum pro propria prudentia, alterum pro natura, et postea da illos alicui angelo in manum, ac scio quod haec pauca subscripturus sit, Sunt omnia apparentiae et fallacia.

QUOD DIVINA PROVIDENTIA SPECTET AETERNA, ET NON ALITER TEMPORARIA, QUAM QUANTUM CONCORDANT CUM AETERNIS

214. Quod Divina Providentia spectet aeterna, et non aliter temporaria, quam quantum unum faciunt cum aeternis in hoc ordine demonstrandum est.

- (1) *Quod temporaria se referant ad dignitates et divitias, ita ad honores et lucra, in mundo*
- (II.) *Quod aeterna se referant ad honores et opes spirituales, quae sunt amoris et sapientiae, in caelo*
- (III.) *Quod temporaria ac aeterna separentur ab homine, sed conjungantur a Domino*
- (IV) *Quod temporariorum ac aeternorum conjunctio sit Divina Domini Providentia*

providence is in the least particulars of man's thoughts and actions. As the Divine providence is in the least particulars of things so insignificant and trifling still more is it in the least particulars of things not insignificant and trifling as the affairs of peace and war in the world, or of salvation and life in heaven

213 But I know that human prudence is more able to draw the reason over to its side than the Divine providence is, because the Divine providence does not make itself evident as human prudence does. That there is one only life, which is God and that all men are recipients of life from Him as frequently shown before, can be more easily accepted and yet this is the same thing for prudence belongs to the life. Who in his reasoning when he speaks from the natural or external man, does not speak in favor of one's own prudence and in favor of nature? And who in his reasoning when he speaks from the spiritual or internal man does not speak of the Divine providence and of God? But to the natural man I say Pray write two books, one in favor of one's own prudence the other in favor of nature, and fill them with arguments plausible, probable likely and in your judgment valid and then give them into the hand of any angel and I know that the angel will write underneath these few words They are all appearances and fallacies.

THE DIVINE PROVIDENCE LOOKS TO ETERNAL THINGS, AND TO TEMPORAL THINGS ONLY SO FAR AS THEY AGREE WITH ETERNAL THINGS.

214. That the Divine providence looks to eternal things, and to temporal things only so far as they make one with eternal things, will be shown in the following order

- (i) *Temporal things relate to dignities and riches thus to honors and acquisitions in the world.*
- (ii) *Eternal things relate to spiritual honors and possessions which pertain to love and wisdom in heaven*
- (iii) *Temporal things and eternal things are separated by man but are conjoined by the Lord.*
- (iv) *The conjunction of temporal things and eternal things is the Lord's Divine providence*

215. (1) *Quod temporaria se referant ad dignitates et divitias, ita ad honores et lucra in mundo* —Sunt multa temporaria, sed usque omnia se referunt ad dignitates et divitias. Per temporaria intelliguntur illa quae vel cum tempore pereunt, vel quae cum vita hominis in mundo solum desinunt, per aeterna autem intelliguntur, quae non cum tempore, ita non cum vita in mundo pereunt et desinunt. Quoniam, ut dictum est, omnia temporaria se referunt ad dignitates et divitias, interest scire haec sequentia, nempe, Quid et unde dignitates et divitiae sunt qualis amor illarum propter illas est, et qualis amor illarum propter usus quod binī illi amores inter se distincti sint sicut infernum et caelum quod discrimen illorum amorum aegre ab homine sciatur. Sed de singulis his distincte [2.] Primo: *Quid et unde dignitates et divitiae* Dignitates et divitiae fuerunt prorsus aliae antiquissimis temporibus, quam factae sunt postea successive. Dignitates antiquissimis temporibus non aliae fuerunt, quam quales sunt inter parentes et liberos, quae dignitates fuerunt dignitates amoris, plenae respectu et veneratione, non propter nativitatem ex illis, sed propter instructionem et sapientiam ex illis, quae est altera nativitas, in se spiritualis, quia erat spiritus illorum. Haec sola dignitas fuit antiquissimis temporibus, quia tunc habitaverunt gentes, familiae, et domus seorsim, et non sub imperiis sicut hodie Paterfamilias erat, apud quem illa dignitas erat. Haec tempora a veteribus dicta fuerunt saecula aurea [3.] At post illa tempora successive invasit amor dominandi ex solo jucundo amoris illius, et quia tunc simul invasit inimicitia et hostilitas contra illos, qui non se submittere volebant, ex necessitate congregaverunt se gentes, familiae et domus in coetus, et sibi praefecerunt, quem principio vocabant iudicem, et postea principem, et demum regem et imperatorem. et quoque tunc coeperunt se munire per turres, aggeres, et muros. Ex iudice, principe, rege ac imperatore, ut a capite in corpus, invasit sicut contagium libido dominandi in plures, inde gradus dignitatum orti sunt, et quoque honores secundum illas, et cum illis amor sui, et fastus propriae prudentiae [4.] Simile factum est cum amore divitiarum. Antiquissimis temporibus, quando gentes et familiae inter se distincte habita-

215 (1) *Temporal things relate to dignities and riches thus to honors and acquiesce in the world*—Temporal things are manifold but they all relate to dignities and riches. Temporal things mean such as either perish with time or are merely terminated with man's life in the world but eternal things mean such as do not perish or terminate with time or with life in the world. And since as has been said all temporal things have relation to dignities and riches it is important to know the following namely what dignities and riches are and whence they are what the love of them for their own sake is and what the love of them for the sake of uses is that these two loves are distinct from each other as heaven and hell are that the difference between these two loves can scarcely be made known to man. But of these separately. (2) First *What dignities and riches are, and whence they are*—Dignities and riches in the most ancient times were wholly different from what they afterwards gradually became. Dignities in the earliest times were such only as were accorded by children to parents they were dignities of love full of respect and veneration, not on account of their birth from them but because of the instruction and wisdom received from them which was a second birth in itself spiritual because it was the birth of their spirit. This was the only dignity in the earliest times for tribes families and households then dwelt apart and not under general governments as at this day. It was the father of the family to whom this dignity was accorded. By the ancients those times were called the golden ages. (3) But after those times the love of rule from the mere delight of that love gradually came in and because enmity and hostility against those who were unwilling to submit entered at the same time tribes families and households necessarily gathered themselves together into general communities and appointed over themselves one whom they at first called judge and afterwards prince and finally king and emperor. At the same time they began to protect themselves by towers earthworks and walls. From judge prince king or emperor as from the head into the body the lust of ruling spread like a contagion to others and from this arose degrees of dignity and honors according to them and with these the love of self and the pride of one's own prudence. (4) Then there was a like change in regard to the love of riches. In the earliest times when tribes and families dwelt apart from one another there was no other love of riches than a desire to pro-

bant, non fuit alius amor divitiarum quam quod considerent necessaria vitae, quae sibi comparaverunt per greges et armenta, perque agros, campos et hortos, ex quibus illis erat victus. Inter necessaria vitae illorum, erant etiam domus decorae, omnis generis utensilibus ornatae, et quoque vestes. In studio et opera omnium illorum, fuerunt parentes, liberi, famuli, ancillae, qui in domo [5.] At postquam amor dominandi invasit, et hanc rempublicam destruxit, etiam amor possidendi opes ultra necessitates invasit, et crevit in fastigium, ut possidere omnium aliorum opes vellet. Sunt illi bini amores sicut consanguinei, qui enim vult dominari super omnia, vult etiam possidere omnia, nam sic omnes fiunt servi, et illi soli domini. Hoc patet manifeste ex illis in gente pontificia, qui dominatum suum exaltaverunt usque in caelum ad thronum Domini, super quo se posuerunt, quod etiam conquirant totius terrae opes, ac thesauros amplificent absque fine [6.] Secundo. *Qualis amor dignitatum et divitiarum propter illas est, et qualis amor dignitatum et divitiarum propter usus est.* Amor dignitatum et honorum propter dignitates et honores, est amor sui, proprie amor dominandi ex amore sui, ac amor divitiarum et opum propter divitias et opes, est amor mundi, proprie amor possidendi aliorum bona quacunque arte. Amor autem dignitatum et divitiarum propter usus, est amor usum, qui idem est cum amore proximi, nam id propter quod homo agit, est finis a quo, et est primum seu primum, et reliqua sunt media et sunt secundaria [7.] Quod ad amorem dignitatum et honorum propter illas, qui idem est cum amore sui, proprie cum amore dominandi ex amore sui, est amor proprii; et proprium hominis est omne malum. inde est, quod dicatur quod homo nascatur in omne malum, et quod hereditarium ejus non sit nisi quam malum. Hereditarium hominis est proprium ejus, in quo est, et in quod venit per amorem sui, et praecipue per amorem dominandi ex amore sui, nam homo, qui in illo amore est, non spectat nisi semet, et sic in proprium suum immergit suas cogitationes et affectiones. Inde est, quod amori sui insit amor malefaciendi. Causa est, quia non amat proximum, sed se solum, et qui se solum amat, non videt alios quam extra se, vel sicut viles, vel sicut nihili,

ness the necessities of life, which they acquired by means of their flocks and herds and their lands fields, and gardens which furnished them with food. Among their necessities of life were also suitable houses, furnished with useful things of every kind, and also clothing. The parents children servants, and maids in a house were engaged in the care and labor connected with all these things. [5.] But when the love of rule had entered and destroyed this commonwealth the love of possessing wealth beyond their necessities also entered and grew to such a height that it desired to possess the wealth of all others. These two loves are like blood relations for he that wishes to rule over all things also wishes to possess all things thus all others become servants, and they alone lords. This is clearly evident from those within the papal jurisdiction who have exalted their dominion even into heaven to the throne of the Lord, upon which they have placed themselves they also seek to grasp the wealth of all the earth, and to enlarge their treasures without end. [6.] Secondly *What the love of riches and dignities for their own sake is and what the love of dignities and riches for the sake of uses is*—The love of dignities and honors for the sake of dignities and honors is the love of self, strictly the love of ruling from the love of self and the love of riches and possessions for the sake of riches and possessions is the love of the world, strictly the love of possessing the goods of others by any device whatever. But the love of dignities and riches for the sake of uses is the love of uses, which is the same as love of the neighbor for that for the sake of which man acts is the end from which he acts and this is first or chief while all other things are means and are secondary [7.] As to the love of dignities and honors for their own sake, which is the same as the love of self or strictly the same as the love of rule from the love of self it is the love of one's own (*proprium*), and man's own is all evil. For this reason man is said to be born into all evil and what he has hereditarily is nothing but evil. What man has hereditarily is his own in which he is and into which he comes through the love of self, and especially through the love of ruling from love of self for the man who is in that love looks only to himself and thus immerses his thoughts and affections in what is his own. Consequently there is in the love of self the love of doing evil and for the reason that the man loves not the neighbor but himself alone and he who loves himself alone sees others only as apart from himself, or as insignificant

quos contemnit prae se, quibus inferre malum nihili pendit. [8.] Ex eo est, quod qui in amore dominandi ex amore sui est, nihili pendat proximum defraudare, cum ejus uxore adulterari, illum blasphemare, vindictam contra illum usque ad necem spirare, in illum saevire, et similia alia. Hoc trahit homo ex eo, quod ipse diabolus non aliud sit, quam amor dominandi ex amore sui, cum quo conjunctus est, et a quo ducitur, et qui ducitur a diabolo, hoc est, inferno, ducitur in omnia illa mala; ac ducitur continue per jucunda istorum malorum. Inde est, quod omnes qui in inferno sunt, velint omnibus malefacere, at qui in caelo sunt, velint omnibus benefacere. Ex oppositione illa, existit id quod in medio est, in quo est homo, et est in illo sicut in aequilibrio, ut possit se vel ad infernum vel ad caelum vertere, et quantum favet malis amoris sui, tantum se convertit ad infernum, at quantum removet illa a se, tantum se convertit ad caelum. [9.] Datum est mihi sentire, quale et quantum est jucundum amoris dominandi ex amore sui. Missus sum in illum, cognoscendi causa; et fuit tale, ut excederet omnia jucunda quae in mundo sunt, erat jucundum totius mentis ab intimis ad ultima ejus, in corpore autem non aliter sentiebatur quam sicut volupe et lubens intumesciente pectore, et quoque datum est sentire, quod ex illo jucundo sicut ex suo fonte scaturirent jucunda omnium malorum, ut adulterandi, vindicandi, defraudandi, blasphemandi, in genere malefaciendi. Simile jucundum etiam inest amoris possidendi aliorum opes quacunque arte, et ex illo concupiscentius, quae sunt derivationes, sed tamen non in illo gradu, nisi sit conjunctus cum amore sui. Quod autem dignitates et divitias non propter illas, sed propter usus, attinet, non est amor dignitatum et divitiarum, sed amor usuum, cui dignitates et divitiae inserviunt pro medius, hic amor est caelestis sed de hoc plura in sequentibus. Tertio *Quod binii illi amores inter se distincti sint sicut infernum et caelum*, patet a nunc dictis, quibus haec adjiciam quod omnes qui in amore dominandi ex amore sui sunt, quoad spiritum in inferno sint, quicumque sint, sive magni sive parvi; et quod omnes qui in illo amore sunt, in amore omnium malorum sint, quae si non faciunt, usque in spiritu suo licita credunt, et inde corpore faciunt, quando non dignitas et

or of no account, and he despises them in comparison with himself, accounting it nothing to inflict evil upon them. [8.] And this explains why one who is in the love of ruling from the love of self thinks nothing of defrauding the neighbor committing adultery with his wife defaming him breathing revenge against him even to murder venting his rage against him and so on. Such a character man possesses for the reason that the devil himself, with whom he has become conjoined and by whom he is led, is nothing else than a love of ruling from the love of self and he who is led by the devil that is by hell is led into all these evils and he is led continually by means of the delights of these evils. For this reason all who are in hell wish to do evil to all while those who are in heaven wish to do good to all. From the opposition between these an intermediate place arises in which man is and in it he is as it were in equilibrium which enables him to turn either to hell or to heaven and so far as he favors the evils of love of self he turns towards hell but so far as he rejects those evils from himself he turns towards heaven. [9.] What and how great the delight of the love of ruling from the love of self is it has been granted me to feel. I was let into it that I might know what it is. It was such as to surpass all the delights that there are in the world it was a delight of the whole mind from its inmosts to its outmosts but it was felt in the body only as an agreeable and pleasurable sensation in the swelling breast. It was also granted me to perceive that from that delight, as from their fountain gushed forth the delights of all evils as adultery revenge fraud defamation, and evil doing in general. There is a like delight in the love of possessing the goods of others by whatever device and from that love in the lusts derived from it yet not in the same degree unless that love is conjoined with the love of self. But in regard to dignities and riches not for their own sake but for the sake of uses this is not a love of dignities and riches but a love of uses to which dignities and riches are serviceable as means this is a heavenly love. But more on this subject hereafter. [10.] Thirdly *These two loves are distinct from each other as Heaven and hell are*. This is clear from what has just been said to which I will add that all who are in a love of ruling from a love of self whoever they are whether great or small are in hell as to their spirits and that all who are in that love are in the love of all evils, and if they do not commit them

honor, ac timor legis obstant: et quod plus est, amor dominandi ex amore sui intime in se recondit odium contra Deum, consequenter contra Divina quae ecclesiae sunt, ac imprimis contra Dominum Si agnoscunt Deum, hoc faciunt solum ore, et si Divina ecclesiae, hoc faciunt ex timore iacturae honoris Causa, quod ille amor intime recondat odium contra Dominum, est quia intime in illo amore est, quod velit esse Deus, se solum enim colit et adorat Inde est, quod si quis illum honorat, usque eo, ut dicat quod ei Divina sapientia sit, et quod sit numen orbis, illum corde amet [11.] Aliter est cum amore dignitatum et divitiarum propter usus, hic amor est caelestis, quia, ut dictum est, est idem cum amore proximi Per usus intelliguntur bona, et inde per facere usus intelligitur facere bona, et per facere usus seu bona, intelligitur servire aliis ac ministrare illis Hi tametsi in dignitate et in opulentia sunt, usque dignitatem et opulentiam non spectant aliter quam ut media ad faciendum usus, ita ad serviendum et ad ministrandum Hi sunt qui intelliguntur per haec Domini verba,

“Quisquis voluerit inter vos magnus fieri, esse debet vester minister,
et quisquis voluerit esse primus, esse debet vester servus”
(Matth xx 26, 27)

hi etiam sunt, quibus dominatio in caelo a Domino conceditur, est enim illis dominatio medium faciendi usus seu bona, ita serviendi, et cum usus seu bona sunt fines seu amores, tunc non illi dominantur, sed Dominus, nam omne bonum est ab Ipso [12.] Quarto *Quod discrimen illorum aegre ab homine sciatur*, est quia plerique, qui in dignitate et in opulentia sunt, etiam usus faciunt, sed non sciunt num usus faciant propter se aut num propter usus; et eo minus, quia amor sui et mundi inest plus ignis et ardoris faciendi usus, quam illis qui non in amore sui et mundi sunt, sed priores faciunt usus propter famam aut propter lucrum, ita propter se, sed qui faciunt usus propter usus, seu bona propter bona, illi non a se faciunt illa sed a Domino [13.] Discrimen inter illos aegre ab homine potest cognosci; ex causa, quia homo nescit, num ducatur a diabolo, vel num a Domino, ille qui ducitur a diabolo, usus facit propter se et mundum, at qui ducitur a

in their spirit they believe them to be allowable and therefore they do them in the body when dignity and honor and fear of the law do not hinder. And what is more the love of ruling from the love of self inmosty conceals in itself hatred against God consequently against Divine things pertaining to the church and especially against the Lord. If they acknowledge God it is only with the lips and if they acknowledge the Divine things of the church it is from a fear of the loss of honor. Such a love has inmosty stored up in it hatred against the Lord for the reason that there is inmosty in it a desire to be God since it worships and adores itself alone. Therefore if any one honors it so far as to say that it possesses Divine wisdom and is the deity of the world it heartily loves him [11] It is not so with the love of dignities and riches for the sake of uses this is a heavenly love being the same as has been said as love of the neighbor. By *uses* goods are meant and therefore doing uses means doing goods and doing uses or goods means serving others and ministering to them. Although such enjoy dignity and wealth they regard them only as means for performing uses, thus for serving and ministering. Such are meant by these words of the Lord

"Whosoever will become great among you must be your minister and whosoever will be first must be your servant (*Matth. xx. 26, 27*).

To such also dominion in heaven is entrusted by the Lord because to such dominion is a means for doing uses or goods thus for serving and when uses or goods are the ends or loves it is the Lord and not they that rule for all good is from the Lord [12] Fourthly *The difference between these loves can scarcely be made known to man*. For most of those who possess dignity and wealth also perform uses but they do not know whether they do this for their own sake or for the sake of the uses and this is still less known because there is more of the fire and ardor of doing uses in love of self and the world than those have who are not in the love of self and the world but the former perform uses for the sake of reputation or gain thus for the sake of self while those who perform uses for the sake of uses, or goods for the sake of goods do this from the Lord, and not from self. [13] The difference between these can scarcely be recognized by man because man does not know

Domino, usus facit propter Dominum et caelum, et omnes illi usus faciunt a Domino, qui fugiunt mala ut peccata, at omnes illi usus faciunt a diabolo, qui non fugiunt mala ut peccata, malum enim est diabolus, ac usus seu bonum est Dominus. Inde et non aliunde cognoscitur discrimen. Utrumque in externa forma apparet simile, sed in interna forma sunt prorsus dissimilia. unum est sicut aurum, in quo intus est scoria, at alterum sicut aurum in quo intus est purum aurum, et est unum sicut fructus arte factus, qui apparet in externa forma sicut fructus ex arbore, cum tamen est cera colorata, in qua intus est pulvis aut bitumen, at alterum sicut fructus nobilis, sapore et odore amoenus, in quo intus sunt semina.

216. (11) *Quod aeterna se referant ad honores et opes spirituales, quae sunt amoris et sapientiae, in caelo* — Quoniam naturalis homo jucunda amoris sui, quae etiam sunt jucunda concupiscentiarum mali, vocat bona, et quoque confirmat quod sint bona, ideo honores et opes vocat benedictiones Divinas. At cum naturalis ille homo videt, quod mali aequae ac boni ad honores evehantur et ad opes promoveantur, et magis cum videt quod boni in contemptu et in paupertate sint, et mali in gloria et opulentia, secum cogitat, "Quid hoc? Non potest esse Divinae Providentiae, nam si illa regeret omnia, accumularet bonos honoribus et opibus, et affligeret malos paupertate et contemptu, et sic adigeret malos ad agnoscendum, quod Deus et quod Divina Providentia sint" [2.] Sed naturalis homo nisi illustratus a spirituali homine, hoc est, nisi simul spiritualis sit, non videt quod honores et opes possint esse benedictiones, et quoque quod possint esse maledictiones, et quod cum benedictiones sunt, a Deo sint, et quod cum maledictiones sunt, a diabolo sint. Quod etiam dentur honores et opes a diabolo, notum est, nam ex eo vocatur ille princeps mundi. Nunc quia nescitur ubinam honores et opes sunt benedictiones, ac ubinam sunt maledictiones, dicendum est, sed in hoc ordine — (1) Quod honores et opes sint benedictiones, et quod sint maledictiones. (2) Quod honores et opes, quando sunt benedictiones, sint spirituales ac aeternae, at quod dum sunt maledictiones, sint temporariae et caducae. (3) Quod honores et opes, quae sunt maledictiones, respective ad

whether he is led by the devil or by the Lord. He that is led by the devil performs uses for the sake of self and the world but he that is led by the Lord performs uses for the sake of the Lord and heaven and all who shun evils as sins perform uses from the Lord, while all who do not shun evils as sins perform uses from the devil since evil is the devil and use or good is the Lord. In this and in no other way is the difference recognized. In external form they appear alike but in internal form they are wholly unlike. One is like gold within which is dross, the other is like gold with pure gold within. One is like artificial fruit, which in external form appears like fruit from a tree, although it is colored wax containing within it dust or bitumen while the other is like excellent fruit, pleasing in taste and smell, and containing seeds within.

216 (ii.) *Eternal things relate to spiritual honors and possessions which pertain to love and wisdom in heaven*—As the delights of the love of self which are also delights of the lusts of evil are called good by the natural man and he asserts them to be good he calls honor and possessions Divine blessings. But when this natural man sees that the evil as well as the good are exalted to honors and advanced to wealth and still more when he sees the good despised and in poverty and the evil in glory and opulence he thinks to himself "Why is this? It cannot be of the Divine providence. For if that governed all things it would heap honors and possessions upon the good and would afflict the evil with poverty and contempt and thus drive the evil to the acknowledgment that there is a God and a Divine providence. [2] But the natural man unless enlightened by the spiritual man that is unless he is at the same time spiritual does not see that honors and possessions may be blessings and also may be curses and that when they are blessings they are from God, and when they are curses they are from the devil. That honors and possessions are bestowed by the devil is confessed, for from this he is called the prince of the world. Since, then, it is not known when honors and possessions are blessings and when they are curses it shall be told and in the following order (1) Honors and possessions are blessings and they are curses. (2) When honors and possessions are blessings they are spiritual and eternal, but when they are curses they are temporal and perishable. (3) Honors and possessions that are curses compared with honors and possessions that are blessings

honores et opes quae sunt benedictiones, sint sicut non aliquid ad omne, ac sicut quod in se non est, ad id quod in se est

217. Nunc tria illa momenta per se illustranda sunt.

Primo *Quod honores et opes sint benedictiones, et quod sint maledictiones* Communis experientia testatur, quod tam

pui quam impui, sive tam iusti quam iniusti, hoc est, tam boni quam mali, in dignitatibus et opibus sint, et tamen a nemine negari potest, quin impui et iniusti, hoc est, mali

in infernum veniant, ac pui et iusti, hoc est, boni in caelum

Quoniam hoc verum est, sequitur quod dignitates et divitiae, seu honores et opes, sint vel benedictiones vel maledictiones, et quod apud bonos sint benedictiones, et

quod apud malos sint maledictiones In opere *De Caelo*

et Inferno, Londini, anno 1758, edito (n 357-365), ostensum est, quod tam divites quam pauperes, et tam magni

quam parvi, in caelo sint, et quoque in inferno, ex quo

patet, quod dignitates et divitiae apud illos qui in caelo

sunt, in mundo fuerint benedictiones, et quod apud illos

qui in inferno sunt, in mundo fuerint maledictiones [2.]

Unde autem est, quod sint benedictiones, et unde est

quod sint maledictiones, quisque potest, si modo aliquid

de ea re ex ratione cogitat, scire, quod nempe sint bene-

dictiones apud illos, qui non cor in illis ponunt, et quod

sint maledictiones apud illos qui cor in illis ponunt Cor

ponere in illis, est se amare in illis, et cor non ponere in

illis, est usus et non se amare in illis Quid et quale dis-

crimen inter binos illos amores est, supra (n 215) dictum

est quibus addendum est, quod dignitates et opes quos-

dam seducant, et quosdam non seducant seducunt dum

excitant amores proprii hominis, qui est amor sui, qui

quod sit amor inferni, qui vocatur diabolus, supra etiam

dictum est, at non seducunt, dum illum amorem non ex-

citant [3.] Quod tam mali quam boni evehantur ad ho-

nores, et promoveantur ad opes, est quia mali aequae ac

boni usus faciunt, sed mali propter honores et lucra suae

personae, at boni propter honores et lucra ipsius rei, hi

spectant honores et lucra rei, ut causas principales, ac ho-

nores et lucra suae personae ut causas instrumentales, mali

autem spectant honores et lucra personae ut causas princi-

pales, ac honores et lucra rei ut causas instrumentales Sed

are as nothing to everything or as that which in itself is not to that which in itself is

217 These three points shall now be illustrated separately. First *Honors and possessions are blessings and they are curses*. General experience witnesses that both the pious and the impious, or both the just and the unjust, that is both the good and the evil alike enjoy dignities and possessions, and yet no one can deny that the impious and unjust, that is, the evil come into hell while the pious and just that is the good come into heaven. This being true it follows that dignities and riches, or honors and possessions, are both blessings and curses blessings to the good and curses to the evil. In the work on *Heaven and Hell* published at London in the year 1758 (n 357-365) it has been shown that in heaven there are both rich and poor and both great and small and in hell also which makes clear that dignities and riches were blessings in the world to those now in heaven and were curses in the world to those now in hell. [2.] But why they are blessings and why they are curses any one may know if he only reflects a little about it from reason that is he may know that they are blessings to those who do not set their hearts upon them and curses to those who do set their hearts upon them. To set the heart upon them is to love oneself in them and not to set the heart upon them is to love uses in them and not self. What difference there is between these two loves and what that difference is has been told above (n 215) to which must be added that some are led astray by dignities and possessions and some are not. These lead astray when they excite the loves of man's own (*proprium*) which is love of self. That this is the love of hell, which is called the devil, has also been shown above. But they do not lead astray when they do not excite this love. [3.] Both the evil and the good are exalted to honors and advanced to wealth because the evil equally with the good perform uses but the evil do this for the sake of honors and profit to their own person while the good do it for the sake of the honors and profit to the work itself. The good regard the honors and profit pertaining to the work itself as principal motives, and the honors and profit pertaining to their own person as instrumental motives while the evil regard the honors and profit pertaining to the person as principal motives and those to the work as instrumental motives. But who does not see that the person and his work and honor are for the sake of the matter which he is accomplishing and not the reverse? Who does not

quis non videt, quod persona, ejus functio et honor, sit propter rem, quam administrat, et non vicissim? Quis non videt, quod iudex sit propter justitiam, magistratus propter rem communem, et rex propter regnum, et non vicissim? Quare etiam quisque in dignitate et honore, secundum leges regni, est secundum rei dignitatem, in cujus functione est et quod discrimen sit sicut inter principale et instrumentale? Ille qui honorem rei sibi seu suae personae tribuit, apparet in mundo spirituali, dum id repraesentatur, sicut homo inversus corpore, pedibus sursum et capite deorsum [4.] Secundo *Quod dignitates et opes, quando sunt benedictiones, sint spirituales ac aeternae, et quod quando sunt maledictiones, sint temporariae et caducae* Dignitates et opes in caelo sunt sicut in mundo, nam sunt ibi regimina, et inde administrationes et functiones, et quoque sunt negotiationes, et inde opes, quoniam sunt societates et coetus. Universum caelum distinctum est in bina regna, quorum unum vocatur regnum caeleste, alterum regnum spirituale, et unumquodvis regnum in innumeras societates, majores et minores, quae omnes et in quibus omnes secundum differentias amoris et inde sapientiae, ordinatae sunt, societates regni caelestis secundum differentias amoris caelestis, qui est amor in Dominum; et societates regni spiritualis secundum differentias amoris spiritualis, qui est amor erga proximum Quia tales societates sunt, et omnes qui in illis sunt, fuerunt homines in mundo, et inde apud se retinent amores quos in mundo habuerunt, cum differentia quod illi tunc spirituales sint, et quod ipsae dignitates et opes sint spirituales in regno spirituali, ac caelestes in regno caelesti, consequenter quod illis dignitates et opes prae aliis sint, quibus amor et sapientia prae aliis sunt, qui sunt, quibus dignitates et opes fuerunt benedictiones in mundo [5.] Ex his constare potest, quales sunt dignitates et opes spirituales, quod sint rei et non personae Persona quidem ^[1] quae in dignitate ibi est, in magnificentia et gloria est, qualis est regum in terris, sed usque non spectant ipsam dignitatem ut aliquid, sed usus, in quorum administratione et functione sunt Recipiunt quidem honores, quisque suae dignitatis, at ipsi non tribuunt sibi illos, sed ipsis usibus, et quia omnes usus sunt a Domino, tribuunt illos Domino,

see that the judge is for the sake of justice the magistrate for the sake of the common welfare and the king for the sake of the kingdom and not the reverse? And therefore every one in accordance with the laws of the kingdom is granted dignity and honor according to the dignity of the task he is performing. And who does not see that the difference is like that between what is principal and what is instrumental? He that attributes to himself or to his own person the honor belonging to his function appears in the spiritual world, when there is a representation of it like a man with his body inverted feet up and head down. [4] Secondly *When dignities and possessions are blessings they are spiritual and eternal and when they are curses they are temporal and perishable*. There are dignities and possessions in heaven as in the world for there are governments there and consequently administrations and functions also business transactions and consequent possessions since there are societies and communities there. The entire heaven is divided into two kingdoms, one of which is called the celestial kingdom the other the spiritual kingdom and each kingdom into societies without number larger and smaller all of which with all who are in them are arranged according to differences of love and of wisdom therefrom the societies of the celestial heaven according to the differences of celestial love, which is love to the Lord, and the societies of the spiritual kingdom according to the differences of spiritual love, which is love towards the neighbor. Because these societies are such and because all who are in them have been men in the world and therefore retain the loves which they had in the world (with the difference that they are now spiritual and that the dignities and possessions are now spiritual in the spiritual kingdom and celestial in the celestial kingdom) therefore those who have love and wisdom more than others have dignities and possessions more than others and these are those to whom dignities and possessions were blessings in the world. [5] From all this it can be seen what spiritual dignities and possessions are, and that they belong to the work and not to the person. A person who is in dignity there is in magnificence and glory like that of kings on earth and yet they do not regard the dignity itself as anything but the uses, in the ministration and discharge of which they are engaged. They receive honors indeed suited to the dignity of each one but they do not attribute it to themselves, but to the uses and because all uses are from the Lord they attribute the honors to

a quo tales itaque sunt dignitates et opes spirituales, quae aeternae sunt [6.] Aliter vero fit illis, quibus dignitates et opes in mundo fuerunt maledictiones, hi quia illas sibi tribuerunt, et non usibus, et quia non voluerunt quod usus dominarentur super illos, sed illi super usus, quos reputaverunt ut usus, quantum suo honori et suae gloriae inserviverunt, ideo in inferno sunt, et ibi vilia mancipia, in contemptu et miseria, quare quia dignitates et opes illae pereunt, dicuntur temporariae et caducae De his et illis ita docet Dominus,

"Ne reponite vobis thesauros in terra, ubi aerugo et tinea corrumpit, et ubi fures perfodiunt et furantur recondite autem vobis thesauros in caelo, ubi neque aerugo neque tinea corrumpit, et ubi fures non perfodiunt, neque furantur, nam ubi est thesaurus vester, etiam est cor vestrum" (Matth vi 19-21)

[7.] Tertio *Quod dignitates et opes quae sunt maledictiones, respective ad dignitates et opes quae sunt benedictiones, sint sicut non aliquid ad omne, et sicut quod non in se est, ad id quod in se est* Omne quod perit, et non fit aliquid, intus in se non est aliquid, est quidem extus aliquid, immo apparet sicut multum, et quibusdam sicut omne, quamdiu durat, sed non intus in se Est sicut superficies, intra quam non est aliquid, et est sicut persona theatri in regia veste, dum ludus finitur. at quod manet in aeternum, id in se perpetuo est aliquid, ita omne, et quoque Est, quia non desinit esse

218. (iii) *Quod temporaria ac aeterna separentur ab homine, sed quod conjungantur a Domino* quod ita sit, est quia omnia hominis sunt temporaria, ex quibus homo potest vocari temporarius, ac omnia Domini sunt aeterna, ex quibus Dominus vocatur Aeternus, ac temporaria sunt quae finem habent et pereunt, at aeterna sunt quae non finem habent, et non pereunt Quod haec duo non conjungi possint, nisi quam per infinitam sapientiam Domini, et sic quod a Domino conjungi possint, et non ab homine, quisque potest videre Ut autem sciatur, quod illa duo ab homine separentur, et a Domino conjungantur, demonstrandum est in hoc ordine (1) Quid temporaria et quid aeterna (2.) Quod homo sit temporarius in se, et quod Dominus sit aeternus in Se, et quod inde ab homine non possit procedere nisi quam temporarium, et quod a

the Lord from whom they come. Such therefore are spiritual dignities and possessions which are eternal [6] But it is other wise with those to whom dignities and possessions in the world have been curses. Because they attributed these to themselves and not to the uses and because they desired to control the uses and not to be controlled by them and deemed uses to be uses merely so far as they were serviceable to their honor and glory they are in hell and are vile slaves there despised and miserable. And because such dignities and possessions perish they are called temporal and perishable Of these two classes the Lord thus teaches

"Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves dig through and steal but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume and where thieves do not dig through nor steal for where your treasure is your heart will also be" (Matt vi. 19-21).

[7] Thirdly *Dignities and possessions that are curses compared with dignities and possessions that are blessings are as nothing to everything or as that which in itself is not to that which in itself is* Everything that perishes and comes to nothing is inwardly in itself nothing outwardly it is something and even seems to be much and to some it seems to be everything as long as it lasts but it is not so inwardly in itself It is like a surface with nothing within it or like an actor in royal robes when the play is over But that which remains forever is in itself something perpetually thus everything and it also is, for it does not cease to be.

218 (iii) *Temporal things and eternal things are separated by man but are conjoined by the Lord*—This is true because all things pertaining to man are temporal and for this reason man may be called temporal while all things pertaining to the Lord are eternal and for this reason the Lord is called Eternal. Temporal things are those that have an end and perish while eternal things are those that have no end and do not perish. Any one can see that the two can be conjoined only through the Lord's infinite wisdom and thus can be conjoined by the Lord but not by man But to make known that the two are separated by man and are conjoined by the Lord it must be shown in this order (1) What temporal things are and what eternal things are. (2) Man is in himself temporal and the Lord is in himself eternal and therefore only what is temporal can proceed

Domino non nisi quam aeternum (3) Quod temporaria separent aeterna a se, et quod aeterna jungant temporaria sibi (4) Quod Dominus jungat hominem Sibi per apparentias (5) Et quod per correspondentias.

219. Sed haec momenta singillatim per se illustranda et confirmanda sunt Primo *Quid temporaria, et quid aeterna* Temporaria sunt omnia illa quae propria naturae sunt, et quae inde sunt propria homini Propria naturae sunt imprimis spatia et tempora, utraque cum limite et termino, propria hominis inde sunt quae ejus proprie voluntatis et proprii intellectus sunt, et quae inde ejus affectionis et cogitationis, imprimis quae ejus prudentiae, quae quod finita et limitata sint, notum est Aeterna autem sunt omnia quae propria Domini sunt, et ex Ipso sunt sicut propria homini Propria Domini sunt omnia infinita ac aeterna, ita absque tempore, consequenter absque limite et absque fine illa quae sunt inde sicut propria homini, similiter infinita ac aeterna sunt, verum nihil horum est hominis, sed sunt solius Domini apud illum [2.] Secundo: *Quod homo sit temporarius in se, et quod Dominus sit aeternus in se, et quod inde ab homine non possit procedere nisi quam temporarium, et quod a Domino non nisi quam aeternum* Quod homo in se temporarius sit, et quod Dominus in se aeternus, supra dictum est Quoniam non aliud ab aliquo potest procedere quam quod in ipso est, sequitur quod ab homine non possit aliud procedere quam temporarium, et a Domino non aliud quam aeternum non enim potest a finito procedere infinitum, quod possit procedere est contradictorium verum usque potest a finito procedere infinitum, at non a finito sed ab infinito per illud Vicissim etiam, non potest ab infinito procedere finitum, quod possit procedere, est etiam contradictorium, at ab infinito potest produci finitum, at hoc non est procedere, sed est creare de qua re videatur *Sapientia Angelica de Divino Amore et Divina Sapientia*, a principio ad finem quare si a Domino procedit finitum, ut fit in multis apud hominem, non procedit a Domino, sed ab homine, et potest dici a Domino per hominem, quia ita apparet [3.] Hoc potest illustrari per haec Domini verba,

“Sermo vester erit Immo immo, Non non, quod ultra haec est, ex malo est” (*Matth v 37*),

from man and only what is eternal from the Lord. (3.) Temporal things separate eternal things from themselves and eternal things conjoin temporal things to themselves. (4.) The Lord conjoins man with Himself by means of appearances. (5.) Also by means of correspondences.

219. But these points must be illustrated and established one by one. First *What temporal things are and what eternal things are* Temporal things are all things that are proper to nature and all things therefrom that are proper to man. The things proper to nature are especially spaces and times, both having limit and termination the things therefrom proper to man are those that belong to his own will and his own understanding and consequently to his affection and thought, and especially to his prudence these, it is admitted are finite and limited But eternal things are all such as are proper to the Lord and from Him are seemingly proper to man. All things proper to the Lord are infinite and eternal thus without time, consequently without limit and without end. Things therefrom seemingly proper to man are likewise infinite and eternal yet nothing of them is man's but they belong to the Lord alone in man. [2.] Secondly *Man is in himself temporal and the Lord is in Himself eternal and therefore only what is temporal can proceed from man, and only what is eternal from the Lord* It has been said above that man in himself is temporal and the Lord in Himself eternal. As nothing can proceed from any one except what is in him, it follows that nothing but what is temporal can proceed from man and nothing but what is eternal from the Lord. For the infinite cannot proceed from the finite to say that it can is a contradiction. And yet the infinite can proceed from the finite, although not from the finite but from the infinite through the finite. Neither on the other hand can the finite proceed from the infinite to say that it can is also a contradiction yet the finite can be produced by the infinite, but this is creating not proceeding On this subject see *Angelic Wisdom concerning the Divine Love and the Divine Wisdom* from beginning to end. Consequently when what is finite proceeds from the Lord as is the case in many things in man, it does not proceed from the Lord but from man and it can be said to proceed from the Lord through man because it so appears. [3.] This may be illustrated by these words of the Lord

Let your speech be, Yea, yea. Nay, nay for whatever is beyond these is from evil" (*Matth.* v 37).

talis sermo est omnibus in tertio caelo; illi enim nusquam ratiocinantur de rebus Divinis, num ita sit vel non ita sit, sed in se a Domino vident, quod ita sit vel non ita, quare ratiocinari de rebus Divinis num ita sint vel non, est quia ratiocinator non videt illa a Domino, sed vult videre a semet, et quod homo a semet videt, est malum. Sed usque vult Dominus non modo ut homo cogitet et loquatur de rebus Divinis, sed etiam ratiocinetur de illis, ob finem ut videat quod ita sit vel non ita, ac illa cogitatio, loquela aut ratiocinatio, modo pro fine habeat ut videat veritatem, dici potest esse a Domino apud hominem, sed est ab homine, usque dum veritatem videt et illam agnoscit. Interea est solum a Domino, quod possit cogitare, loqui et ratiocinari, hoc enim potest ex binis facultatibus, quae vocantur libertas et rationalitas, quae facultas sunt homini a solo Domino [4.] Tertio *Quod temporaria separent aeterna a se, et quod aeterna conjungant temporaria sibi*. Per quod temporaria separent aeterna a se, intelligitur quod homo qui temporarius est ex temporarius in se et per quod aeterna conjungant temporaria sibi, intelligitur quod Dominus qui aeternus est ex aeternis in Se, ut supra dictum est. In praecedentibus ostensum est quod sit conjunctio Domini cum homine, et reciproca hominis cum Domino, sed quod reciproca hominis cum Domino non sit ab homine, sed a Domino; tum quod voluntas hominis in adversum eat cum voluntate Domini, seu quod idem, propria prudentia hominis cum Divina Providentia Domini. Ex illis hoc sequitur, quod homo ex temporarius suis separet aeterna Domini a se, sed quod Dominus conjungat aeterna sua temporarius hominis, hoc est, Se homini et hominem Sibi. De his quia multis actum est in praecedentibus, non opus est illa pluribus confirmare [5.] Quarto *Quod Dominus conjungat hominem Sibi per apparentias*. Apparentia enim est, quod homo ex se amet proximum, faciat bonum, et loquatur verum. Haec nisi apparerent homini sicut ab illo, non amaret proximum, faceret bonum et loqueretur verum, ita non conjungeretur Domino. Sed quia a Domino est amor, bonum et verum, patet quod Dominus per apparentias conjungat hominem Sibi. Sed de hac apparentia, et de conjunctione Domini cum homine, et de reciproca

hominis cum Domino per illam, multis supra actum est [6.] Quinto *Quod Dominus conjungat hominem Sibi per correspondentias*; hoc fit medio Verbo, cujus sensus litterae ex meris correspondentiis consistit, quod per illum sensum sit conjunctio Domini cum homine, et reciproca hominis cum Domino, in *Doctrina Novae Hierosolymae de Scriptura Sacra*, a principio ad finem, ostensum est

220. (iv) *Quod temporariorum ac aeternorum conjunctio apud hominem sit Divina Domini Providentia.*—Sed haec quia non in primam intellectus perceptionem possunt cadere, nisi prius redigantur in ordinem, ac secundum illum evolvantur et demonstrentur, quare hic erit illorum ordo

- (i) *Quod ex Divina Providentia sit, quod homo per mortem exuat naturalia ac temporaria, ac induat spiritualia ac aeterna*
- (ii) *Quod Dominus per Divinum suam Providentiam conjungat Se naturalibus per spiritualia, ac temporariis per aeterna, secundum usus*
- (iii) *Quod Dominus conjugat Se usibus per correspondentias, et sic per apparentias secundum confirmationes ab homine.*
- (iv) *Quod talis conjunctio temporariorum ac aeternorum sit Divina Providentia*

Sed haec mittentur in clariorem lucem per explicationes [2.] Primum *Quod ex Divina Providentia sit quod homo per mortem exuat naturalia et temporaria, ac induat spiritualia ac aeterna* Naturalia et temporaria sunt extrema ac ultima, in quae homo primum intrat, quod fit cum nascitur, ob causam ut dein possit introduci in interiora et superiora, extrema enim ac ultima sunt continentia, et haec sunt in naturali mundo Inde est quod nullus angelus et spiritus immediate creatus sit, sed quod omnes illi primum nati sint homines, et sic introducti, inde illis sunt extrema ac ultima, quae in se sunt fixa et stata, intra quae et a quibus interiora in nexu possunt contineri [3.] Sed homo primum induit crassiora naturae, ejus corpus ex illis est, sed haec per mortem exuit, ac retinet puriora naturae, quae proxima spiritualibus sunt, et haec sunt tunc ejus continentia Praeterea in extremis seu ultimis sunt omnia interiora seu superiora simul, ut prius in suis locis ostensum est; quare omnis operatio Domini

and the Lord's conjunction with man and man's reciprocal conjunction with the Lord by means of it have been fully considered above. [6.] Fifthly *The Lord conjoins man with Himself by means of correspondences*. This is done by means of the Word the literal sense of which consists of pure correspondences. That by means of this sense there is a conjunction of the Lord with man and a reciprocal conjunction of man with the Lord has been shown in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* from beginning to end.

220 (iv) *The conjunction of temporal things and eternal things in man is the Lord's Divine providence*—But as these things cannot enter into the first perception even of the understanding until they have been arranged in order and unfolded and made clear according to that order let them be set forth as follows (1) It is from the Divine providence that by death man puts off what is natural and temporal and puts on what is spiritual and eternal. (2.) Through His Divine providence the Lord conjoins Himself with natural things by means of spiritual things, and with temporal things by means of eternal things, according to uses. (3.) The Lord conjoins Himself with uses by means of correspondences and thus by means of appearances in accordance with the confirmations of these by man. (4.) This conjunction of temporal and eternal things is the Divine providence. But let these things be made clear by explanations [2.] First *It is from the Divine providence that by death man puts off what is natural and temporal, and puts on what is spiritual and eternal*. Natural and temporal things are the extremes and outmosts into which man first enters and thus he does at birth to the end that he may be able afterwards to be introduced into things more internal and higher. For extremes and outmosts are containants and these are in the natural world. And this is why no angel or spirit was created such immediately but were all born first as men and were thus brought into higher things. From thus they have extremes and outmosts which in themselves are fixed and permanent within which and by which interiors can be held together in connection. [3.] But at first man puts on the grosser things of nature these constitute his body but by death he puts these off and retains the purer things of nature which are nearest to spiritual things and these then become his containants. Furthermore, all interior things are simultaneously in extremes or outmosts, as has already been shown and consequently the entire working of the Lord is from first

est a primis et ultimis simul, ita in pleno Sed quia extrema ac ultima naturae non possunt recipere spiritualia ac aeterna, ad quae mens humana formata est, sicut illa in se sunt, et tamen homo natus est ut fiat spiritualis ac vivat in aeternum, ideo homo illa exuit, et retinet modo naturalia interiora, quae spiritualibus et caelestibus conveniunt et concordant, ac illis inserviunt pro continentibus, hoc fit per rejectionem temporariorum et naturalium ultimarum, quae est mors corporis [4.] Secundum *Quod Dominus per Divinam suam Providentiam Se conjungat naturalibus per spiritualia, ac temporarius per aeterna, secundum usus* Naturalia et temporaria non sunt solum illa quae propria naturae sunt, sed etiam illa quae propria hominum sunt in mundo naturali Haec et illa exuit homo per mortem, ac induit spiritualia ac aeterna illis correspondentia Quod induat haec secundum usus, multis in antecedentibus ostensum est Naturalia quae propria naturae sunt, se referunt in genere ad tempora et spatia, et in specie ad illa quae super tellure conspiciuntur, haec homo per mortem relinquit, ac loco illorum accipit spiritualia, quae quoad faciem externam seu apparentiam similia sunt, sed non quoad faciem internam et ipsam essentiam, de qua re etiam supra actum est [5.] Temporaria, quae propria hominum in mundo naturali sunt, in genere se referunt ad dignitates et opes, et in specie ad cujusvis hominis necessitates, quae sunt victus, amictus et habitatio Haec quoque exuuntur et relinquuntur per mortem, ac induuntur et accipiuntur talia, quae quoad externam faciem seu apparentiam similia sunt, non autem quoad internam faciem et quoad essentiam Omnia haec suam internam faciem et essentiam habent ex usibus temporariorum in mundo Usus sunt bona quae vocantur bona charitatis Ex his constare potest, quod Dominus per Divinam suam Providentiam conjungat naturalibus et temporarius spiritualia ac aeterna secundum usus [6.] Tertium *Quod Dominus conjungat Se usibus per correspondencias, et sic per apparentias secundum confirmationes illarum ab homine* Sed quia haec non possunt non videri obscura illis qui nondum claram notionem ceperunt, quid correspondentia et quid apparentia, quare illa per exemplum illustranda et sic explicanda sunt Omnia Verbi

principles and from outmosts simultaneously thus in fulness. But inasmuch as the extremes or outmosts of nature are not receptive of the spiritual and eternal things in conformity to which the human mind was formed as these are in themselves and yet man was born to become spiritual and to live for ever therefore these are put off by man and he retains only the interior natural things that agree and harmonize with the spiritual and celestial and serve them as containants. This is accomplished by the rejection of temporal and natural outmosts which is the death of the body. [4.] Secondly *Through His Divine providence the Lord conjoins Himself with natural things by means of spiritual things and with temporal things by means of eternal things according to uses.* Natural and temporal things are not only such as are proper to nature but also such as are proper to men in the natural world. Both of these man puts off by death and puts on the spiritual and eternal things that correspond to them. That these are put on in accordance with uses has been abundantly shown heretofore. The natural things that are proper to nature have relation in general to times and spaces, and in particular to the things that are seen on the earth. It is these that man leaves by death and in place of them he takes on spiritual things, which are similar in outer aspect or appearance but not in inner aspect and very essence (which also has been treated of above). [5.] The temporal things that are proper to men in the natural world have relation in general to dignities and possessions, and in particular to every one's necessities, which are food clothing and habitation. These also are put off by death and left behind and things are put on and received that are similar in outer aspect or appearance, but not in inner aspect and essence. All these have their inner aspect and essence from the uses of temporal things in the world. Uses are the goods that are called the goods of charity. From all this it can be seen that through His Divine providence the Lord conjoins spiritual and eternal things with natural and temporal things according to uses. [6.] Thirdly *The Lord conjoins Himself with uses by means of correspondences and thus by means of appearances in accordance with the confirmations of these by man.* As this must needs seem obscure to those who have not yet gained a clear notion of what correspondence is and what appearance is, they must be illustrated by example, and thus explained. All things of the Word are pure correspondences of spiritual and celestial things and because they are correspondences they are also appearances that is, all things

sunt merae correspondentiae spiritualium et caelestium ; et quia correspondentiae sunt, etiam apparentiae sunt : hoc est, omnia Verbi sunt Divina Bona Divini Amoris ac Divina Vera Divinae Sapientiae, quae nuda sunt in se, sed in Verbi sensu litterae investita quare apparent sicut homo in veste, quae statui amoris et sapientiae ejus correspondet Ex quo patet, quod si homo confirmat apparentias, sit simile sicut confirmet quod vestes sint homines, inde apparentiae fiunt fallaciae Aliter si homo inquit veritates et has videt in apparentis [7.] Nunc quia omnes usus, seu vera et bona charitatis, quae homo facit proximo, illa vel faciat secundum apparentias, vel secundum ipsas veritates in Verbo, si illa secundum apparentias apud se confirmatas facit, in fallacius est, at si secundum veritates, illa facit sicut oportet Ex his constare potest, quid intelligitur per quod Dominus se jungat usibus per correspondentias et sic per apparentias secundum confirmationes illarum ab homine [8.] Quartum *Quod talis conjunctio temporariorum ac aeternorum sit Divina Providentia* Haec ut in quadam luce coram intellectu sistantur, illustranda sunt per bina exempla ; per unum quod concernit dignitates et honores, et per alterum quod concernit divitias et opes Utraque sunt in externa forma naturales et temporariae, in interna autem forma sunt spirituales et aeternae Dignitates cum honoribus illarum naturales et temporariae sunt, quando homo spectat se quoad personam in illis, et non rempublicam et usus in illis, tunc enim homo non potest aliter secum interius cogitare, quam quod respublica sit propter se et non ille propter rempublicam. Est sicut rex qui cogitat quod regnum et omnes homines ibi sint propter se, et non ille propter regnum et homines ejus [9.] At eadem dignitates cum honoribus illarum, spirituales ac aeternae sunt, quando homo spectat se quoad personam propter rempublicam et usus, et non haec propter se Si hoc facit, tunc homo est in veritate et in essentia dignitatis suae et honoris sui, si autem illud, tunc est in correspondentia et apparentia, quas si apud se confirmat, est in fallacius, et non aliter in conjunctione cum Domino, quam sicut illi qui in falsis sunt et inde malis, nam fallaciae sunt falsa cum quibus mala se conjungunt Praestiterunt

of the Word are the Divine good of the Divine love and the Divine truths of the Divine wisdom, which in themselves are naked but in the sense of the letter of the Word are clothed. They therefore appear like a man in clothing that corresponds to the state of his love and wisdom. All this makes evident that when a man confirms appearances it is the same as asserting that the clothes are the man. It is thus that appearances are converted into fallacies. It is otherwise when man is seeking for truths and sees them in the appearances. [7.] Since, then, all uses that is the truths and goods of charity that a man does to the neighbor may be done either in accordance with these appearances or in accordance with the truths of the Word, when he does them in accordance with the appearances confirmed in himself he is in fallacies but when he does them in accordance with truths he does them as he ought. All this makes clear what is meant when it is said that the Lord conjoins Himself with uses by means of correspondences, and thus by means of appearances in accordance with the confirmations of these by man. [8.] Fourthly *This conjunction of temporal and eternal things is the Divine providence.* To set this before the understanding with some clearness let it be illustrated by two examples, one relating to dignities and honors, and the other to riches and possessions. Both of these are, in external form natural and temporal but in internal form are spiritual and eternal. Dignities with their honors are natural and temporal when man regards himself personally in them and not the commonwealth and uses for then man must needs think interiorly in himself that the commonwealth is for his sake and not he for the commonwealth's sake. He is like a king who thinks that the kingdom and all the people in it exist for his sake and not he for the sake of the kingdom and the people. [9.] But these same dignities with their honors are spiritual and eternal when man regards himself personally as existing for the sake of the commonwealth and uses, and not that they exist for his sake. When man does this he is in the verity and essence of his dignity and honor but in the former case he is in the correspondence and appearance [of dignity and honor] and if he confirms these in himself [as the truth] he is in fallacies and is in conjunction with the Lord only as those are who are in falsities and in evils therefrom for fallacies are the falsities with which evils are conjoined. They have, indeed promoted uses and good works but from themselves and not from the Lord thus they

quidem usus et bona, sed a se et non a Domino, ita se ipsos posuerunt loco Domini. [10.] Simile est cum divitiis et opibus, quae etiam naturales et temporariae, tum spirituales et aeternae sunt. Divitiae et opes sunt naturales et temporariae apud illos qui unice illas et se in illis spectant, et in his duobus omne suum volupe et jucundum, at eadem sunt spirituales et aeternae apud illos qui spectant usus bonos in illis, et in his interius volupe et jucundum, apud hos etiam exterius volupe et jucundum fit spirituale, ac temporarium fit aeternum quare etiam hi post mortem in caelo sunt, et ibi in palatis, quorum formae utensiles splendent ex auro et ex lapidibus pretiosis, quae tamen non aliter spectant quam externa splendentia ac pellucentia ab internis, quae sunt usus, ex quibus illis sunt ipsa voluptas et jucunditas, quae in se sunt faustitas et felicitas caeli. Sors contraria est illis, qui spectaverunt divitias et opes solum propter illas et propter se, ita propter externa et non simul interna; ita secundum apparentias, et non secundum essentias illarum illi dum exuunt illas, quod fit dum moriuntur, induunt interna illarum, quae quia non spiritualia sunt, non possunt esse nisi quam infernalibus, nam sive unum sive alterum inest, non potest utrumque simul, unde pro divitiis sunt illis egestates, et pro opibus miseriae. [11.] Per usus intelliguntur non solum necessaria vitae, quae se referunt ad victum, amictum et habitationem pro se et suis, sed etiam intelligitur bonum patriae, bonum societatis, et bonum concivis. Tale bonum est negotiatio, cum illa est amor finalis, ac pecunia amor medius inserviens, modo negotiator defraudationes et malas artes ut peccata fugit et aversatur. Aliter cum pecunia est amor finalis, ac negotiatio amor medius inserviens, nam hoc est avaritia, quae est radix malorum (de qua videatur *Luc. xii. 15*, et parabola de illa, vers. 16-21).

have put themselves in the Lord's place. (10) It is the same with riches and possessions, which also may be natural and temporal or spiritual and eternal. They are natural and temporal with those who look solely to them and to themselves in them finding in these their sole pleasure and delight. But these same things are spiritual and eternal with those who look to good uses in them and find in these uses interior pleasure and delight. With such moreover the outward pleasure and delight become spiritual and the temporal becomes the eternal. Therefore such after death are in heaven and there they live in palaces the furnishings of which are resplendent with gold and precious stones but these they regard only as externals resplendent and translucent from their internals which are uses and from these uses they have essential pleasure and enjoyment and this in itself is the happiness and bliss of heaven. The reverse is the lot of such as have looked to riches and possessions solely for their own sake and for what can be gained from them thus for the sake of externals and not for the sake of internals also thus according to the way they appear and not according to their essences. When such put off these appearances, which they do at death they put on the internals belonging to them and as these are not spiritual they must needs be infernal, for one or the other of these must be in them since the two cannot exist together. Consequently in place of riches they have poverty and in place of possessions wretchedness. (11) By uses are not meant merely the necessities of life which have relation to food clothing and habitation for the individual and those dependent on him but also the good of one's country of society and of the fellow citizen. Business is such a good when that is the final love and money is a mediate and subservient love, provided the business man shuns and turns away from frauds and evil devices as sins. It is otherwise when money is the final love and the business is the mediate and subservient love for this is avarice which is the root of evils (respecting which see *Luke* xii. 15 and the parable relating to it verses 16-21)

QUOD HOMO NON INTERIUS IMMITTATUR IN VERA FIDEI, ET IN BONA CHARITATIS, NISI QUANTUM IN ILLIS POTEST TENERI USQUE AD FINEM VITAE

221. In Christiano orbe notum est, quod Dominus velit omnium salutem, et quoque quod omnipotens sit, quare multi ex eo concludunt, quod unumquemque possit salvare, et quod illos salvet qui implorant misericordiam Ipsius, imprimis illi qui implorant illam per formulam fidei receptae, ut Deus Pater misereatur propter Filium, imprimis si simul implorant ut fidem illam recipiant Sed quod prorsus aliter sit, videbitur in articulo ultimo hujus transactionis, ubi explicabitur quod Dominus non possit agere contra leges Divinae suae Providentiae, quia agere contra illas, foret agere contra Divinum Amorem suum et contra Divinam Sapientiam suam, ita contra Se Ipsum, ubi videbitur, quod talis immediata misericordia non dabilis sit, quia salvatio hominis fit per media, secundum quae ducere hominem non potest alius quam qui vult omnium salutem, et simul omnipotens est, ita Dominus Media per quae homo a Domino ducitur, sunt quae vocantur leges Divinae Providentiae, inter quas etiam est haec, quod homo in vera sapientiae et in bona amoris non interius immittatur, nisi quantum in illis potest teneri usque ad finem vitae Sed ut hoc coram ratione pateat, explicandum est in hoc ordine —

- (i) *Quod homo immitti possit in sapientiam rerum spiritualium et quoque in amorem illarum, et usque non reformari*
- (ii) *Quod si homo postea ab illis recedit, et in contrarium abit, profanet sancta*
- (iii) *Quod plura genera profanationum sint, sed quod hoc genus omnium pessimum sit*
- (iv) *Quod ideo Dominus non interius immittat hominem in vera sapientiae et simul in bona amoris, nisi quantum homo in illis potest teneri usque ad finem vitae*

222. (1) *Quod homo immitti possit in sapientiam rerum spiritualium, et quoque in amorem illarum, et usque non reformari* — Causa est, quia homini rationalitas et libertas est, per rationalitatem potest elevari in sapientiam paene

MAN IS ADMITTED INTERIORLY INTO TRUTHS OF FAITH AND INTO GOODS OF CHARITY ONLY SO FAR AS HE CAN BE KEPT IN THEM UNTIL THE END OF HIS LIFE.

221. It is acknowledged in the Christian world that the Lord wills the salvation of all, and that He is almighty and from this many conclude that He is able to save every one, and that He saves those who implore His mercy especially those who implore it after the formula of the received faith that God the Father will be merciful for the sake of the Son and particularly if they pray at the same time that they may receive that faith. But that it is altogether otherwise will be seen in the last chapter of this work, where it will be explained that the Lord cannot act contrary to the laws of his Divine providence, because to act against these would be to act contrary to His Divine love and His Divine wisdom thus contrary to Himself. It will also be seen there that such immediate mercy is impossible, because the salvation of man is effected by means and only He who wills the salvation of all and is at the same time almighty in other words, the Lord is able to lead man in accordance with these means. The means whereby man is led by the Lord are what are called the laws of the Divine providence and among these is this that man is admitted interiorly into the truths of wisdom and into the goods of love only so far as he can be kept in them until the end of his life. But to make this clear to the reason it must be explained in the following order

- (i) *A man may be admitted into the wisdom of spiritual things and also into a love for them and yet not be reformed.*
- (ii) *If he afterwards recedes from them and passes over into the opposite, he profanes holy things*
- (iii) *There are many kinds of profanation but this is the worst kind of all*
- (iv) *Therefore the Lord admits man interiorly into the truths of wisdom and at the same time into the goods of love only so far as he can be kept in them until the end of his life*

222. (i) *A man may be admitted into the wisdom of spiritual things and also into a love for them and yet not be reformed*—This is because man has rationality and liberty and by rationality he may be raised up into wisdom almost angelic

angelicam, perque libertatem in amorem non absimilem amoris angelico sed usque qualis est amor, talis est sapientia, si amor est caelestis et spiritualis, fit sapientia quoque caelestis et spiritualis, at vero si amor est diabolicus ac infernalis, est quoque sapientia diabolica et infernalis, haec quidem tunc potest apparere in externa forma, et sic coram aliis, sicut caelestis et spiritualis, sed in interna forma, quae est ipsa essentia ejus, est diabolica et infernalis, non extra illum, sed intra illum Quod talis sit, non apparet hominibus, quia homines naturales sunt, ac naturaliter vident et audiunt, et forma externa est naturalis sed quod talis sit, apparet angelis, quia angeli spirituales sunt, ac spiritualiter vident et audiunt, et forma interna est spiritualis [2.] Ex his patet, quod homo immitti possit in sapientiam rerum spiritualium, et quoque in amorem illarum, et usque non reformari, sed tunc solum in amorem illarum naturalem, non autem in amorem illarum spiritualem Causa est, quod homo semet possit immittere in amorem naturalem, sed solus Dominus in amorem spiritualem, et qui in hunc immissi sunt, illi reformantur, at qui in illum solum immissi sunt, non reformantur, hi enim sunt plerique hypocritae, et plures ex ordine Jesuitico, qui interius non aliquid Divini credunt, sed exterius cum Divinis sicut harioles ludunt

223. Per multam experientiam in mundo spirituali datum est scire, quod homo in se possideat facultatem intelligendi arcana sapientiae, sicut ipsi angeli Nam vidi diabolos ignitos, qui dum arcana sapientiae audiverunt, quod non modo intellexerint illa, sed etiam ex rationalitate sua locuti sint illa, at ut primum redierunt ad amorem suum diabolicum, non intellexerunt, sed pro illis contraria, quae erant insaniae, et hanc tunc vocaverunt sapientiam immo datum est audire, quod cum in statu sapientiae erant, riderent suam insaniam, et cum in statu insaniae erant, riderent sapientiam Homo qui in mundo talis fuerat, post mortem cum fit spiritus, ut plurimum mittitur in statum alternum sapientiae et insaniae, ut videat hanc ab illa Sed tametsi ex sapientia vident se insanire, usque dum illis datur optio, quod fit cuilibet, immittunt se in statum insaniae, et illum amant, et tunc statum sapientiae odio habent causa est, quia internum

and by liberty into a love not unlike angelic love. Nevertheless such as the love is such is the wisdom. When the love is celestial and spiritual the wisdom also becomes celestial and spiritual but when the love is diabolical and infernal the wisdom is also diabolical and infernal. In outward form and thus to others, such wisdom may appear to be celestial and spiritual but in internal form which is its very essence it is diabolical and infernal not as it is out of the man but as it is within him. To men it does not appear to be such because men are natural and see and hear naturally and the external form is natural. But to angels it appears such because angels are spiritual and see and hear spiritually and the internal form is spiritual. [2.] From all this it can be seen that man can be admitted into the wisdom of spiritual things and also into a love for them and yet not be reformed but in that case only into a natural love for them, and not into a spiritual love for them. This is because man has the ability to admit himself into natural love while the Lord alone can admit into spiritual love and such as are admitted into that love are reformed but those who are admitted into natural love alone are not reformed. Such in fact, are for the most part hypocrites, and very many of them are of the order of Jesuits who interiorly do not believe in the Divine at all but play with Divine things outwardly like actors.

223 By much experience in the spiritual world it has been made known to me that man possesses the ability to understand the secrets of wisdom like the angels themselves. For I have seen fiery devils who while they were hearing the secrets of wisdom not only understood them but from their rationality talked about them. But as soon as they returned to their diabolical love they ceased to understand them and in place of them thought opposite things which were products of insanity and thus they then called wisdom. I have been permitted to hear them when they were in a state of wisdom laughing at their own insanity and when in a state of insanity laughing at wisdom. The man who has been of this character in the world when after death he becomes a spirit is usually let into alternate states of wisdom and insanity that he may see the latter from the former. But although from wisdom such see that they are insane, when the choice is given them as is done with every one, they admit themselves into the state of insanity and love it and then they regard with hatred the state of wisdom. This

eorum fuit diabolicum, ac externum sicut Divinum Hi sunt qui intelliguntur per diabolos qui se lucis angelos faciunt, et per illum qui in domo nuptiarum non fuit indutus veste nuptiarum, ac ejectus in tenebras exteriores (*Matth* xxii 11-13)

224. Quis non videre potest, quod internum sit ex quo externum existit, consequenter quod externum suam essentiam habeat ab interno? Et quis non scit ab experientia, quod externum possit aliter apparere quam secundum essentiam ejus ab interno? Hoc enim manifeste apparet apud hypocritas, adulatores, simulatores et quod homo possit mentiri personas non suas in externis, a comoedis et mimis, hi enim sciunt repraesentare reges, imperatores, immo angelos, sono, loquela, facie, gestu, sicut illi forent, cum tamen non sunt nisi quam harioli Hoc quoque dictum est, quia homo similiter potest sycphantam agere, tam in civilibus et moralibus, quam in spiritualibus, et quoque scitur, quod multi agant [2.] Cum itaque internum in sua essentia est infernale, et externum in sua forma apparet spirituale, et tamen externum trahit essentiam suam ab interno, ut dictum est, quaeritur ubinam essentia illa in externo latet. Non apparet in gestu, nec in sono, nec in loquela, nec in facie, sed usque latet interius in quatuor illis Quod interius in illis lateat, patet manifeste ab iisdem in mundo spirituali, cum enim homo e mundo naturali in mundum spiritualem venit, quod fit cum moritur, tunc externa sua cum corpore relinquit, ac interna sua, quae in spiritu suo recondidit, retinet, et tunc si internum ejus fuit infernale, apparet ille sicut diabolus, qualis etiam fuerat quoad spiritum suum, cum vixit in mundo Quis non agnoscit, quod omnis homo relinquat externa cum corpore, ac intret in interna cum fit spiritus? [3.] His adjiciam etiam haec, quod in mundo spirituali sit communicatio affectionum et inde cogitationum, ex quo est quod nemo possit loqui aliter quam prout cogitat, tum etiam quod unusquisque ibi mutet faciem, et fiat similis suae affectioni, sic ut quoque ex facie appareat qualis est Datur quandoque hypocritis loqui aliter quam cogitant, sed sonus loquela illorum auditur prorsus discors cum interioribus cogitationibus illorum, et ex discordantia dignoscuntur Inde constare

is because their internal has been diabolical and their external seemingly Divine. Such are meant by the devils who make themselves angels of light also by the one at the wedding who was not clothed in a wedding garment, and was cast into outer darkness (*Mat* xxii. 11-13)

224. Who cannot see that the external springs from the internal and consequently has its essence from the internal? And who does not know from experience that the external can present an appearance not in accordance with its essence from the internal? For there is evidently such an appearance in the case of hypocrites, flatterers and pretenders. And that a man can externally personate other characters than his own is manifest from players and mimics for they know how to represent kings emperors, and even angels in tone language face and gesture, as if they were such when yet they are but actors. Thus has been said to show that man can likewise play the hypocrite both in civil and moral matters and in spiritual matters and it is known, moreover that many do so [2] When the internal in its essence is thus infernal, and the external in its form appears spiritual, and yet, as has been said the external draws its essence from the internal it may be asked where in the external that essence lies concealed. It does not appear in gesture in the tone in the speech or in the countenance and yet it is interiorly hidden in all four of these. That it is interiorly hidden in them can be clearly seen from these same things in the spiritual world for when a man comes from the natural world into the spiritual world as he does at death he leaves his externals behind with the body and retains his internals which he had stored up in his spirit and if his internal had been infernal he then appears like a devil such as his spirit had been while he lived in the world Who does not acknowledge that every man leaves externals when he leaves the body and enters into internals when he becomes a spirit? [3] To this I will add that in the spiritual world there is a communication of affections and of consequent thoughts and therefore no one there can speak otherwise than as he thinks. Also every one's face there is changed and becomes like his affections so that what he is is apparent from his face Hypocrites are sometimes permitted to speak otherwise than as they think but the tone of their speech is to the ear wholly discordant with their interior thoughts and by the discord their hypocrisy is disclosed. This makes clear that the internal is hidden interiorly in

potest, quod internum lateat interius in sono, loquela, facie et gestu externi, et quod hoc non percipiatur ab hominibus in mundo naturali, sed manifeste ab angelis in mundo spirituali

225. Ex his nunc patet, quod homo, quamdiu in mundo naturali vivit, immitti possit in sapientiam rerum spiritualium, et quoque in amorem illarum, et quod hoc fiat ac fieri possit tam apud illos qui mere naturales sunt, quam apud illos qui spirituales, sed cum differentia, quod hi per illa reformatur, et quod illi per eadem non reformatur. Apud hos etiam potest apparere sicut ament sapientiam, sed non aliter amant illam, quam sicut adulter amat feminam nobilem sicut meretricem, cum qua blande loquitur, ac cui dat vestes decoris, de qua tamen domi secum cogitat, quod non sit nisi quam vile scortum, cui faciam credere quod amem, quia favet libidini meae, at si non faveret, rejecturus essem. Internus ejus homo est adulter ille, et externis ejus homo est femina illa

226. (11) *Quod si homo postea ab illis recedit, et in contrarium abit, profanet sancta* — Sunt plura genera profanationis sancti, de quibus in sequenti articulo, sed hoc genus est omnium gravissimum; nam qui profanatores ex hoc genere sunt, post mortem fiunt non homines magis, vivunt quidem, sed continue in deliris phantasticis, apparent sibi volare in alto, et cum manent, ludunt cum phantasias, quas vident sicut res reales, et quia non amplius homines sunt, non vocantur ille et illa, sed illud immo cum sistuntur videndi in luce caeli, apparent sicut sceleta, quaedam et sceleta ossei coloris, quaedam ut ignea, et quaedam ut adusta. Quod hujus generis profani post mortem tales fiant, ignoratur in mundo, et ignoratur quia causa ignoratur. Ipsa causa est, quod cum homo primum agnoscit Divina et credit illa, et postea recedit et negat illa, tunc commisceat sancta profanis, quae quando commixta sunt, non possunt aliter separari, quam per destructionem totius. Sed ut haec clarius percipiantur, in suo ordine detegenda sunt, qui erit (1) Quod quicquid homo ex voluntate cogitat, loquitur et agit, approprietur ei, et remaneat, tam bonum quam malum. (2) Sed quod Dominus per Divinam suam Providentiam continue prospiciat et disponat, ut malum sit per se, et bonum per se, et

the tone, in the speech in the countenance and in the gesture of the external and thus is not perceived by men in the natural world, but is clearly perceived by angels in the spiritual world.

225 From all this it is now clear that so long as a man lives in the natural world he can be admitted into the wisdom of spiritual things and also into a love for them and that this can take place and does take place both with those who are merely natural and with those who are spiritual but with this difference, that the spiritual are thereby reformed while the merely natural by the same means are not reformed. With these there may be an appearance that they love wisdom but they merely love it as an adulterer loves an honorable woman that is as he would love a courtesan talking sweetly to her giving her beautiful garments but saying to himself privately She is nothing but a mere harlot, whom I will make believe that I love because she gratifies my lust but if she should fail to gratify it I would cast her off. The internal man of such is that adulterer while their external is that woman.

226 (ii.) *If a man afterwards recedes from these spiritual things and passes over into the opposite he profanes holy things*—There are many kinds of profanation of what is holy (which will be treated of under the following head) but this kind is the most grievous of all for profaners of this kind after death come to be no longer men they live indeed but are continually in fantastic hallucinations seeming to themselves to be flying on high and while they remain there they sport with fantasies which are seen by them as real things and being no longer men they are not called he and she but it. And when they are presented to view in the light of heaven they look like skeletons some like skeletons of the color of bone some as fiery skeletons, and others as charred. It is unknown in the world that profaners of this kind become such after death and it is unknown because the cause is unknown. The essential cause is that when a man has first acknowledged Divine things and believed in them and afterwards withdraws from and denies them he mixes together what is holy and what is profane and when these have been mixed together they can not be separated without destroying the whole. But to make this more clear to the perception it shall be unfolded in order as follows (1) Whatever a man thinks says and does from his will, whether good or evil is appropriated to him and remains. (2) But the Lord by His Divine providence continually foresees and directs in order that evil may be by itself and

sic quod separari possint (3.) Sed quod hoc non fieri possit, si homo primum agnoscit vera fidei et vivit secundum illa, et postea recedit et negat illa (4.) Quod tunc commisceat bonum et malum, usque adeo ut separari nequeant (5) Et quia bonum et malum apud unumquemvis hominem separanda sunt, et apud talem separari nequeunt, quod ideo quoad omne vere humanum destruat

227. Hae sunt causae, propter quas tale enorme existit, sed illae, quia in obscuro sunt ex ignorantia illarum, explicandae sunt, ut coram intellectu pateant. Primo *Quod quicquid homo ex voluntate cogitat, loquitur et agit, approprietur ei et remaneat, tam bonum quam malum*—Hoc ostensum est supra (n 78-81)· est enim homini memoria externa seu naturalis, ac est memoria interna seu spiritualis. Huic memoriae inscripta sunt omnia et singula quaecunque in mundo ex voluntate cogitaverat, locutus est, et egerat, et tam omnia et singula, ut non desit quicquam. Haec memoria est liber vitae ejus, qui post mortem aperitur, et secundum quem judicatur. De hac memoria plura in opere *De Caelo et Inferno* (n 461-465), ab ipsa experientia sunt adducta [2.] Secundo *Sed quod Dominus per Divinam suam Providentiam continue prospiciat et disponat, ut malum sit per se, et bonum per se, et sic quod separari possint*—Unusquisque homo tam in malo est quam in bono, in malo enim est a se, et in bono a Domino, et homo non potest vivere nisi sit in utroque, nam si in solo se esset et sic in solo malo, non aliquid vitae haberet, et si in solo Domino et sic in solo bono, nec aliquid vitae haberet, nam homo in *hoc vitae* foret sicut suffocatus continue trahens animam, velut moribundus in agone, et in *illo vitae* foret exstinctus, nam malum absque omni bono in se est mortuum, quare unusquisque homo in utroque est sed differentia est, quod unus sit interius in Domino, et exterius quasi in se, ac alter interius in se, sed exterius quasi in Domino, et hic est in malo, et ille in bono, attamen uterque in utroque. Quod etiam malus sit, est quia est in bono vitae civilis et moralis, et quoque exterius in aliquo bono vitae spiritualis, praeter quod a Domino teneatur in rationalitate et libertate, quod possit in bono esse, hoc bonum est, per

good by itself, and thus the two may be separated. (3) But this cannot be done if man acknowledges the truths of faith and lives according to them and afterwards withdraws from and denies them. (4) He then mixes together good and evil to such an extent that they cannot be separated. (5.) And since the good and the evil must be separated in every human being and cannot be separated in such a one he is therefore destroyed in respect to every thing truly human.

227 Such are the causes from which this enormity springs but as ignorance of them causes obscurity they need to be so explained as to make them clear to the understanding. First *Whatever a man thinks says and does from his will whether good or evil is appropriated to him and remains*. This has been shown above (n. 78-81). For man has an external or natural memory and an internal or spiritual memory. Upon his internal memory each and every thing that he has thought spoken and done in the world has been inscribed so completely and particularly that not a single thing is lacking. This memory is the book of man's life which is opened after death and in accordance with which he is judged. Many other things with regard to this memory from actual experience, are set forth in the work on *Heaven and Hell* (n. 461-465). (2) Secondly *But the Lord by means of His Divine providence continually foresees and directs in order that evil may be by itself and good by itself and thus the two may be separated*. Every man is both in evil and in good in evil from himself and in good from the Lord nor can he live unless he is in both for if he were in self alone and thus in evil alone he would have nothing of life and if he were in the Lord alone and thus in good alone he would have nothing of life for in such a state of life he would continually gasp for breath like one suffocated or like one in the agony of death while in the former state of life he would become extinct for evil apart from any good is in itself dead consequently every man is in both with the difference that in the one case man is interiorly in the Lord and exteriorly as it were in himself and in the other case is interiorly in himself but exteriorly as it were in the Lord and such a man is in evil while the former is in good although they are both in both. The evil man is in both for the reason that he is in the good of civil and moral life and also outwardly in some good of spiritual life besides being kept by the Lord in rationality and liberty that he may be capable of being in good. It is by such good that every one, even a bad man is led by the Lord. From all this

quod omnis homo, etiam malus, ducitur a Domino Ex his videri potest, quod Dominus separet malum et bonum, ut unum sit interius ac alterum exterius, et sic prospiciat ne commisceantur [3] Tertio *Sed quod hoc non fieri possit, si homo primum agnoscit vera fidei, et vivit secundum illa, ac postea recedit ac negat illa*—Hoc patet a nunc dictis, ex primo, quod omnia quae homo ex voluntate cogitat, loquitur et agit, approprientur ei ac remaneant, et ex altero, quod Dominus per Divinam suam Providentiam continue prospiciat et disponat ut bonum per se sit, ac malum per se, ac separari possint Separantur etiam a Domino post mortem, apud illos qui interius mali sunt et exterius boni sunt, aufertur bonum, et sic relinquuntur suo malo, vicissim apud illos qui interius boni sunt, et exterius sicut alii homines conquisiverunt opes, ambiverunt dignitates, delectati sunt variis mundanis, et faverunt aliquibus concupiscentiis, apud hos tamen bonum et malum non commixta sunt, sed separata sicut internum et externum, ita in externa forma in multis similes malis fuerunt, non tamen in interna Vicissim etiam mali, qui in externa forma apparuerunt sicut boni, in pietate, cultu, loquela et factis, et tamen in interna forma mali fuerunt, apud hos quoque separatum est malum a bono At apud illos, qui prius agnoverunt vera fidei, et vixerunt secundum illa, et postea in contrarium abiverunt, ac rejecerunt illa, et imprimis si negaverunt illa, bona et mala non amplius separata sunt, sed commixta, nam homo talis appropriavit sibi bonum, et quoque appropriavit sibi malum, et sic conjunxit et commiscuit illa [4.] Quarto *Quod tunc commisceat bonum et malum, usque adeo, ut non separari possint*, sequitur ex nunc dictis et si non separari potest malum a bono, ac bonum a malo, non potest esse in caelo nec in inferno Unusquisque homo, vel in uno vel in altero erit, non potest esse in utroque, et sic nunc foret in caelo, nunc in inferno, et dum in caelo ageret pro inferno, et dum in inferno ageret pro caelo, ita destrueret vitam omnium qui circum illum sunt, vitam caelestem apud angelos, et vitam infernalem apud diabolos, ex quo vita cujusvis periret, nam vita cuivis erit sua, non vivit quisquam in vita aliena, minus in opposita Inde est, quod Dominus apud omnem hominem post obitum, dum

it can be seen that the Lord keeps evil and good separate so that one may be interior and the other exterior thus providing against their being mixed together [3] Thirdly *But this cannot be done if man acknowledged the truths of faith and lives according to them and afterwards withdraws from and denies them* This is clear from what has already been said first that all things that a man thinks says and does from the will are appropriated to him and remain and secondly that the Lord by His Divine providence continually foresees and directs in order that good may be by itself and evil by itself and that the two may be separated. Moreover they are separated by the Lord after death From those who are interiorly evil and outwardly good the good is taken away and thus they are left to their evil. The reverse takes place with those who are interiorly good but outwardly like other men have sought to gain riches have striven for dignities have taken delight in various worldly interests, and have favored certain lusts for with such good and evil have not been mixed together but have been kept separate like internal and external thus while in external form they have been in many respects like the evil they have not been so internally But with the evil who in external form have presented the same appearance as the good in piety worship words, and works while in internal form they have been evil, the reverse is true although even with such evil is kept separate from good But in those who have acknowledged the truths of faith and lived according to them and have afterwards passed over into the opposite and have rejected these truths and especially if they have denied them goods and evils are no longer separate but are mixed together For such a man has appropriated good to himself and has appropriated evil to himself and thus has joined and mixed them together [4.] Fourthly *Man then mixes together good and evil to such an extent that they cannot be separated* This follows from what has just been said When evil cannot be separated from good and good from evil it is impossible to be either in heaven or in hell. Every human being must be in either one or the other he cannot be in both for he would then be at one time in heaven and at another time in hell and when in heaven he might be acting in accord with hell, and when in hell he might be acting in accord with heaven thus he would destroy the life of all about him heavenly life among the angels, and infernal life among the devils whereby the life of all would perish For each one must have his own life no one lives in another's life still less in an opposite life. For this reason, in every man after death, when

fit spiritus seu homo spiritualis, separet bonum a malo ac malum a bono, bonum a malo apud illos qui interius in malo sunt, ac malum a bono apud illos qui interius in bono sunt, quod est secundum Ipsius verba,

“Omni habenti dabitur ut abundet, et ab eo qui [non] habet, etiam quod habet auferetur” (*Matth* xiii 12, xxv 29, *Marc* iv 25; *Luc* viii 18, xiv 26)

[5.] Quinto *Quia bonum et malum apud unumquemvis hominem separanda sunt, et apud talem separari nequeunt, quod ideo quoad omne vere humanum destituitur* — Vere humanum est cuius ex rationalitate, quod possit videre et scire, si vult, quid verum et quid bonum, et quoque quod possit ex libertate velle, cogitare, loqui et facere id, ut prius ostensum est. Sed haec libertas cum sua rationalitate destructa est apud illos, qui apud se commiscuerunt bonum et malum, nam illi non possunt ex bono videre malum, nec ex malo cognoscere bonum, unum enim faciunt, inde illis non rationalitas in facultate seu in potentia est amplius, et inde nec aliqua libertas. quae causa est, quod sint sicut mere deliria phantastica, ut supra dictum est, et non magis appareant ut homines, sed ut ossa aliqua cute obducta, et inde cum nominantur, non dicuntur ille aut illa, sed illud. Talis sors est illis, qui hoc modo commiscent sancta profanis. At sunt plura profanationis genera, quae usque non talia sunt; de quibus in subsequenti articulo

228. Nullus homo ita profanat sancta, qui non scit illa, nam qui non scit illa, nec potest agnoscere illa, et dein negare illa. Quare illi qui extra Christianum orbem sunt, et non sciunt aliquid de Domino, et de redemptione et salvatione ab Ipso, non profanant id sanctum, dum non recipiunt illud, immo dum loquuntur contra illud. Ipsi Judaei nec profanant id sanctum, quia ab infantia non volunt recipere et agnoscere illud, aliter si reciperent et agnoscerent, et postea negarent, quod tamen raro fit; multi enim ex illis agnoscunt illud exterius, et negant illud interius, et sunt hypocritis similes. Sed illi profanant sancta per commixtionem illorum cum profanis, qui primum recipiunt et agnoscunt, et postea abeunt et negant. [2.] Nihil facit, quod in infantia et pueritia recipiant et agnoscant, hoc facit unusquisque Christianus;

he becomes a spirit or a spiritual man the Lord separates the good from the evil and the evil from the good the good from the evil in those who are interiorly in evil and the evil from the good in those who are interiorly in good which is according to His words

To every one that hath shall be given, that he may have more abundantly but from him that hath not shall be taken away even that he hath" (*Matt* xlii. 12 *xv* 29 *Mark* iv 25 *Luke* viii. 18 *xix*. 26).

(18) Fifthly *Since good and evil must be separated in every human being and cannot be separated in such a one he is therefore destroyed in respect to everything truly human* Every one has what is truly human from rationality in being able to see and to know if he will what is true and what is good also in being able from liberty to will think say and do it as has been shown before But this liberty with its rationality has been destroyed in those who have mixed good and evil together in themselves for such from good are unable to see evil and from evil to recognize good since the two make one consequently they no longer possess rationality in its capability or power nor therefore any liberty For this reason they are like mere fantastic hallucinations, as has been said above and they no longer appear like men but like bones covered with some skin and therefore when referred to they are not called he or she but it. Such is the lot of those who in this manner mix together things holy and things profane. But there are other kinds of profanation that are not like this and these will be considered in a following article.

228 A man who is ignorant of holy things does not thus profane them. For he who is ignorant of them cannot acknowledge them and afterwards deny them. Therefore those who are outside of the Christian world and who know nothing about the Lord and about redemption and salvation by Him do not profane this holiness when they refuse to accept it, or even when they speak against it Nor do the Jews profane it because from infancy they are unwilling to accept and acknowledge it It would be otherwise if they should accept and acknowledge it, and afterwards deny it but this rarely occurs although many of them outwardly acknowledge it and inwardly deny it, and are like hypocrites. But those who profane holy things by mixing them with things profane are such as first accept and acknowledge them and afterwards backslide and deny [2.] This does not refer to the acceptance and acknowledgment of these things in early childhood and boyhood this every Christian does for the things belonging to faith and

quia tunc non recipiunt et agnoscunt illa quae fidei et charitatis sunt ex aliqua rationalitate et libertate, hoc est, in intellectu ex voluntate, sed solum ex memoria et ex fide magistrī, et si vivunt secundum illa, est ex caeca obedientia. At cum homo in usum suae rationalitatis et libertatis venit, quod fit successive sicut adolescit et juvenescit, si tunc agnoscit vera et vivit secundum illa, et postea negat illa, commiscet sancta profanis, et fit ex homine tale monstrum, ut supra dictum est. At si homo in malo est, a tempore dum suae rationalitatis et libertatis, hoc est, sui juris, factus est, usque in juventutem, ac postea agnoscit vera fidei et vivit secundum illa, modo tunc in illis usque ad finem vitae maneat, non commiscet illa, nam Dominus tunc separat mala prioris vitae a bonis posterioris vitae, ita fit cum omnibus qui paenitentiam agunt. Sed de his plura in sequentibus.

229. (III) *Quod plura genera profanationum sancti sint, et quod hoc genus sit omnium pessimum*—In communissimo sensu per profanationem intelligitur omnis impietas, ita per profanatores intelliguntur omnes impii, qui corde negant Deum, sanctitatem Verbi, et inde spiritualia ecclesiae, quae ipsa sancta sunt, de quibus etiam impie loquuntur. Sed de his hic non agitur, verum de illis qui Deum profitentur, sanctitatem Verbi statuunt, et spiritualia ecclesiae agnoscunt, plerique tamen solum ore. Causa quod hi profanent, est quia sanctum ex Verbo est in illis et apud illos, et hoc quod in illis est, et quod facit aliquid illorum intellectus et voluntatis, profanant. At vero in impiis, qui Divinum ac Divina negant, non est aliquid sanctum quod profanare possunt. hi quidem sunt profanatores, sed usque non profani.

230. Profanatio sancti intelligitur in Secundo Praecepto decalogi, per “Non profanabis Nomen Dei tui” et quod non profanandum sit, intelligitur in Oratione Dominica, per “Sanctificetur Nomen tuum”. Quid per “Nomen Dei” intelligitur, vix ab ullo in Christiano orbe scitur: causa est, quia non scitur, quod in spirituali mundo non sint nomina sicut in naturali mundo, sed quod unusquisque nominetur secundum quale amoris et sapientiae ejus; ut primum enim aliquis venit in societatem aut consortium cum aliis, nominatur illico secundum quale ejus ibi. No-

charity are not then accepted and acknowledged from any rationality and liberty that is, in the understanding from the will but are accepted only by memory and from confidence in the teacher and if the life is according to them it is from a blind obedience. But when man comes into the exercise of his rationality and liberty which he does gradually as he grows into youth and manhood, if he then acknowledges truths and lives according to them and afterwards denies them he mixes holy things with profane things, and from being a man he becomes such a monster as has been described above. If, however from the age of rationality and liberty that is of self control, and even in early manhood man is in evil and afterwards acknowledges the truths of faith and lives according to them provided he then remains in them until the end of his life, he does not mix the two for the Lord then separates the evils of the former life from the goods of the latter life. This is done with all who repent. But of this more in what follows.

229 (iii.) *There are many kinds of profanation of what is holy but this is the worst kind of all.*—In the most general sense profanation means all impiety and therefore profaners mean all the impious, who in heart deny God, the holiness of the Word, and the spiritual things of the church therefrom, which are essentially holy things, and who also speak impiously of these. But of such we are not now treating but of those who profess to believe in God who assert the holiness of the Word and who acknowledge the spiritual things of the church most of whom however only with the mouth. Such commit profanation for the reason that what is holy from the Word is in them and with them, and this which is in them and which makes some part of their understanding and will they profane but in the impious, who deny the Divine and Divine things there is nothing holy that can be profaned. Such are profaners and yet they are not profane.

230 The profanation of what is holy is referred to in the second commandment of the Decalogue, Thou shalt not profane the name of thy God. And the words in the Lord's Prayer "Hallowed be Thy name," mean that this name must not be profaned. Scarcely any one in the Christian world knows what is meant by "the name of God," and for the reason that no one knows that there are no names in the spiritual world like those in the natural world, but each one there has a name that is in harmony with the quality of his love and wisdom for as soon as any one enters a society or into association with others, he immediately has a name that is in accord with his

minatio fit per linguam spiritualem, quae talis est, ut nomen dare possit unicuique rei, quia ibi quaevis littera in alphabeto unam rem significat, et plures litterae in unam vocem conjunctae, quae faciunt nomen personae, integrum statum rei involvunt Hoc inter mirabilia est in Mundo spirituali [2.] Ex his patet, quod per “Nomen Dei” in Verbo significetur Deus cum omni Divino quod in Ipso est, et quod ex Ipso procedit, et quia Verbum est Divinum procedens, est id Nomen Dei, et quia omnia Divina, quae spiritualia ecclesiae vocantur, ex Verbo sunt, etiam illa sunt Nomen Dei Ex his videri potest quid intelligitur in Secundo Praecepto decalogi per

“Non profanabis nomen Dei” [(Exod xx. 7)],

et in Oratione Dominica per

“Sanctificetur nomen tuum” [(Matth vi 9)]

Similia per Nomen Dei ac Domini ^[2]significantur in multis locis in Verbo utriusque Testamenti,

(Ut *Matth* vii 22, x 22, xviii 5, 20, xix 29, xxi 9, xxiv 9, 10, *Joh.* i 12, ii 23, iii 17, 18, xii 13, 28, xiv 14-16, xvi 23, 24, 26, 27, xvii 6, xx 31),

praeter in aliis locis, et in permultis in Veteri Testamento [3.] Qui significationem hanc “nominis” novit, potest scire quid per haec Domini verba significatur

“Quisquis suscipit prophetam in nomine prophetae, mercedem prophetae accipiet quisquis suscipit justum in nomine justi, mercedem justi accipiet et quisquis potaverit unum parvorum horum potu frigidae tantum in nomine discipuli, non perdet mercedem” (*Matth* x ^[2]41, 42)

qui per “nomen prophetae, justi et discipuli,” hic solum intelligit prophetam, justum, et discipulum, is non scit ibi alium sensum, quam solum sensum litterae, et ille nec scit quid “merces prophetae,” “merces justi,” et “merces propter potum frigidae datum discipulo,” cum tamen per “nomen” et per “mercedem prophetae” intelligitur status et felicitas eorum qui in Divinis veris sunt, per “nomen et mercedem justi” status et felicitas eorum qui in Divinis bonis sunt, et per “discipulum” status illorum qui in aliquibus spiritualibus ecclesiae sunt, “potus frigidae” est aliquid veri [4.] Quod quale status amoris et sapientiae,

character This naming is effected by spiritual language which is such that it is capable of naming every thing for each letter in its alphabet signifies a single thing and the several letters joined into a single word and making a person's name involve the entire state of the thing This is one of the wonders of the spiritual world. [2.] From all this it is clear that in the Word "the name of God" signifies God with every thing that is in Him and that goes forth from Him And as the Word is the Divine going forth, which is the name of God, and as all the Divine things that are called the spiritual things of the church are from the Word they too are the name of God." All this makes clear what is meant in the second commandment of the Decalogue,

"Thou shalt not profane the name of God" (*Exod. xx. 7*);

and in the Lord's Prayer by

"Hallowed be Thy name" (*Matt. vi. 9*).

The name of God and of the Lord has a like signification in many places in the Word of both Testaments,

(as in *Matt. vii. 23 x. 22 xviii. 5, 20 xix. 29, xxi. 9; xxiv. 9, 10; John. i. 12 ii. 23 iii. 17 18 xii. 13, 28 xiv. 14 16 xvi. 23, 24, 26, 27 xvii. 6 xx. 31*)

besides other places and very frequently in the Old Testament. [3.] He who knows that this is what is signified by name can understand what is signified by these words of the Lord

"He that receiveth a prophet in the name of a prophet shall receive a prophet's reward and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold [water] only in the name of a disciple shall not lose his reward (*Matt. x. 41 43*).

One who thinks that the name of a prophet of a righteous man," and of a disciple," means simply a prophet, a righteous man, and a disciple, recognizes no meaning here except that of the letter nor does he know what the reward of a prophet is, or the reward of a righteous man or the "reward" for a cup of cold water given to a disciple nevertheless the name and "the reward of a prophet mean the state and the happiness of those who are in Divine truths the name" and "the reward of a righteous man mean the state and the happiness of those who are in Divine goods a disciple" means the state of those who are in some of the spiritual things of the church and a cup of cold water" means something of truth. [4.] That name signifies the nature of the state of love and

seu boni et veri, significetur per "nomen," constat etiam per haec Domini verba

"Qui ingreditur per januam, pastor est ovium, huic ostiarius aperit, et oves vocem illius audiunt, et proprias oves vocat nomine tenus, et educit illas" (*Joh. x. 2, 3*),

"vocare oves nomine tenus," est quemlibet qui in bono charitatis est, docere et ducere secundum statum amoris et sapientiae ejus per "januam" intelligitur Dominus, ut constat ex vers 9, ibi,

"Ego sum janua, per Me si quis introverit, salvabitur,"

ex quibus patet, quod ipse Dominus adeundus sit, ut quis salvari possit, et qui Ipsum adit, sit "pastor ovium," et qui non Ipsum adit, sit "fur et latro," ut dicitur vers 1, illius capitis

231. Quoniam per profanationem sancti intelligitur profanatio ab illis qui sciunt vera fidei et bona charitatis ex Verbo, et quoque aliquo modo agnoscunt illa, et non illi qui non sciunt illa, nec qui ex impietate prorsus rejiciunt, ideo non de his, sed de illis sequentia dicuntur; horum profanationis genera sunt plura, leviora et graviora, verum ad haec septem referri possunt. Primum profanationis genus ab illis est, *qui joculantur ex Verbo et de Verbo, aut ex Divinis ecclesiae et de illis*. Hoc fit a quibusdam ex prava consuetudine, desumendo nomina aut formulas ex Verbo, et immiscendo sermonibus parum decoris, et quandoque spurcis, quod non potest non cum aliquo contemptu Verbi esse conjunctum, cum tamen Verbum in omnibus et singulis est Divinum et sanctum, nam unaquaevis vox ibi in sinu recondit aliquod Divinum, et per id communicationem habet cum caelo sed hoc profanationis genus levius et gravius est secundum agnitionem sanctitatis Verbi, et sermonis indecorum cui inseritur a jocularibus [2.] Alterum genus profanationis ab illis est, *qui intelligunt et agnoscunt Divina vera, et tamen vivunt contra illa*. Sed levius profanant qui solum intelligunt, gravius autem qui etiam agnoscunt, intellectus enim solum docet, vix aliter quam sicut praedicator, et non conjungit se cum voluntate ex se, at agnitio se conjungit, non enim potest aliquod agnoscere nisi cum consensu voluntatis. Sed usque illa conjunctio est varia, et secundum conjunctionem pro-

wisdom or of good and truth, is made evident also by these words of the Lord

"He that entereth in by the door is the shepherd of the sheep to him the porter openeth, and the sheep hear his voice and he calleth his own sheep by name and leadeth them out" (*John* x. 2, 3).

"To call the sheep by name means to teach and to lead every one who is in the good of charity according to the state of his love and wisdom. The door means the Lord as is evident from the ninth verse

"I am the door through Me if any one enter in he shall be saved."

All this makes clear that for any one to be saved the Lord Himself must be approached and that whoever goes to Him is "a shepherd of the sheep" but whoever does not go to Him is "a thief and a robber" as is said in the first verse of the same chapter

231 As profanation of what is holy means profanation by those who know the truths of faith and the goods of charity from the Word and who in some measure acknowledge them and does not mean those who are ignorant of these nor those who from implety wholly reject them so what now follows is said of the first class and not of the others. Of the profanation of such there are several kinds, some lighter and some more grievous but they may be referred to these seven. The first kind of profanation is committed by those *who make jests from the Word and about the Word or from the Divine things of the church and about them*. This is done by some from a bad habit in taking names or expressions from the Word and mixing them with remarks that are hardly becoming and sometimes foul. This cannot but be joined with some contempt for the Word yet the Word in all things and in every particular is Divine and holy for every expression therein conceals in its bosom something Divine and thereby has communication with heaven. But this kind of profanation is lighter or more grievous according to the acknowledgment of the holiness of the Word and the unbecoming character of the talk into which it is introduced by those who jest about it. [2.] The second kind of profanation is committed by *those who understand and acknowledge Divine truths and still live contrary to them*. Those who only understand profane more lightly while those who also acknowledge profane more grievously for the understanding merely teaches, almost like a preacher and does not from itself conjoin itself with the will but acknowledgement conjoins, for nothing can be acknowledged except by consent of the will. Nevertheless, the conjunc

fanatio, dum vivitur contra vera quae agnoscuntur, ut si quis agnoscit, quod vindictae et odia, adulteria et scortationes, fraudes et doli, blasphemationes et mendacia, sint peccata contra Deum, et usque committit illa, is in hoc genere profanationis graviori est, dicit enim Dominus,

“Servus, qui scit voluntatem Domini sui, et non facit voluntatem ejus, percutietur multus” (*Luc* xii ^[1]47)

Et alibi,

“Si caeci essetis, non haberetis peccatum, jam vero dicitis quod videamus, ideo peccatum vestrum manet” (*Joh* ix 41)

Sed aliud est agnoscere apparentias veri, et aliud genuina vera, illi qui agnoscunt genuina vera, et usque non vivunt secundum illa, in mundo spirituali apparent absque luce et calore vitae in sono et loquela, sicut forent merae inertiae {3.} Tertium genus profanationis est ab illis, *qui applicant sensum litterae Verbi ad confirmandos malos amores et falsa principia* Causa est, quia confirmatio falsi est negatio veri, et confirmatio mali est rejectio boni. et Verbum in suo sinu non est nisi quam Divinum Verum et Divinum Bonum, et hoc in sensu ultimo, qui est sensus litterae, non apparet in genuinis veris, nisi ubi docet Dominum ac ipsam viam salutis, sed in vestitis veris, quae vocantur apparentiae veri quare ille sensus potest trahi ad confirmandum haeretica plurium generum Qui vero confirmat amores malos, ille violentiam infert Divinis Bonis, qui confirmat principia ^[2]falsa, ille violentiam infert Divinis Veris Haec violentia vocatur falsificatio veri, illa autem adulteratio boni, utraque intelligitur per “sanguines” in Verbo Sanctum enim spirituale, quod etiam est Spiritus veritatis procedens a Domino, est intus in singulis sensus litterae Verbi Id sanctum laeditur, quando falsificatur et adulteratur Verbum Quod hoc sit profanatio, patet [4.] Quartum genus profanationis ab illis est, *qui pia et sancta ore loquuntur, et quoque simulant, sono et gestu affectiones amoris illorum, et tamen corde non credunt et amant illa* —Plerique ex his sunt hypocritae et Pharisei, a quibus post mortem omne verum et bonum aufertur, et dein mittuntur in tenebras exteriores Illi, qui ex hoc genere se confirmaverunt contra Divinum, et contra Verbum, et inde quoque contra spiritualia Verbi,

tion varies, and when one is living contrary to the truths that are acknowledged the profanation is measured by the conjunction. When for instance one acknowledges that revenge and hatred adultery and fornication fraud and deceit, defamation and lying are sins against God and yet is committing them he is in this kind of profanation more grievously for the Lord says,

The servant that knoweth his Lord's will and doeth not His will, shall be beaten with many stripes" (*Luke xii. 47*).

And elsewhere

"If ye were blind ye would have no sin, but now ye say We see therefore your sin remaineth" (*John ix. 41*).

But it is one thing to acknowledge appearances of truth and another to acknowledge genuine truths. Those who acknowledge genuine truths but do not live according to them appear in the spiritual world without the light and heat of life in voice and speech as if they were pure killers. [3.] The third kind of profanation is committed by those *who adapt the sense of the letter of the Word to the confirmation of evil loves and false principles*. This is because the confirmation of falsity is a denial of truth and the confirmation of evil is a rejection of good and the Word in its bosom is nothing but Divine truth and Divine good but in the outmost sense, which is the sense of the letter this is not expressed in genuine truths (except where it teaches about the Lord and the way of salvation itself) but in truths clothed, which are called appearances of truth and therefore that sense may be diverted to uphold many kinds of heresies. But he that upholds evil loves does violence to Divine goods and he that upholds false principles does violence to Divine truths. This violence is called falsification of truth, the other is called adulteration of good. Both are meant in the Word by "bloods." For a spiritual holiness, which is also called the spirit of truth going forth from the Lord, is within each of the particulars of the sense of the letter of the Word. This holiness is injured when the Word is falsified and adulterated. Evidently then this is profanation. [4.] A fourth kind of profanation is committed by those *who say with the lips pious and holy things and counterfeit the affections of love for these in tone and in gesture and yet in heart do not believe them or love them*. Most of such are hypocrites and Pharisees, from whom after death all truth and good are taken away and they are then sent into outer darkness. Those who have confirmed themselves by this kind of profanation against the Divine and against the Word and consequently against the spiritual things of the

in tenebris illis sedent muti, impotes loquendi, volentes effutire pia et sancta, sicut in mundo, sed non possunt. nam in mundo spirituali quisque adigitur loqui sicut cogitat, sed hypocrita vult loqui aliter quam cogitat, inde oppositio in ore existit, ex qua est quod possit solum mutire. Sed hypocrises sunt leviores et graviores, secundum confirmationes contra Deum, et ratiocinationes pro Deo exterius. [5.] Quintum profanationis genus ab illis est, *qui Divina sibi attribuunt* — Illi sunt qui intelliguntur per “Luciferum” apud *Esaiam* xiv per “Luciferum” ibi intelligitur Babel, ut constare potest a vers. 4, 22, illius capitis, ubi etiam illorum sors describitur. Idem etiam sunt qui intelliguntur et describuntur per “meretricem sedentem super bestia coccinea, in *Apocalypsi* xvii. Multis in locis in Verbo nominatur Babel et Chaldaea, et per “Babelem” ibi intelligitur profanatio boni, et per “Chaldaeam” profanatio veri, utraque apud illos qui sibi Divina attribuunt. [6.] Sextum profanationis genus ab illis est, *qui Verbum agnoscunt, et usque Divinum Domini negant*. Hi in mundo vocantur Sociniani, et quidam Ariani. Horum et illorum sors est, quod invocent Patrem, et non Dominum, et continue orent Patrem, quidam etiam propter Filium, ut admittantur in caelum, sed frustra, usque dum absque spe salvationis fiunt, et tunc demittuntur in infernum inter illos qui negant Deum. Hi sunt qui intelliguntur per illos

Qui blasphemant Spiritum Sanctum, quibus non remittetur in hoc saeculo nec in futuro (*Matth* xii 32)

causa est, quia Deus est unus Persona et Essentia, in quo Trinitas, et ille Deus est Dominus, et quia Dominus etiam est Caelum, et inde illi qui in caelo sunt in Domino sunt, ideo illi qui negant Divinum Domini, non possunt admitti in caelum, ac in Domino esse quod Dominus sit Caelum, et quod inde illi qui in caelo sunt, in Domino sint, supra ostensum est. [7.] Septimum profanationis genus ab illis est, *qui primum agnoscunt Divina vera, ac vivunt secundum illa, ac postea recedunt et negant illa* — Hoc pessimum genus profanationis est, ex causa quia commiscent sancta profanis, usque adeo ut separari nequeant, et tamen separanda sunt, ut sint vel in caelo vel in inferno, et quia hoc

Word sit in that darkness dumb, powerless to speak, wishing to babble pious and holy things as they did in the world but unable to do so. For in the spiritual world every one is compelled to speak as he thinks while a hypocrite wishes to speak otherwise than as he thinks from which there exists an opposition in the mouth owing to which they can only mutter. But the hypocrisy is lighter or more grievous in the measure of the confirmations against God and the outward reasonings in favor of God. [5.] The fifth kind of profanation is committed by those *who attribute to themselves what is Divine*. Such are meant by "Lucifer" in the fourteenth chapter of *Isaiah*.

Lucifer there means Babylon as is evident from the fourth and twenty-second verses of the same chapter where too the lot of such is described. The same are meant and described also in the seventeenth chapter of the *Apocalypse* by "the harlot sitting on the scarlet-colored beast." Babylon and Chaldea are mentioned in many places in the Word. Babylon meaning the profanation of good and Chaldea the profanation of truth both of these in such as attribute to themselves what is Divine. [6.] The sixth kind of profanation is committed by those *who acknowledge the Word and yet deny the Divinity of the Lord*. In the world these are called Socinians and some of them Arians. The final condition of all such is that they call not upon the Lord, but upon the Father and continually pray to the Father some indeed, for the sake of the Son to be admitted into heaven, but without effect until at last they lose all hope of salvation and they are then let down into hell among those who deny God. Such are meant by those

Who blaspheme the Holy Spirit, for whom there will be no forgiveness in this world nor in the world to come (*Matth. xii. 31*).

This is because God is one in person and in essence in whom is the trinity and this God is the Lord and since the Lord is heaven, and consequently those who are in heaven are in the Lord it follows that those who deny the Divinity of the Lord cannot be admitted into heaven and be in the Lord. That the Lord is heaven, and consequently those who are in heaven are in the Lord, has been shown above. [7.] The seventh kind of profanation is committed by those *who first acknowledge Divine truths and live according to them but afterwards recede and deny them*. This is the worst kind of profanation for such mix together things holy and things profane even to the extent that they cannot be separated nevertheless they must be separated

apud illos fieri nequit, eruitur omne intellectuale et voluntarium humanum, et fiunt non homines magis, ut prius dictum est. Paene simile fit cum illis, qui Divina Verbi et ecclesiae corde agnoscunt, ac illa prorsus immergunt proprio suo, quod est amor dominandi super omnia, de quo prius plura dicta sunt. hi enim post mortem, dum fiunt spiritus, prorsus non volunt duci a Domino, sed a semet, et cum taxatur amor illorum frenum, volunt non modo dominari super caelum, sed etiam super Dominum, et quia hoc non possunt, negant Dominum, et fiunt diaboli. Sciendum est quod amor vitae, qui etiam est amor regnans, maneat unumquemvis post mortem, et quod non auferri possit [8.] Hujus generis profani intelliguntur per Tepidos, de quibus ita in *Apocalypsi*:

“Novi opera tua, quod neque frigidus sis, neque calidus, utinam frigidus esses, aut calidus, sed quia tepidus es, et neque frigidus neque calidus, exspaturus sum te ex ore meo” (iii 14, 15[16])

Hoc genus profanationis describitur ita a Domino apud *Matthaeum*

“Quando immundus spiritus exit ab homine, perambulat amentia loca, quaerens requiem, sed non invenit, tunc dicit, revertar ad domum unde exivi, dum redit et invenit illam vacuam, ac scopis purgatam et ornatam sibi, abit, et adjungit sibi septem alios spiritus peiores se, et ingressi habitant ibi, atque fiunt posteriora hominis pejora primis” (xii 1[43-45])

conversio hominis describitur ibi per exitum spiritus immundi ab illo ac reversio ad mala priora, ejectis veris et bonis, per reditum spiritus immundi cum septem se pejoribus in domum sibi ornatam, ac profanatio sancti a profano, per quod posteriora illius hominis fiant pejora primis. Simile intelligitur per hoc apud *Johannem*,

Jesus dixit ad sanatum in lacu Bethesda, “Ne amplius pecca, ne pejus tibi fiat” (v 14)

[9.] Quod Dominus provideat, ne homo interius agnoscat vera, ac postea recedat, et fiat profanus, intelligitur per haec

“[2] Occaecavit illorum oculos et [3] obturavit illorum cor, ut non videant oculis ac intelligant corde, et convertant se, et sanem illos” (*Joh.* xii 40),

“ne convertant se et sanem illos,” significat ne agnoscant

that men may be either in heaven or in hell and since with such this cannot be done all that is human both intellectual and voluntary is rooted out and as has been said before they come to be no longer men. Nearly the same is true of those who in heart acknowledge the Divine things of the Word and of the church but immerse them wholly in what is their own (*per se*) which is the love of ruling over all things of which much has been said already. For such when after death they become spirits are wholly unwilling to be led by the Lord but wish to be led by themselves and when loose rein is given to their love they wish to rule not only over heaven but also over the Lord and as they cannot do this they deny the Lord and become devils. It must be understood that the life's love of every one which is the ruling love continues after death and cannot be taken away. [8.] The profane of this sort are meant by the "lukewarm" who are thus described in the *Apocalypse*

"I know thy work, that thou art neither cold nor hot: would thou wert cold or hot. But because thou art lukewarm and neither cold nor hot, I will spew thee out of My mouth" (iii. 15, 16).

This kind of profanation is thus described by the Lord in *Matthew*

"When the unclean spirit goeth out of a man he walketh through dry places seeking rest and finding it not. Then he saith, I will return to the house whence I went forth. When he cometh he findeth it empty and swept and adorned for him. Then he goeth away and taketh to himself seven other spirits worse than himself, and entering in they dwell there: and the latter things of that man become worse than the first" (xii. 43, 45).

Man's conversion is here described by "the unclean spirit's going out of him" and his turning back to former evils when goods and truths have been cast out is described by "the return of the unclean spirit with seven others worse than himself into the house adorned for him" and the profanation of what is holy by a profane person is described by "the last things with that man becoming worse than the first." The same is meant by this in *John*

Jesus said to the man who had been healed at the pool of Bethesda, "Sin no more lest a worse thing befall thee" (v. 14).

[9.] The Lord's providing against man's acknowledging truths interiorly and afterwards receding and becoming profane is meant by these words

"He hath blinded their eyes and hardened their heart lest they should see with their eyes and understand with their heart, and turn, and I should heal them" (*John* xii. 40).

vera et dein recedant, et sic fiant profani: propter eandem causam Dominus locutus est per parabolas, ut Ipse dicit (*Matth* xiii 13) Quod Jadaeis prohibitum fuerit comedere pinguedinem et sanguinem (*Levit* iii 17, vii 23, 25), significabat ne profanarent sancta, "pinguedo" enim significabat Divinum Bonum, et "sanguis" Divinum Verum Quod semel conversus in bono et vero permansurus sit ad finem vitae, docet Dominus apud *Matthaeum*.

Jesus dixit, "Quisquis perseveraverit ad finem, salvabitur" (x. 22, pariter *Marc* xiii 13)

232. (iv) *Quod ideo Dominus non interius immittat hominem in vera sapientiae et simul in bona amoris, nisi quantum homo in illis potest teneri usque ad finem vitae.*—Ad hoc demonstrandum distincte progrediendum est, ex binis causis, una quia interest saluti humanae, altera quia ex cognitione hujus legis pendet cognitio legum permissionis, de quibus in sequenti paragrapho Interest enim saluti humanae, nam, ut prius dictum est, qui Divina Verbi et inde ecclesiae primum agnoscit, et postea ab illis recedit, sancta gravissime profanat Ut itaque hoc arcanum Divinae Providentiae detegatur, usque ut homo rationalis in sua luce id videre possit, evolvendum est in hac serie —(1) Quod in interioribus apud hominem non possit malum et simul bonum esse, inde nec falsum mali et simul verum boni (2) Quod a Domino in interiora hominis non possit inferri bonum ac verum boni, nisi quantum ibi remotum est malum ac falsum mali (3) Si bonum cum suo vero ibi inferretur prius aut plus quam remotum est malum cum suo falso, homo recederet a bono, ac rediret ad suum malum (4) Quod cum homo in malo est, intellectui ejus possint inferri multa vera, et haec in memoria recondi, et tamen non profanari (5) Sed quod Dominus per Divinam suam Providentiam quam maxime prospiciat, ne prius et plus inde recipiatur a voluntate, quam quantum homo sicut a se removet malum in externo homine (6) Quod si prius et plus, tunc voluntas adulteraret bonum, et intellectus falsificaret verum, commiscendo illa cum malis et cum falsis (7) Quod ideo Dominus non interius immittat hominem in vera

Lest they should turn and I should heal them" signifies lest they should acknowledge truths and then recede and thus become profane. For the same reason the Lord spoke in parables as He Himself declares (*Matth* xiii. 13). The Jews being forbidden to eat fat or blood (*Lev* xii. 17 vii. 23 25) signified that they should not profane what is holy since fat signified Divine good and blood Divine truth. That he who is once converted must continue in good and truth to the end of his life the Lord teaches in *Matthæu*

Jesus said, "He that endureth to the end shall be saved" (*L. 22* also *Mark* xiii. 13).

232 (iv) *Therefore the Lord admits man interiorly into the truths of wisdom and at the same time into the goods of love only so far as he can be kept in them even to the end of his life*—The demonstration of this must proceed by distinct steps for two reasons first, because it concerns human salvation and secondly because a knowledge of the laws of permission depends upon a knowledge of this law which will be considered in the next chapter. It concerns human salvation, since as has just been said he that acknowledges the Divine things of the Word and thus of the church, and afterwards recedes from them profanes holy things most grievously. Therefore to so unfold this arcanum of the Divine providence that the rational man may see it in his light it must be set forth in the following order (1) Good and evil cannot be in man's interiors together neither therefore the falsity of evil and the truth of good together (2) Good and the truth of good can be brought into man's interiors by the Lord only so far as evil and the falsity of evil there have been removed. (3) If good with its truth were to be brought in before or to a greater extent than evil with its falsity is removed man would recede from good and return to his evil (4) When man is in evil many truths may be brought into his understanding and these may be stored up in his memory and yet not be profaned. (5) But the Lord by His Divine providence takes especial care that the will shall receive from the understanding only so fast as, and to the extent that man as if of himself removes evils in the external man. (6) If it should receive faster or more the will would adulterate good and the understanding would falsify truth by mixing them with evils and with falsities. (7) Therefore the Lord admits man interiorly into

sapientiae et in bona amoris, nisi quantum homo in illis potest teneri usque ad finem vitae

233. Ut itaque hoc arcanum Divinae Providentiae detegatur, usque ut homo rationalis id in sua luce videre possit, singillatim explicanda sunt illa, quae nunc allata sunt. Primum *Quod in interioribus apud hominem non possit malum et simul bonum esse, et inde nec falsum mali et simul verum boni* — Per interiora hominis intelligitur internum cogitationis ejus, de quo homo non aliquid scit, priusquam in mundum spiritualem et ejus lucem venit, quod fit post mortem. In mundo naturali id cognosci potest solum ex jucundo amoris ejus in externo cogitationis suae, et ex ipsis malis, dum illa apud se explorat; nam, ut supra ostensum est, internum cogitationis cum externo cogitationis apud hominem in tali nexu cohaeret, ut non separari possint, sed de his supra plura. Dicitur bonum et verum boni, ac malum et falsum mali, quoniam bonum non dari potest absque suo vero, nec malum absque suo falso, sunt enim consortes tori seu conjuges; nam vita boni est a suo vero, et vita veri a suo bono: simile est cum malo et ejus falso. [2.] Quod in interioribus hominis non possit malum cum suo falso et simul bonum cum suo vero esse, a rationali homine absque explicatione videri potest, est enim malum oppositum bono, ac bonum oppositum malo, et duo opposita non possunt simul esse. Est etiam omni malo insitum odium contra bonum, et omni bono est insitus amor tutandi se contra malum, et id a se removendi ex quo sequitur, quod unum cum altero non possit simul esse, et si simul forent, primum oriretur conflictus et pugna, et dein destructio quod etiam Dominus his verbis docet

“Omne regnum divisum contra se ipsum desolatur, et omnis civitas aut domus divisa contra se ipsam non consistit. Quisquis non est Mecum, contra Me est, et quisquis non congregat Mecum, dispergit” (*Matth* ^{ix}xii 25, 30)

et alibi,

“Nemo potest duobus dominis simul servire, nam aut unum odio habebit, ^[a]et alterum amabit, aut uni adhaerebit et alterum contemnet” (*Matth* vi 24)

Duo opposita non dari possunt in una substantia aut forma simul, quin distraheretur et periret. si accessisset

the truths of wisdom and into the goods of love only so far as he can be kept in them to the end of his life.

233 Therefore, to so unfold this arcanum of the Divine providence that a rational man may see it in his light, the points that have now been presented must be explained one by one. First *Good and evil cannot be in man's interiors together neither therefore the falsity of evil and the truth of good together* The interiors of man mean the internal of his thought, of which he knows nothing until he comes into the spiritual world and its light, which he does after death. In the natural world this can be known only from the delight of his love in the external of his thought, and from evils themselves while he is examining them in himself for as has been shown above the internal of thought in man is bound to the external of thought by such a bond that they cannot be separated. But of this more will be said. The terms *good* and *truth of good* also *evil* and *falsity of evil* are used because good cannot exist apart from its truth, nor evil apart from its falsity for they are bedfellows or consorts for the life of good is from its truth and the life of truth is from its good. The same is true of evil and its falsity [2] That evil with its falsity and good with its truth cannot be in man's interiors together the rational man can see without explanation for evil is the opposite of good and good is the opposite of evil and two opposites cannot exist together. Moreover there is inherent in all evil a hatred of good and there is inherent in all good a love of protecting itself against evil and of separating it from itself from which it follows that one cannot be together with the other and if they were together there would arise first a conflict and combat, and then destruction as the Lord also teaches in these words

"Every kingdom divided against itself is brought to desolation and every city or house divided against itself standeth not. He that is not with Me is against Me and he that gathereth not with Me scattereth" (*Matt.* xii. 25 30).

And again,

"No one can serve two masters at the same time for either he will hate the one and love the other or he will hold to the one and despise the other" (*Matt.* vi. 24).

Two opposites cannot exist together in one substance or form without its being torn asunder and destroyed. If one should approach and come near to the other they would surely separate like two enemies one keeping himself within his camp or

et appropinquavisset unum ad alterum, omnino se separarent, sicut bini hostes, quorum unus intra sua castra aut intra sua munimenta, et alter extra illa, se reciperet Ita fit cum malis et bonis apud hypocritam, hic in utrisque est, sed malum est intra et bonum est extra, et sic duo illa separata, et non commixta Ex his nunc patet, quod malum cum suo falso, et bonum cum suo vero, non possint simul esse [3.] Alterum *Quod a Domino in interiora hominis non possit inferri bonum ac verum boni, nisi quantum ibi remotum est malum et falsum mali* — Hoc est ipsum consequens antecedentium, nam cum malum et bonum non possunt simul esse, non potest inferri bonum, priusquam malum remotum est Dicitur in interioribus hominis, per quae intelligitur internum cogitationis, de his agitur, in quibus vel erit Dominus vel erit diabolus, est Dominus ibi post reformationem, et est diabolus ibi ante illam, quantum itaque homo patitur se reformari, tantum diabolus ejicitur, at quantum non patitur se reformari, tantum diabolus remanet Quis non videre potest, quod Dominus non intrare possit, quamdiu ibi diabolus est? Et tamdiu ibi est, quamdiu homo tenet portam clausam, in qua homo cum Domino simul est Quod Dominus intret, quando porta illa medio homine aperitur, docet Dominus in *Apocalypsi*,

“Consisto ad januam et pulso, si quis audiverit vocem meam, et aperuerit januam, ingrediar ad illum, et cenabo cum illo, et ille Mecum” (iii 20),

janua aperitur per quod homo removeat malum fugiendo et aversando illud sicut infernale et diabolicum, nam sive dicatur malum sive diabolus, idem est, ac vicissim, sive dicatur bonum sive Dominus, idem est, nam in omni bono intus est Dominus, et in omni malo intus est diabolus Ex his patet veritas hujus rei [4.] Tertium *Si bonum cum suo vero inferretur prius aut plus quam remotum est malum cum suo falso, homo recederet a bono, ac rediret ad suum malum* — Causa est, quia praevaleret malum, et quod praevalet, hoc vincit, si non tunc usque postea Dum adhuc malum praevalet, non potest bonum inferri in intima conclavia, sed solum in atria, quoniam, ut dictum est, malum et bonum non possunt simul esse, et quod solum in atris est, hoc removetur ab hoste ejus, qui conclavibus est, inde

his fortifications and the other keeping outside of them. This is true of the evil and of the good in a hypocrite: he is in both but the evil is within and the good is without, and thus the two are separated and are not mixed together. From all this it is clear that evil with its falsity and good with its truth cannot exist together [3.] Secondly *Good and the truth of good can be brought into a man's interiors by the Lord only so far as evil and the falsity of evil there have been removed.* This is a necessary consequence of the foregoing: since if evil and good cannot exist together good cannot be brought in until evil has been removed. The term *man's interiors* is used meaning the internal of thought, which will now be considered. Either the Lord or the devil must be in these interiors. The Lord is there after reformation, but the devil is there before it: consequently so far as man suffers himself to be reformed the devil is cast out but so far as he does not suffer himself to be reformed the devil remains. Who cannot see that it is impossible for the Lord to enter so long as the devil is there? And he is there so long as man keeps the door closed which is where man and the Lord act together. That the Lord enters when that door is opened by man's instrumentality. He teaches in the *Apocalypse*

"I stand at the door and knock, if any one hear My voice and open the door I will come in to him and will sup with him and be with Me (iii. 20).

The door is opened by man's removing evil by shunning and turning away from it as infernal and diabolical: for whether you say evil or the devil it is the same: and on the other hand whether you say good or the Lord it is the same: for the Lord is within all good and the devil is within all evil. This makes clear the truth of the matter [4.] Thirdly *If good with its truth were to be brought in before or to a greater extent than evil with its falsity is removed man would recede from good and return to his evil.* And for this reason that evil would be the stronger and the stronger conquers, if not at the time then afterwards. So long as evil is the stronger good cannot be brought into the inmost apartments but only into the entrance hall: because evil and good as has been said cannot exist together and what is only in the entrance hall is removed by the enemy that is in the inner rooms: and in consequence there is a receding from good and a return to evil which is the worst kind of profanation. [5.] Furthermore, the essential delight of

fit recessio a bono et reditio ad malum, quod est pessimum profanationis genus [5.] Praeterea ipsum jucundum vitae hominis est amare seipsum et mundum super omnia Hoc jucundum non potest momento removeri, sed successive, at quantum ex hoc jucundo apud hominem remanet, tantum ibi praevalet malum, et hoc malum non aliter removeri potest, quam ut amor sui fiat amor usuum, seu ut amor dominandi non sit propter se sed propter usus; sic enim usus faciunt caput, et amor sui seu dominandi primum facit corpus sub capite, ac postea pedes super quibus ambulet Quis non videt quod bonum faciet caput, et quod cum bonum facit caput, Dominus ibi sit? Bonum et usus unum sunt Quis non videt, quod si malum facit caput, diabolus ibi sit? Et quia usque bonum civile et morale, et in externa forma etiam bonum spirituale, recipiendum est, quod hoc tunc faciat pedes et plantas, et proculcetur [6.] Cum itaque status vitae hominis invertendus est, ut quod supra est infra sit, et haec versura non dari potest momento, jucundissimum enim vitae, quod est ex amore sui et inde domini, non potest nisi quam successive diminui, et verti in amorem usuum, quapropter non potest a Domino inferri bonum prius et plus quam quantum hoc malum removetur, et si prius et plus, homo recederet a bono, et rediret ad suum malum [7.] Quartum *Quod cum homo in malo est, intellectui eius possint inferri multa vera, et haec in memoria recondi, et tamen non profanari* —Causa est, quia intellectus non influit in voluntatem, sed voluntas in intellectum, et quia non influit in voluntatem, multa vera ab intellectu recipi possunt, et illa recondi in memoria, et tamen cum malo voluntatis non commisceri, proinde sancta non profanari Et quoque cuivis incumbit, ut vera ex Verbo, aut ex praedicationibus, discat, in memoria reponat, ac de illis cogitet intellectus enim ex veris quae in memoria sunt, et inde in cogitationem veniunt, docebit voluntatem, hoc est, docebit hominem, quid faciet, hoc itaque est principale medium reformationis Quando vera solum in intellectu, et inde in memoria sunt, non sunt in homine, sed extra illum [8.] Memoria hominis comparari potest cum alvo ruminatorio quorundam animalium, in quem immittunt escas suas, quae quamdiu ibi sunt, non in corpore eorum sunt, sed extra illud, at

man's life is to love himself and the world above all things. This delight cannot be removed instantly but only gradually and so much as there is of this delight remaining in man so far evil prevails in him. And there is no way in which this evil can be removed except that the love of self become a love of uses, or the love of rule come to have uses as its end and not self for then uses constitute the head and the love of self or love of ruling constitutes first the body beneath the head and then the feet on which it walks. Who does not see that good must constitute the head, and that when it does the Lord is there? Good and use are one. Who does not see that if evil constitutes the head the devil is there? And as civil and moral good and spiritual good also in external form must be accepted who does not see that this then constitutes the feet and the soles of the feet, to be walked upon? [6] Since then the state of man's life must be reversed so that what is above shall be below and this reversal cannot be effected instantly for the greatest delight of life which is from love of self and consequent love of dominion can only gradually be weakened and turned into a love of uses therefore good can be brought in by the Lord no faster or to a greater extent than this evil is removed and if it were man would recede from good and return to his evil. [7] Fourthly *When man is in evil many truths may be brought into his understanding and these may be stored up in the memory and yet not be profaned* This is because the understanding does not flow into the will but the will flows into the understanding and as the understanding does not flow into the will many truths may be received by it and stored up in the memory and not be mixed with the evil of the will, consequently holy things will not be profaned. Moreover it is incumbent upon every one to learn truths from the Word or from preaching to lay them up in the memory and to think about them For from the truths that are in the memory and that come from it into the thought the understanding must teach the will, that is must teach the man what to do Therefore this is the chief means of reformation. When truths are in the understanding only and from it in the memory they are not in the man, but outside of him. [8.] Man's memory may be compared to the ruminating stomach of certain animals into which they first receive their food and so long as it is there it is not within but without the body but when they draw the food out of the stomach and eat it it becomes a part of their

sicut desumunt illas inde et devorant, fiunt vitae illorum, et nutritur corpus At in memoria hominis non sunt escae materiales, sed spirituales, quae intelliguntur per vera, et in se sunt cognitiones, quantum inde homo desumit illa cogitando, quasi ruminando, tantum mens ejus spiritualis nutritur Amor voluntatis est qui desiderat, et quasi appetit, et facit ut hauriantur, et nutriant. Si amor ille malus est, desiderat et quasi appetit immunda, si autem bonus, desiderat et quasi appetit munda, et illa quae non conveniunt, separat, amandat, et ejicit? quod fit variis modis [9.] Quintum. *Sed quod Dominus per Divinam suam Providentiam quam maxime prospiciat, ne prius et plus inde recipiatur a voluntate, quam quantum homo sicut a se removet malum in externo homine*—Nam quod a voluntate, hoc in hominem venit, ac ei appropriatur, ac fit vitae ejus, et in ipsa vita, quae homini est ex voluntate, non potest malum et bonum simul esse, sic enim periret, at in intellectu potest utrumque esse, quae ibi vocantur falsa mali aut vera boni, attamen non simul, alioqui non potuisset homo videre malum a bono, ac cognoscere bonum a malo; sed distinguuntur et separantur ibi sicut domus in interiora et exteriora Cum malus homo cogitat et loquitur bona, tunc exterius cogitat et loquitur at cum mala tunc interius, quare cum loquitur bona, fit loquela ejus sicut ex pariete, et comparari potest cum fructu superficialitatis pulchro, qui intus vermiculosus et putris est, et quoque cum ovo draconis crusta tenuis [10.] Sextum: *Quod si prius et plus, tunc voluntas adulterat et bonum ac intellectus falsificaret verum, commiscendo illa cum malis et inde falsis*—Cum voluntas est in malo, tunc illa in intellectu adulterat bonum, ac adulteratum bonum in intellectu est in voluntate malum, confirmat enim quod malum sit bonum, et vicissim, malum ita facit cum omni bono, quod sibi oppositum est Malum etiam falsificat verum, quia verum boni est oppositum falso mali, hoc quoque facit voluntas in intellectu, et non intellectus ex se Adulterationes boni in Verbo describuntur per adulteria, et falsificationes veri per scortationes ibi Adulterationes et falsificationes illae fiunt per ratiocinia ex naturali homine qui in malo est, et quoque fiunt per confirmationes ex apparentius sensus litterae Verbi [11.] Amor sui, qui est

life, and the body is nourished. Man's memory contains spiritual not material foods, that is, truths, which in themselves are knowledges. So far as a man by thinking or as it were by ruminating draws these from the memory his spiritual mind is nourished. The will's love is what longs and as it were has an appetite for these, and causes them to be imbibed and to furnish nourishment. If that love is evil it longs for and as it were has an appetite for things unclean but if good it longs for and has an appetite for things that are clean and what is not suitable it separates, dismisses, and casts forth which is done in various ways [9] Fifthly *But the Lord by His Divine providence takes especial care that the will shall receive from the understanding only so fast as and to the extent that man as if of himself removes evils in the external man.*—For what is received by the will comes into the man and is appropriated to him and comes to be of his life and in the life itself, which man has from the will evil and good cannot be together if they were he would perish but the two can be in the understanding where they are called falsities of evil and truths of good, yet they are not together if they were man would be unable from good to see evil or from evil to know good but they are there distinguished and separated like a house into inner and outer parts. When an evil man thinks and talks about good things he thinks and speaks exteriorly but interiorly when he thinks and speaks about evil things therefore when he says good things his speech comes as it were from the outer wall of the house. It may be likened to fruit fair on the surface, but wormy and rotten within or to the shell of a dragon's egg [10] Sixthly *If it should receive faster or more the will would adulterate good and the understanding would falsify truth by mixing them with evils and with falsities there from.* When the will is in evil it adulterates good in the understanding and good adulterated in the understanding is evil in the will, for it proves that evil is good, and that good is evil evil does this with all good which is opposite to itself. Evil also falsifies truth for the truth of good is opposite to falsity of evil and this is done by the will in the understanding and not by the understanding from itself. In the Word adulterations of good are depicted by adulteries and falsifications of truth by whoredoms. These adulterations and falsifications are effected by reasonings from the natural man which is in evil, also by proofs drawn from the appearances of the sense of the letter of

caput omnium malorum, praepollet aliis amoribus ingenio adulterandi bona et falsificandi vera, et hoc facit per abusum rationalitatis, quae cuivis homini tam malo quam bono a Domino est immo potest per confirmationes facere, ut malum prorsus appareat sicut bonum, ac falsum sicut verum. Quid non potest, cum potest mille argumentis confirmare, quod natura se ipsam creaverit, et quod illa deinde creaverit homines, bestias et vegetabilia omnis generis; tum quod per influxum ex interiori se faciat ut homines vivant, analytice cogitent, et sapienter intelligant? Quod amor sui praepolleet ingenio confirmandi quicquid vult, est quia ultimam superficiem ejus facit quidam splendor lucis in varios colores variegatae. Hic splendor est amoris istius gloria sapiendi, et sic quoque eminendi et dominandi [12.] At cum amor ille talia confirmaverat, tunc fit tam caecus, ut non videat aliter quam quod homo sit bestia et quod cogitent similiter, immo quod si bestia quoque loqueretur, foret illa homo sub alia forma. Si adduceretur ex quadam persuasione credere quod aliquid hominis vivat post mortem, tunc tam caecus est, ut credat quod etiam bestia, et quod hoc aliquid vivens post mortem sit modo subtilis vitae halitus, sicut vapor, qui usque relabitur ad cadaver suum, vel quod sit aliquid vitale absque visu, auditu et loquela, ita caecum, surdum et mutum, volitans et cogitans, praeter plures insanias, quas ipsa natura, quae in se mortua est, phantasiae ejus inspirat. Hoc facit amor sui, qui in se spectatus est amor proprii, et proprium hominis quoad affectiones, quae omnes sunt naturales, non est absimile vitae bestiae, et quoad perceptiones, quia ex illis affectionibus sunt, non absimile est noctuae. Quare qui continue immergit cogitationes proprio suo, non potest elevari e luce naturali in lucem spiritualem, et videre aliquid Dei, caeli, et vitae aeternae. Quia hic amor talis est, et usque ingenio confirmandi quodcunque lubet, praepollet, ideo etiam simili ingenio potest adulterare bona Verbi, et falsificare vera ejus, dum ex quadam necessitate tenetur confiteri illa [13.] Septimum *Quod ideo Dominus non interius immutat hominem in vera sapientiae et in bona amoris, nisi quantum homo in illis potest teneri usque ad finem vitae* —Hoc facit Dominus, ne homo in gravissimum illud genus profanationis sancti, de quo in hoc articulo

the Word. [11.] The love of self which is the head of all evils, surpasses all other loves in its ability to adulterate goods and falsify truths and it does this by a misuse of the rationality that every man both the evil man and the good man, has from the Lord. By its proofs it can even make evil to appear wholly like good, and falsity like truth. What can it not do when it can prove by a thousand arguments that nature created itself, and that it then created men, beasts, and plants of all kinds also that by influx from its inner self nature causes men to live, to think analytically and to understand wisely? Self love excels in its ability to prove whatever it will because its outer surface is a kind of splendor of light variegated in different colors. This splendor is the glory of being wise that pertains to that love, and also thereby of being eminent and dominant. [12.] But when it has established these principles this love becomes so blind as not to see but that man is a beast, and that man and beast think in the same way and even that if a beast could speak it would be a man in another form. If it can be led by any persuasion to believe that something of man lives after death, it is then so blind as to believe that the same is true of the beast and that this something that lives after death is only a subtle exhalation of life, like a vapor which still settles back to its corpse or that it is something vital without sight, hearing or speech, thus is blind, deaf, and dumb floating about and thinking besides other insanities with which nature itself, which in itself is dead inspires the fancy. This the love of self does which viewed in itself is the love of one's own (*proprium*) and man's own in respect to its affections, which are all natural is not unlike the life of a beast while in respect to its perceptions because they are from these affections, it is not unlike a bird of night. Consequently whoever continually immerses his thoughts in what is his own cannot be raised out of natural into spiritual light and see anything of God, of heaven, and of the eternal life. Because this love is such, and nevertheless excels in its ability to confirm whatever it pleases it has a like ability to adulterate the goods of the Word and to falsify its truths, while from a kind of necessity it is kept in a confession of them. [13.] Seventhly *Therefore the Lord admits man interiorly into the truths of wisdom and into the goods of love only so far as he can be kept in them to the end of his life* This the Lord does that man may not fall into that most grievous kind of profanation of what is holy which has been treated of in this chapter

actum est, incidat. Propter id periculum etiam Dominus permittit mala vitae, et plura haeretica cultus, de quorum permissione videbitur in sequentibus paragraphis.

QUOD LEGES PERMISSIONIS ETIAM SINT LEGES DIVINAE PROVIDENTIAE

234. Non sunt aliquae leges permissionis per se seu separatae a legibus Divinae Providentiae, sed sunt eadem, quare dicitur quod Deus permittat, per quod non intelligitur quod velit, sed quod non possit avertere propter finem, qui est salvatio. Quicquid fit propter finem, qui est salvatio, est secundum leges Divinae Providentiae nam, ut prius dictum est, Divina Providentia jugiter in diversum et contrarium it cum voluntate hominis, continue intendens finem, quare in omni momento operationis suae, seu in omni vestigio progressionis suae, ubi animadvertit aberrare hominem a fine, illum secundum leges suas dirigit, flectit et disponit, abducendo a malo, ducendo ad bonum. Quod hoc non fieri possit absque permissione mali, in sequentibus videbitur. Praeterea non potest aliquid permitti absque causa, et causa non datur alibi quam in aliqua lege Divinae Providentiae, quae lex docet cur permittitur.

235. Qui prorsus non agnoscit Divinam Providentiam, ille in corde suo non agnoscit Deum, sed pro Deo agnoscit naturam, et pro Divina Providentia humanam prudentiam. Quod ita sit, non apparet, quia homo potest aliter cogitare et cogitare, et quoque aliter loqui et loqui, potest aliter cogitare et loqui ex interiori se, et aliter ab exteriori se. Est sicut cardo qui utrinque potest vertere januam, aliter dum intrat quam dum exit, et sicut velum utrinque potest vertere navem, sicut nauclerus id expandit. Qui se confirmaverunt pro humana prudentia, usque adeo ut negaverint Divinam Providentiam, illi quicquid usquam vident, audiunt et legunt, dum in illa sua cogitatione sunt, non animadvertunt aliud, immo nec possunt, quia nihil e caelo recipiunt, sed solum a se; et quia ex

It is because of this danger that the Lord permits evils of life and many heresies in worship. Of the permissions of these something will be seen in the sections following

THE LAWS OF PERMISSION ARE ALSO LAWS OF THE DIVINE PROVIDENCE.

234. There are no laws of permission by themselves or apart from the laws of the Divine providence, but the two are the same when therefore, God is said to permit it is not meant that He wills but that on account of the end, which is salvation, He cannot avert. Whatever is done for the sake of the end which is salvation, is according to the laws of the Divine providence. For the Divine providence, as has been said before, is constantly moving in a way diverse from and contrary to man's will, continually intent upon its end and in consequence, at every instant of its operation or at every step of its progress, where it observes man to be swerving from that end, it guides, bends, and directs him according to its laws, by leading him away from evil and leading him to good. That this cannot be done without the permission of evil will be seen in what follows. Moreover nothing can be permitted without a reason, and the reason can be found only in some law of the Divine providence, which law teaches why it is permitted.

235. One who does not acknowledge the Divine providence at all does not in his heart acknowledge God, but acknowledges *nature* in place of God, and *human prudence* in place of the Divine providence. This does not appear to be true, because man can think in one way or another and can talk in one way or another. From his inner self he is able to think and talk in one way and from his outer self in another way. He is like a hinge that can let the door turn either way one way when one is entering and the other when going out or like a sail by which a vessel can be turned either way in its course, as the master sets it. Those that have confirmed themselves in favor of human prudence to such an extent as to deny the Divine providence, so long as they are in that thought of theirs, give heed to nothing else, whatever they may be seeing hearing or reading nor are they able to do so because they receive nothing from heaven but only from themselves. And because they draw conclusions from appearances and fallacies only and

solis apparentius et fallacius concludunt, et non vident aliud, possunt jurare quod ita sit. Et si etiam solam naturam agnoscunt, possunt irasci contra defensores Divinae Providentiae, modo non sint sacerdotes, de quibus cogitant, quod id eorum doctrinae aut functionis sit.

236. Enumerabuntur nunc aliqua quae permissionis sunt, et usque secundum leges Divinae Providentiae, per quae mere naturalis homo se pro natura contra Deum, et pro humana prudentia contra Divinam Providentiam, confirmat. Ut cum Verbum legit. Quod sapientissimus hominum, Adamus et uxor, se passi sint a serpente seduci, et quod Deus hoc per Divinam suam Providentiam non averterit. Quod primus eorum filius, Cainus, occiderit fratrem suum Abelem, et Deus non tunc abduxerit loquendo cum illo, sed modo post factum, maledicendo. Quod gens Israelitica in deserto coluerit vitulum aureum, et agnoverit eum pro Deo qui e terra Aegypti illos eduxit, cum tamen Jehovah hoc vidit e Monte Sinai prope, et non praecavit. Tum quod David numeraverit populum, et propterea immissa sit pestis, e qua tot millia hominum perierunt, et quod Deus non ante sed post factum ad illum miserit Gadem prophetam, et denuntiaverit poenam. Quod Salomoni permissum fuerit instaurare cultus idololatricos et multis regibus post illum profanare templum et sancta ecclesiae et demum quod genti isti permissum sit crucifigere Dominum. In his et multis aliis in Verbo, agnitor naturae et prudentiae humanae non videt nisi quam contraria Divinae Providentiae quare illis ut argumentis potest uti ad negandum illam, si non in exteriori sua cogitatione, quae est proxima loquelae, usque in interiore quae remota est a loquela.

237. Omnis cultor sui et cultor naturae contra Divinam Providentiam se confirmat, cum in mundo videt tot impios, et tot illorum impietates, et simul quorundam gloriationes ex illis, et usque non aliquas illorum punitiones propterea a Deo. Et magis contra Divinam Providentiam se confirmat, cum videt quod succedant machinationes, astutiae et doli, etiam contra pios, justos et sinceros et quod injustitia triumphet super justitiam in iudiciis et in negotiis. Imprimis se confirmat, cum videt impios ad honores evehi, ac fieri magnates et primates tum

see nothing else they can swear that it is so. Moreover if they acknowledge nature alone they may be angry with the defenders of Divine providence provided they are not priests, for they regard this as a matter belonging to the teaching or function of the priesthood.

236 We will now enumerate some things that belong to permission and yet are in accord with the laws of Divine providence, by which a merely natural man confirms himself in favor of nature against God and in favor of human prudence against Divine providence. For example When he reads in the Word that the wisest of mankind Adam and his wife suffered themselves to be seduced by a serpent, and that God did not avert this by his Divine providence that their first son Cain killed his brother Abel and that God did not withhold him at the time by speaking with him but only after the deed by cursing him that the Israelitish nation worshipped a golden calf in the desert, and acknowledged it as God who led them out of the land of Egypt and yet Jehovah saw this from Mount Sinai near by and did not seek to prevent it also that David numbered the people and in consequence a plague was sent upon them by which so many thousands of men perished and that God not before but after the deed sent Gad the prophet to David and denounced punishment that Solomon was permitted to establish idolatrous worship and many kings after him were permitted to profane the temple and the holy things of the church and finally that that nation was permitted to crucify the Lord. In these and many other things in the Word one who acknowledges nature and human prudence sees nothing but what is contrary to Divine providence therefore he can use these things as arguments for rejecting it, if not in his outer thought which is nearest to speech still in that inner thought which is remote from it.

237 Every worshipper of himself and of nature confirms himself against the Divine providence when he sees in the world so many implous people and so many of their impieties and at the same time the glorying of some in these impieties, and yet no punishment of such by God on this account. And he confirms himself against the Divine providence still further when he sees that plots devices, and frauds are successful even against the pious just, and sincere and that injustice triumphs over justice in the courts and in business. Especially does he confirm himself in this when he sees the implous exalted to

etiam abundare divitiis, ac vivere in lautis et magnificis; et vicissim cultores Dei in contemptu et paupertate Contra Divinam Providentiam etiam se confirmat, cum cogitat quod permittantur bella, ac tunc tot hominum neces, ac tot urbium, gentium et familiarum depraedationes et quoque quod victoriae stent a parte prudentiae, et quandoque non iustitiae, et quod non aliquid faciat, si praefectus sit probus vel sit improbus, praeter similia alia quae omnia sunt permissiones secundum leges Divinae Providentiae

238. Idem naturalis homo confirmat se contra Divinam Providentiam, cum spectat religiosa variarum gentium. ut quod dentur qui prorsus ignorant Deum, quodque dentur qui adorant solem et lunam, tum qui idola et sculptilia etiam monstrosa, et quoque homines mortuos Insuper cum spectat religiosum Mahumedanum, quod a tot imperiis et regnis receptum sit et quod religio Christiana sit modo in orbis habitabilis parte minima, quae vocatur Europa, et quod ibi divisa sit, et quod ibi sint, qui Divinam potestatem sibi vindicant, ac volunt coli ut dii, et invocant homines mortuos tum quod sint qui salvationem ponunt in quiquisdam vocibus, quas cogitent et loquantur, et non aliquid in bonis quae faciant; tum quod pauci sint qui vivunt religionem suam, praeter haeretica, quae plura fuerunt, et quoque aliqua hodie sunt, ut quae sunt Quakeris, Moravianis, Anabaptistis, praeter alia, tum quod Iudaismus adhuc perstet Negator Divinae Providentiae ex his concludit, quod religio in se non sit aliquid, sed usque quod necessaria sit, quia inservit pro vinculo

239. His argumentis possunt hodie plura addi, per quae adhuc confirmare se possunt, qui interius pro natura et pro sola humana prudentia cogitant, ut quod totus orbis Christianus agnoverit tres Deos, nescientes quod Deus unus sit persona et essentia, et quod Ille sit Dominus, tum quod huc usque nesciverint, quod in singulis Verbi sensus spiritualis sit, et quod sanctitas ejus inde sit ut et, quod nesciverint, quod fugere mala sicut peccata, sit ipsa religio Christiana et quoque quod nesciverint, quod homo vivat homo post mortem. Possunt enim secum et inter se dicere, "Cur Divina Providentia, si sit, talia nunc primum revelat?"

honors and to high offices in church and state also abounding in wealth and living in luxury and magnificence while on the other hand he sees the worshippers of God despised and poor. He also confirms himself against Divine providence when he reflects that wars are permitted and the consequent slaughter of so many men, and the plundering of so many cities, nations, and families also that victories are on the side of prudence and sometimes not on the side of justice and that it makes no difference whether the commander is an upright man or not besides other things like these all of which are permissions according to the laws of the Divine providence.

238 The same natural man confirms himself against Divine providence when he considers the religious conditions of various peoples as that there are some who are totally ignorant of God some who worship the sun and moon some also who worship monstrous idols, graven images and even dead men still further when he sees the Mohammedan religion accepted by so many empires and kingdoms and the Christian religion only in Europe, the smallest division of the habitable globe, and there it is divided and that there are some in it who claim for themselves a Divine power and wish to be worshipped as gods, and invoke the dead also that there are some who place salvation in certain phrases which they must think and talk about, making no account of the good works they must do also that there are few who live their religion besides the heretics, of which there have been many some of which exist at this day as those of the Quakers the Moravians the Anabaptists, and others also that Judaism still continues. From these things he who denies Divine providence concludes that religion in itself is nothing but is necessary because it serves as a restraint.

239 To these arguments others can be added at this day by which those who think interiorly in favor of nature and human prudence alone may still further confirm themselves as that the whole Christian world has acknowledged three Gods, not knowing that God is one in person and in essence, and that the Lord is the one God also that it has not hitherto been known that in every particular of the Word there is a spiritual sense and that its holiness is from this also that it has not been known that to shun evils as sins is the Christian religion itself and that it has not been known that man lives a man after death. For men can say to themselves and to one another Why does the Divine providence, if there is any now first reveal such things?

240. Omnia illa quae in numeris [236,] 237, 238, 239, recensita sunt, adducta sunt ob finem, ut videatur, quod omnia et singula quae in mundo fiunt, tam apud malos quam apud bonos, sint Divinae Providentiae, proinde quod Divina Providentia sit in singularissimis cogitationum et actionum hominis, et quod inde sit universalis. Sed quia hoc ex illis non videri potest, nisi singula seorsim explicentur, ideo eo ordine, quo adducta sunt, breviter explicanda sunt, incipiendo a n 236

241. (1) *Quod sapientissimi hominum, Adamus et ejus Uxor, se passi sint a serpente seduci, et quod Deus hoc per Divinam suam Providentiam non averterit*, est quia per Adamum et ejus uxorem non intelliguntur omnium primi homines in hoc mundo creati, sed homines Antiquissimae Ecclesiae, quorum nova creatio seu regeneratio ita descripta est, ipsa nova creatio seu regeneratio illorum in capite primo [*Geneseos*] per creationem Caeli et Terrae; sapientia ac intelligentia illorum per hortum Edenis, ac finis illius ecclesiae per esum ex arbore scientiae Verbum enim in sinu suo est spirituale, continens arcana Divinae Sapientiae, ac ut illa contineantur, conscriptum est per meras correspondentias et repraesentationes Ex quibus patet, quod illius ecclesiae homines, qui principio fuerunt sapientissimi, et in fine ex fastu propriae intelligentiae pessimi, non seducti sint ab aliquo serpente, sed ab amore sui, qui ibi est “caput serpentis,” quod Semen mulieris, hoc est, Dominus, proculcaturus est [2.] Quis non potest ex ratione videre, quod alia, quam quae historice ibi in littera memorata sunt, intelligantur? Quis enim potest comprehendere, quod creatio mundi potuerit talis esse, sicut ibi describitur? quare etiam sudant eruditi in explanatione illorum, quae in primo capite sunt, fatentes tandem quod non intelligant, tum quod in horto seu paradiso illorum positae fuerint binae arbores, una vitae et una scientiae, et haec in offendiculum, ut et, quod ex solo esu hujus arboris in tantum praevaricati sint, ut non solum illi, sed etiam universum genus humanum, posteritas illorum, damnationi obnoxii fierent, porro, quod aliquis serpens potuisset illos seducere praeter alia ibi, ut quod uxor creata sit ex costa mariti, quod nuditatem suam agnoverint post lapsum, ac velaverint illam foliis ficus, et

240 All the things that have been mentioned in sections 236 237 238 and 39 have been presented to the end that it may be seen that each and all things that take place in the world, both with the evil and with the good belong to the Divine providence consequently that the Divine providence is in the smallest particulars of man's thoughts and actions and therefore is universal. But as this cannot be seen from the things presented unless each one is explained by itself they shall be briefly explained in the order in which they were presented beginning with section 236

241 (1) *The wisest of mankind Adam and his wife suffered themselves to be seduced by a serpent and God did not avert this by His Divine providence*—This is so inasmuch as by Adam and his wife the first men that were created on this earth are not meant, but the men of the Most Ancient Church and their new creation or their regeneration is thus described. Their new creation itself that is their regeneration is described in the first chapter of *Genesis* by the creation of heaven and earth their wisdom and intelligence by the garden of Eden and the end of that church by their eating from the tree of knowledge. For the Word in its bosom is spiritual containing arcana of Divine wisdom and that it may contain these it is written throughout wholly by correspondences and representatives. This makes clear that the men of that church who were in the beginning the wisest of men, but in the end from the conceit of their own intelligence became the worst were not seduced by any serpent, but by love of self and it is this that is meant by the serpent's head" that the Seed of the woman that is the Lord, should bruise. (2) Who is not able to see from reason that other things are meant than those that are there related historically in the letter? For who can comprehend how the world could have been created in the way there described? Therefore the learned try to explain the contents of that first chapter and at length confess that they do not understand it. And the same is true of what follows that two trees a tree of life and a tree of knowledge were placed in the garden or paradise the latter as a cause of stumbling also that from the mere eating of this tree they so far transgressed that not only they but the whole human race their posterity became subject to damnation furthermore that they could have been seduced by a serpent besides other things there stated as that the wife was created from the rib of the husband that after their fall

quod datae illis sint tunicae pellis ad velandum corpus; et quod positi sint cherubi cum ense flammante ad custodiendum viam ad arborem vitae [3.] Haec omnia sunt repraesentativa, per quae describitur Antiquissimae Ecclesiae instauratio, status et ejus mutatio, et demum destructio arcana omnium illorum, quae in sensu spirituali, qui est in singulis ibi, continentur, explicata videantur in *Arcanis Caelestibus* super *Genesin* et *Exodum*, Londini editis ex quibus etiam constare potest, quod per “arborem vitae” ibi intelligatur Dominus quoad Divinam Ipsius Providentiam, et quod per “arborem scientiae” intelligatur homo quoad propriam prudentiam

242. (ii) *Quod primus eorum filius, Cainus, occiderit fratrem suum Abelem, et Deus non tunc abduxerit loquendo cum illo, sed modo post factum maledicendo* — Quoniam per Adamum et uxorem ejus intelligitur Ecclesia Antiquissima, ut nunc supra dictum est, inde per Cainum et Abelem, primos eorum filios, intelliguntur duo essentialia ecclesiae, quae sunt amor et sapientia, seu charitas et fides, per Abelem amor et charitas, et per Cainum sapientia seu fides, in specie sapientia separata ab amore, seu fides separata a charitate, et sapientia tum fides separata talis est, ut non modo rejiciat amorem et charitatem, sed etiam illas annihilat, et sic fratrem suum occidat Quod fides separata a charitate ita faciat, in Christiano orbe satis notum est, videatur *Doctrina Novae Hierosolymae de Fide* [2.] Maledictio Caini involvit statum illorum spirituales, in quem post mortem veniunt, qui separant fidem a charitate, seu sapientiam ab amore. Sed usque ne ideo pereat sapientia seu fides, positum est signum super Caino, ne occideretur, nam amor non datur absque sapientia, nec charitas absque fide Quia per haec paene simile repraesentatum est, quod per esum ex arbore scientiae, ideo sequitur hoc in ordine post descriptionem Adam et ejus uxoris Illi etiam qui in fide separata a charitate sunt, in propria intelligentia sunt, et qui in charitate et infide, in intelligentia a Domino sunt, ita in Divina Providentia

243. (iii) *Quod gens Israelitica in deserto coluerit vitulum aureum, et agnoverit illum pro Deo, qui illos e terræ Aegypti eduxit cum tamen Jehovah hoc vidit e monte Si-*

they acknowledged their nakedness and covered it with fig leaves, and that coats of skin were given them for bodily coverings and that cherubim were placed with a flaming sword to guard the way to the tree of life. [3.] All these things are representatives, depicting the establishment of the Most Ancient Church, its condition, its change, and finally its destruction. The arcana involved in all these things, which are contained in the spiritual sense that is in every particular of the story may be found explained in the *Arcana Caelestia* on *Genesis* and *Exodus* published at London and it can there be seen that the tree of life" means the Lord in respect to His Divine providence and the tree of knowledge means man in respect to his own prudence.

242 (ii.) *Their first son Cain killed his brother Abel and God did not withhold him at the time by speaking with him, but only after the deed by cursing him.*—As Adam and his wife, as has been said above, mean the Most Ancient Church, so Cain and Abel, their first sons, mean the two essentials of the church which are love and wisdom or charity and faith. Abel meaning love and charity and "Cain" wisdom and faith strictly wisdom separated from love, or faith separated from charity and wisdom as well as faith when so separated is such that it not only rejects love and charity but even annihilates them and thus it kills its brother. That faith separate from charity does this is well known in the Christian world, as may be seen in the *Doctrine of the New Jerusalem concerning Faith*. [2.] The cursing of Cain involves the spiritual state into which those come after death who separate faith from charity or wisdom from love. And yet, that wisdom or faith might not perish in consequence a mark was put upon Cain to prevent his being slain for love cannot exist apart from wisdom, or charity apart from faith. These things have nearly the same representation as the eating from the tree of knowledge and this is why it properly follows the description of Adam and his wife. Moreover those who are in faith separated from charity are in their own intelligence while those who are in charity and in faith therefrom are in intelligence from the Lord, thus in the Divine providence.

243. (iii.) *The Israelitish nation worshipped a golden calf in the wilderness and acknowledged it as God who led them out of the land of Egypt and yet Jehovah saw this from Mount Sinai near by and did not seek to prevent it.* This took place in

naï prope, et non praecavit — Factum est hoc in deserto Sinai prope montem Quod Jehovah non abduxerit illos a facinoroso illo cultu, est secundum omnes leges Divinae Providentiae, quae haëtenus allatae sunt, et quoque secundum illas quae sequuntur Hoc malum illis permissum est, ne perirent omnes; nam filii Israelis educti sunt ex Aegypto, ut repraesentarent ecclesiam Domini, et hanc repraesentare non potuerunt, nisi idololatria Aegyptiaca e cordibus eorum primum eradicaretur; et hoc non fieri potuit nisi relictum fuisset illis agere secundum id quod in corde illorum fuit, et sic auferre illud per gravem punitio- nem Quid ulterius per cultum illum, perque commina- tionem quod plene rejicerentur, et quod nova gens e Mose excitaretur, significatur, videatur in *Arcanis Caelestibus* super ^[1]xxxii *Exodi*, ubi de illis agitur

244. (iv) *Quod David numeraverit populum, et propte- rea immissa sit pestis, ex qua tot millia hominum perierunt; et quod Deus non ante sed post factum ad illum miserit Ga- dem prophetam, et ei denuntiaverit poenam* — Qui se contra Divinam Providentiam confirmat, potest etiam de hoc varia cogitare et volvere, imprimis cur David non prius admo- nitus fuerit, et cur populus propter transgressionem regis tam graviter punitus sit Quod non prius admonitus fue- rit, est secundum leges Divinae Providentiae haëtenus demonstratas, imprimis ^[2]secundum binas supra n 129–153, et n 154–174 explicatas Quod populus propter trans- gressionem regis tam graviter punitus sit, et septuaginta millia peste percussi sint, non fuit propter regem, sed propter populum, nam legitur,

“Addidit ira Jehovah excandescere contra Israelem, ideo incitavit Da- videm contra illos dicendo, Abi, numera Israelem et Jehudam” (2 Sam xxiv 1)

245. (v) *Quod Solomoni permissum fuerit instaurare cultus idololatricos*, erat propter causam, ut repraesentaret regnum Domini seu ecclesiam cum omnibus religiosis in universo terrarum orbe, nam ecclesia apud gentem Israe- liticam et Judaicam instituta fuit ecclesia repraesenta- tiva, quare omnia judicia et statuta illius ecclesiae re- praesentabant spiritualia ecclesiae, quae sunt interna ejus, ipse populus ecclesiam, rex Dominum, David Dominum

the desert of Sinai near the mountain. Jehovah's not withholding them from that abominable worship is in accordance with all the laws of the Divine providence heretofore set forth as well as with those that follow. This evil was permitted them lest they should all perish. For the sons of Israel were led out of Egypt that they might represent the Lord's church and thus they could not represent unless Egyptian idolatry had first been rooted out of their hearts and thus could not have been done without its having been left for them to act in accord with what was in their hearts that this might thereby be removed by means of severe punishment. What is further signified by that worship and by the threat that they should be wholly rejected and that a new nation should be raised up by Moses may be seen in the *Arcana Caelestia* on the thirty second chapter of *Exodus* where these things are treated of.

244. (iv) *David numbered the people and in consequence a plague was sent upon them by which so many thousands of men perished and God not before but after the deed sent Gad the prophet to David and denounced punishment upon him*—Whoever confirms himself against the Divine providence may have various thoughts and reflections about this also especially why David was not admonished in advance and why the people were so severely punished for the king's transgression. His not having been admonished in advance is in accordance with the laws of Divine providence already set forth especially the two explained from n. 129 to 153 and from n. 154 to 174. This severe punishment of the people on account of the king's transgression and the smiting of seventy thousand with the plague was not for the king's sake but for the people's sake. For it is said

"The anger of Jehovah was kindled against Israel, therefore He moved David against them, saying Go number Israel and Judah (2 Sam xxiv 1).

245 (v) *Solomon was permitted to establish idolatrous worship*—This was done that he might represent the Lord's kingdom or the church with all the varieties of religion in the whole world for the church instituted with the nation of Israel and Judah was a representative church therefore all the judgments and statutes of that church represented the spiritual things of the church which are its internals that people itself representing the church the king representing the Lord David

venturum in mundum, et Salomo Dominum post adventum Ipsi, et quia Domino post glorificationem Humani Ipsi fuit potestas super caelum et terram (ut Ipse dicit, *Matth* xxviii 18), ideo repraesentator Ipsi Salomo apparuit in gloria et magnificentia, et fuit in sapientia, super omnes reges terrae, et quoque aedificavit Templum. ac insuper cultus plurimum gentium permisit ac instituit, per quos repraesentabantur varia religiosa in mundo. Similia significabant uxores ejus, quae numero septingentae fuerunt, et concubinae quae numero trecentae erant (1 *Reg.* xi 3) “Uxor” enim in Verbo significat ecclesiam, et “concubina” religiosum. Ex his constare potest, cur datum sit Salomoni aedificare Templum, per quod significabatur Divinum Humanum Domini (*Joh* ii. 19, 21), et quoque ecclesia, tum quod permissum ei sit instaurare cultus idololatrias, ac tot uxores ducere. Quod per Davidem intelligatur Dominus venturus in mundum, multis locis in Verbo, videatur *Doctrinae Novae Hierosolymae de Domino* (n 43, 44)

246. (vi) *Quod permissum sit multis regibus post Salomonem profanare templum et sancta ecclesiae*, erat quia populus repraesentabat ecclesiam, et rex caput eorum; et quia gens Israelitica et Judaica talis erat, ut non diu potuerint repraesentare ecclesiam, erant enim corde idololatrae, quare successive a cultu repraesentativo recesserunt, pervertendo omnia ecclesiae, usque ut tandem devastaverint illam. Hoc per profanationes Templi a regibus, et per idololatrias eorum, repraesentatum est, ipsa devastatio ecclesiae per ipsius Templi destructionem, perque abductionem populi Israelitici, ac per captivitatem populi Judaici in Babyloniam. Haec fuit causa, et quicquid fit ex aliqua causa, fit ex Divina Providentia secundum aliquam legem ejus

247. (vii) *Quod genti isti fuerit permissum crucifigere Dominum*, erat quia ecclesia apud illam gentem prorsus devastata fuit, et talis facta, ut non modo non cognoscerent et agnoscerent Dominum, sed etiam odio haberent Ipsum. at usque omnia quae fecerunt Ipsi, fuerunt secundum leges Divinae Ipsi Providentiae. Quod passio crucis fuerit ultima tentatio, seu ultima pugna, per quam Dominus plene vicit inferna, et plene glorificavit Huma-

representing the Lord who was to come into the world and Solomon the Lord after His coming. And because the Lord after the glorification of His Human had power over heaven and earth (as He says *Matt.* xxviii. 18) so Solomon His representative appeared in glory and magnificence and possessed wisdom above all the kings of the earth, and also built the temple. Furthermore, Solomon permitted and set up the worship of many nations by which the various religions in the world were represented. His wives, seven hundred in number and his concubines, who numbered three hundred (1 *Kings* xi. 3) had a like signification, for a "wife" in the Word signifies the church and a "concubine" a religion. This makes clear why it was granted to Solomon to build the temple, which signified both the Lord's Divine Human (*John* ii 19-21) and the church and why he was permitted to establish idolatrous worship and to marry so many wives. That by David in many places in the Word the Lord who was to come into the world is meant, can be seen in the *Doctrine of the New Jerusalem concerning the Lord* (n. 43, 44).

246 (vi.) *Many kings after Solomon were permitted to profane the temple and the holy things of the church*—This was because the people represented the church, and their king was their head and as the nation of Israel and Judah was such that they could no longer represent the church, for they were idolaters at heart, they gradually fell away from representative worship by perverting all things of the church till at last it was devastated. This was represented by the profanations of the temple by the kings and by their idolatries and the essential devastation of the church was represented by the destruction of the temple itself, and by the carrying away of the people of Israel and by the captivity of the people of Judah in Babylonia. Such was the cause and whatever is done from any cause is done from the Divine providence according to some law of it.

247 (vii.) *That nation was permitted to crucify the Lord*—This was because the church with that nation had been wholly devastated and had become such that not only they did not know and acknowledge the Lord but they even hated Him and yet all things that they did to Him were done in accordance with the laws of His Divine providence. That the passion of the cross was the last temptation or the last combat, by which the Lord fully conquered the hells and fully glorified His Human may be seen in the *Doctrine of the New Jerusalem con*

num suum, videatur in *Doctrina Novae Hierosolymae de Domino* (n 12-14); et in *Doctrina Novae Hierosolymae de Fide* (n 34, 35)

248. Haecenus explicata sunt illa quae supra, n 236, recensita sunt, quae sunt aliqua ex Verbo per quae homo naturalis ratiocinator contra Divinam Providentiam se confirmare potest nam, ut prius dictum, quicquid talis homo videt, audit et legit, potest pro argumento sumere contra illam At pauci contra Divinam Providentiam se confirmant ex talibus quae in Verbo sunt plures vero ex illis quae coram oculis exstant, quae sunt quae n 237 continentur, quae nunc similiter explicanda sunt

249. (1) *Quod omnis cultor sui et cultor naturae contra Divinam Providentiam se confirmet, cum in mundo videt tot impios, et tot illorum impietates, et simul quorundam gloriationes in illis, et usque non aliquam illorum punitionem a Deo* — Omnes impietates, et quoque gloriationes super illis, sunt permissiones, quarum causae sunt leges Divinae Providentiae Quisque homo libere, immo liberrime potest cogitare quod vult, tam contra Deum, quam pro Deo, et qui contra Deum cogitat, raro punitur in mundo naturali, quia ibi semper in statu reformationis est, sed punitur in mundo spirituali, quod fit post mortem, tunc enim non amplius reformari potest [2.] Quod ^[1]causae permissionum sint leges Divinae Providentiae, patet ex legibus ejus supra allatis, si revocantur et lustrantur, quae sunt Ut homo ex libero secundum rationem agat, de qua lege supra (n 71-97). Ut homo non per media externa cogatur ad cogitandum et volendum, ita ad credendum et amandum illa quae religionis sunt, sed ut se ipsum adducat, et quandoque cogat (de qua lege, ^[2]n 129-153) Quod propria prudentia nulla sit, et solum appareat quod sit, et quoque apparere debeat sicut sit, sed quod Divina Providentia ex singularissimis universalis sit (n 191-213) Quod Divina Providentia spectet aeterna, et non aliter temporaria, quam quantum unum faciunt cum aeternis (n 214-220) Quod homo non interius immittatur in vera fidei et in bona charitatis, nisi quantum in illis potest teneri usque ad finem vitae (de qua lege, n 221-233). [3.] Quod causae permissionum sint leges Divinae Providentiae, etiam a sequentibus patebit, ut ex hoc Quod

cerning the Lord (n. 12-14) and in the *D Trine of the New Jerusalem concerning Faith* (n. 34-35)

248 This is an explanation of the things enumerated above (in n. 136) which are some of the things from the Word by which a natural man can confirm himself by his reasonings against the Divine providence. For whatever such a man sees hears or reads as has been said he can employ as an argument against the Divine providence. There are few however who confirm themselves against the Divine providence from such things as are in the Word but many do so from things that take place before their eyes such as are mentioned in n. 237 which will now likewise be explained.

249 (1.) *Every worshipper of himself and of nature opposes himself against the Divine providence when he sees in the world so many impieties and so many of their impieties and at the same time the glorying of some in these impieties and yet no punishment of such by God*—All impieties and the glorying in them are permissions, the causes of which are laws of the Divine providence. Every man can freely yea most freely think as he wishes as well against God as for God and he that thinks against God is rarely punished in the natural world because there he is always in a state to be reformed but he is punished after death in the spiritual world, for he can then no longer be reformed. (2.) That the laws of Divine providence are the causes of permissions is clear from its laws that have been set forth above when they are recalled and examined which are these—Man should act from freedom in accordance with reason (see above n. 71-99) Man should not be compelled by external means to think and will, and thus to believe and love the things of religion, but should guide himself and sometimes compel himself (see n. 129-153) Man's own prudence is nothing, it merely appears to be something and ought to appear as if it were but the Divine providence because of its minute particulars is universal (n. 191-213) The Divine providence looks to eternal things, and to temporal things only so far as they make one with eternal things (n. 214-230) Man is admitted interiorly into truths of faith and into goods of charity only so far as he can be kept in them until the end of his life (n. 231-233) (3.) That the causes of permissions are laws of the Divine providence will also be made clear from what is to follow as from this Evils are permitted for the sake of the end which is salvation Also from this The Divine pro-

permittantur mala propter finem quae est salvatio. Tum ex hoc Quod Divina Providentia continua sit aequae apud malos quam apud bonos Et demum ex hoc: Quod Dominus non possit agere contra leges Divinae suae Providentiae, quia agere contra illas foret agere contra Divinum Amorem suum, et contra Divinam Sapientiam suam, ita contra Se Ipsum Hae leges, si conferantur, possunt manifestare causas, cur a Domino permittuntur impietates, et non puniuntur dummodo in cogitatione sunt, et raro etiam in intentione, et sic etiam in voluntate, et non in facto Sed usque unumquodvis malum sua poena sequitur, est sicut malo inscripta sit sua poena, quam impius post mortem luit [4.] Per haec quae nunc adducta sunt, etiam ¹¹explicata sunt sequentia haec supra, n. 237, allata, quae sunt, *Quod cultor sui et cultor naturae se confirmet contra Divinam Providentiam adhuc magis, cum videt quod succedant machinationes, astutiae et doli, etiam contra pios, justos et sinceros et quod injustitia triumphet super justitiam in judicis et in negotiis* — Omnes leges Divinae Providentiae sunt necessitates, et quia sunt causae cur talia permittuntur, patet, quod ut homo vivere possit homo, reformari et salvari, talia non possint a Domino homini auferri, nisi mediate per Verbum, et in specie per decalogi praecepta, apud illos qui agnoscunt omnis generis homicidia, adulteria, furta et falsa testimonia pro peccatis at apud illos qui non agnoscunt talia pro peccatis, mediate per leges civiles ac timorem pro poenis illarum, tum mediate per leges morales, ac timorem jacturae famae, honoris et lucri propter illam, per haec media ducit Dominus malos, sed solum a faciendo illa, non autem a cogitando et volendo illa, per priora autem media ducit Dominus bonos, non solum a faciendo illa, sed etiam a cogitando et volendo illa

250. (11) *Quod cultor sui et cultor naturae se contra Divinam Providentiam confirmet, cum videt impios ad honores evehi, ac fieri magnates et primates, tum etiam abundare opibus, ac vivere in lautis et magnificis, et cultores Dei in contemptu et paupertate* — Cultor sui et cultor naturae credit dignitates et opes esse summas et solas, ita ipsas felicitates, quae dari possunt, et si ex cultu ab infantia initiato aliquid cogitat de Deo, vocat illas benedic-

vidence is unceasing both with the evil and with the good. And finally from this The Lord cannot act contrary to the laws of His Divine providence, for to act contrary to them would be acting contrary to His Divine love and to His Divine wisdom thus contrary to Himself. When these laws are considered together they make clear the reasons why impieties are permitted by the Lord, and are not punished so long as they are in the thought and rarely even while they are in the purpose and thus in the will, but not in the act. And yet its own punishment follows every evil it is as if its punishment were inscribed upon the evil and this punishment the wicked man endures after death. [4.] By what has now been set forth that which was stated above (in n. 237) is also explained, namely *The worshipper of himself and of nature confirms himself against the Divine providence still further when he sees that plots, devices and frauds are successful even against the pious just and sincere and that injustice triumphs over justice in the courts and in business*. All the laws of Divine providence are necessities and as they are the causes of the permission of these things it is clear that if man is to live as a man, to be reformed and to be saved, these things can be taken away from him by the Lord only by means,—by the Word, and especially by the commandments of the decalogue,—with those who acknowledge all kinds of murder adultery theft, and false witness as sins but with those who do not acknowledge such things to be sins by means of the civil laws and the fear of their punishments, also by means of moral laws, and the fear of the loss of reputation and thereby of honor and wealth. By these means the Lord leads the evil, but only away from doing these things, not from thinking and willing them while by the former means He leads the good, not only away from doing these things but also from thinking and willing them.

250 (ii.) *The worshipper of himself and of nature confirms himself against the Divine providence when he sees the impious exalted to honors and to high offices in church and state also abounding in wealth and living in luxury and magnificence while he sees the worshippers of God despised and poor*—The worshipper of himself and of nature believes dignities and wealth to be the highest and the only happiness that can be granted, thus happiness itself and if he has any thought of God from a sense of worship instilled in infancy he calls them Divine blessings and so long as he is not puffed up by them he

tiones Divinas; et quamdiu ex illis non spirat altius, cogitat Deum esse, et quoque colit Ipsum, sed in cultu latet, quod ipse tunc nescit, ut a Deo evehatur ad dignitates adhuc superiores, et ad opes adhuc ampliores; et si in illas venit, abit cultus ejus ad exteriora magis et magis, usque dum elabitur, et tandem ut Deum ¹³vilipendat et neget, simile facit, si a dignitate et opulentia, in quibus cor suum posuit, deiceretur Quid tunc dignitates et opes, nisi offendicula malis? [2.] Non autem bonis, quia hi non cor in illis ponunt, sed in usibus seu bonis, ad quae praestanda dignitates et opes inserviunt pro mediis Quare per quod impij ad honores et opes promoveantur, et fiant magnates et primates, non alius potest se contra Divinam Providentiam confirmare, quam qui cultor sui et cultor naturae est Praeterea, quid dignitas major et minor? et quid opulentia major et minor? Num aliud in se est quam quoddam imaginarium? Num faustior et felicior unus quam alter est? Numne dignitas apud magnatem, immo apud regem et imperatorem post annum tempus spectatur aliter quam sicut commune quoddam, quod non amplius gaudio exaltat cor ejus, et quod etiam potest apud illum vilescere? Num illi ex suis dignitatibus in majori gradu felicitatis sunt, quam qui in minori, immo in minima dignitate sunt, sicut sunt coloni et quoque famuli illorum? Possunt hi in majori gradu felicitatis esse cum bene illis est, et contenti sunt sua sorte Quis plus corde inquietus est, quis saepius indignatur, et quis gravius irascitur, quam amor sui? Hoc fit quoties non secundum cordis sui exaltationem honoratur, et quoties aliquid ei ad nutum et votum non succedit Quid ergo dignitas, si non sit rei aut usus, nisi idea? Num talis idea potest in alia cogitatione esse quam in cogitatione de se et de mundo, ac ipsa in se quod mundus sit omne, ac aeternum sit nihil? [3.] Nunc aliquid dicetur de Divina Providentia, cur permittit, quod impij corde evehantur ad dignitates et lucrentur opes Impij seu mali aequae possunt usus praestare sicut pii seu boni, immo ex fortiori igne, nam se spectant in usibus, ac honores ut usus, quare in quo gradu amor sui scandit, in eo accenditur libido faciendi usus suae gloriae causa Talis ignis non datur apud pios seu bonos, nisi fomentatus sit subter ab honore Quare Dominus

thinks that there is a God, and even worships God. But there lies hidden in the worship what he is himself then ignorant of: an aspiration to be raised up by God to still higher dignities and to still greater wealth; and when he reaches these his worship tends more and more to outward things until it so falls away that at length he despises and denies God, and he does the same if he is cast down from the dignity and opulence on which he has set his heart. What, then, are dignities and wealth to the wicked but stumbling blocks? [2] But to the good they are not so, because they do not set their hearts on them but on the uses or the goods in the performance of which dignities and wealth are of service as means. Therefore only he that is a worshipper of himself and nature can confirm himself against Divine providence because of the advancement of the impious to honors and wealth and to high offices in church and state. Moreover what is dignity greater or less? And what is opulence greater or less? In itself is it anything but an imaginary something? Is one person more fortunate or happier than another? Does a great man or even a king or emperor after a single year regard the dignity as anything more than something common, which no longer exalts his heart with joy but may even become worthless to him? Are such by virtue of their dignities in any greater degree of happiness than those who are in less dignity or even in the least like farmers and even their servants? These, when all goes well with them and they are content with their lot, may have a greater measure of happiness. What is more restless at heart, more frequently provoked, more violently enraged, than self-love and this as often as it is not honored according to the pride of its heart, and as often as anything does not succeed according to its wish and whim? What, then, is dignity if it does not pertain to some matter or use but an idea? And can there be such an idea in any thought except thought about self and the world which essentially in itself is that the world is every thing and the eternal nothing. [3] Something shall now be said about the Divine providence, why it permits the impious in heart to be raised to dignities and enriched with possessions. The impious or wicked can perform uses equally with the pious or good, and even with greater zeal for they have regard to themselves in the uses, and to the honors as the uses therefore to whatever height the love of self climbs the lust of performing uses for the sake of its own glory burns in it. With the pious or good there is no such fire, unless unconsciously

impíos corde, qui in dignitatibus sunt, per famam nominis eorum regit, et excitat ad faciendum usus communi seu patriae, societati seu civitati in qua sunt, et quoque concivi seu proximo cum quo sunt. Hoc est regimen Domini, quod vocatur Divina Providentia cum talibus est enim Regnum Domini regnum usuum, et ubi non dantur nisi quam pauci qui usus praestant propter usus, facit ut cultores sui ad eminentiora officia evehantur, in quibus quisque ad bonum faciendum per suum amorem excitatur [4.] Pone aliquod regnum infernale in mundo, tametsi non datur, ubi non nisi quam amores sui regnant (ipse amor sui est diabolus), annon quisque usus faciet ex igne amoris sui, et ex splendore gloriae suae, plus quam aliud regnum? At apud omnes illos ore fertur bonum publicum, sed corde bonum suum. Et quia quisque spectat principem suum ut major fiat, spirat enim ut maximus, num talis potest videre quod Deus sit? Est fumus sicut incendi qui circumstipat, per quem non potest aliquod verum spirituale in sua luce transire. Vidi illum fumum circum inferna talium. Accende lucernam, et inquire, quot in regnis hodie sunt, qui aspirant ad dignitates, qui non sunt amores sui et mundi. Num inter mille invenies quinquaginta, qui amores Dei sunt, et inter hos modo aliquos, qui ad dignitates aspirant? Cum itaque tam pauci numero sunt, qui amores Dei sunt, et tam multi qui amores sui et mundi, et cum hi amores ex suis ignibus plus usus praestant, quam amores Dei ex suis, quomodo tunc potest aliquis se confirmare per id quod mali in eminentia et opulentia prae bonis sint. [5.] Hoc etiam confirmatur per haec Domini verba

“Laudavit Dominus oeconomum injustitiae, quod prudenter egerit, nam filii hujus saeculi prudentiores sunt supra filios lucis in generatione sua. Sic Ego vobis dico, Facite vobis amicos ex mammonem injustitiae, ut quando defeceritis suscipiant vos in aeterna tabernacula” (*Luc* xvi 8, 9)

quid per haec in sensu naturali intelligitur, patet in sensu autem spirituali per “mammonem injustitiae” intelliguntur cognitiones veri et boni, quas mali possident, et quibus ad dignitates et opes sibi comparandas solum utuntur, illae cognitiones sunt, ex quibus boni seu filii lucis sibi amicos facient, et quae suscipient illos in aeterna

kindled by some feeling of honor. Thus the Lord governs the impious in heart who are in places of dignity by the glory of their name and incites them to the performance of uses to the community or country to the society or city in which they dwell and to their fellow-citizen or neighbor with whom they are associated. This is the Lord's government which is called the Divine providence with such for the Lord's kingdom is a kingdom of uses and where there are but few who perform uses for the sake of uses. He causes the worshippers of self to be raised to high offices in which each one is incited to do good by means of his own love. (4) Suppose an infernal kingdom in the world (although there is none such) where none but the loves of self rule (and the love of self is itself the devil) would not every one perform uses from the fire of self love and for the splendor of his own glory to a greater extent than in any other kingdom? There the public good would be in every mouth but his own good in every heart. And as each one would look to his own chief for his advancement (for each one would aspire to become greatest) could he see that there is a God? A smoke like that of a conflagration would surround him through which no spiritual truth in its own light could pass. I have seen that smoke about the heels of such. Light your lamp and search and see how many there are in the kingdoms of the present day who aspire to dignities and who are not loves of self and the world. Will you find fifty in a thousand who are loves of God, and among these some perhaps who aspire to dignities? Since then there are so few who are loves of God and so many who are loves of self and the world and since the latter loves from their fire perform uses more than the loves of God from theirs how can anyone confirm himself [against the Divine providence] because the evil are in eminence and opulence more than the good? (5) This is shown in these words of the Lord

"The Lord commended the unjust steward because he had done wisely for the sons of this age are for their own generation wiser than the sons of light. And I say unto you Make to yourselves friends out of the mammon of unrighteousness that when ye fail they may receive you into the eternal tabernacles (*Luke* xvi. 9).

The meaning of this in the natural sense is clear but in the spiritual sense the mammon of unrighteousness means the knowledges of truth and good possessed by the evil which they employ solely in acquiring for themselves dignities and wealth out of these knowledges the good or "the sons of light" must

tabernacula Quod multi sint amores sui et mundi, ac pauci amores Dei, etiam docet Dominus his verbis

“Lata porta et spatiosa via est, quae ducit ad interitum, et multi sunt qui intrant per illam sed angusta et stricta via est, quae ducit ad vitam, et pauci sunt qui inveniunt illam” (*Matth vii 13, 14*)

Quod dignitates et opes sint vel maledictiones vel benedictiones, et apud quos, videatur supra (n 217)

251. (111) *Quod cultor sui et cultor naturae contra Divinam Providentiam se confirmet, cum cogitat quod permittantur bella, et tunc tot hominum neces, ac opum illorum depraedationes* — Ex Divina Providentia non est, ut bella existant, quia unita sunt cum homicidiis, depraedationibus, violentiis, saevitiis, et aliis malis enormibus, quae e diametro contra Christianam charitatem sunt sed usque non possunt non permitti, quia amor vitae hominum, post antiquissimos, qui intelliguntur per Adamum et ejus uxorem (de quibus supra, n. 241), talis factus est, ut dominari velit super alios, et tandem super omnes, ac ut possidere velit mundi opes, et tandem omnes Hi bini amores non possunt in vinculis teneri, cum secundum Divinam Providentiam est, ut cuius liceat ex libero secundum rationem agere (de qua videatur supra, n 71-^[1]99), et quod absque permissionibus homo non possit a Domino duci a malo, ita non reformari et salvari, nam nisi permetteretur ut mala erumpant, homo non videret illa, ita non agnosceret illa, et sic non adduci posset ad resistendum illis Inde est, quod per aliquam Providentiam non possint mala inhiberi, nam sic manerent inclusa, et sicut morbus, qui vocatur cancer et gangraena, circumvagerentur et consumerent omne vitale humanum [2.] Est enim homo ex nativitate sicut exiguum infernum, inter quod et inter caelum est perpetuum dissidium Nullus homo ex suo inferno potest extrahi a Domino, nisi videat quod ibi sit, et nisi velit educi, et hoc non fieri potest absque permissionibus, quarum causae sunt leges Divinae Providentiae Ex hac causa est, quod bella minora et majora sint, minora inter praediorum possessores et inter vicinos eorum, et majora inter regnorum monarchas et inter horum vicinos Minus et majus non facit aliud discrimen, quam quod minus intra limites teneatur per leges

make to themselves friends that they may receive them into the eternal tabernacles. That many are lovers of self and the world, and that few are lovers of God: the Lord teaches in these words.

"Woe is the gate and broad is the way that leadeth to destruction, and many be they that enter in thereby: but narrow and straitened is the way that leadeth unto life, and few be they that find it." (Matt. vii. 13, 14.)

gentis, et majus per leges gentium, et quod tam minus quam majus suas leges velit transgredi, sed quod minus non possit, et quod majus possit, at usque non ultra possibile [3.] Quod bella majora, quia unita sunt cum homicidiis, depredationibus, violentiis, et saevitiis, non inhi-beantur a Domino apud reges et duces, non in initio, nec in progressionem, sed in fine, dum potentia unius aut alterius ita invalida facta est, ut ei periculum interitus im-mineat, sunt plures causae, quae in thesauro Divinae Sapientiae reconditae sunt, ex quibus aliqua mihi reve-latae sunt, inter quas haec est quod omnia bella, quan-tumvis civilia sunt, sint repraesentativa statuum ecclesiae in caelo, et quod correspondentiae sint Talia fuerunt omnia bella in Verbo descripta, et quoque talia sunt om-nia bella hodie Bella in Verbo descripta sunt illa quae filii Israelis cum variis gentibus, ut cum Emorraeis, Am-monitis, Moabitis, Philistaeis, Syris, Aegyptiis, Chaldaeis, Assyriis, gesserunt, et cum filii Israelis, qui repraesenta-verunt ecclesiam, recesserunt a praeceptis et statutis, et lapsi sunt in mala, quae per gentes illas significabantur, unaquaevis enim gens cum qua filii Israelis bellum gesse-runt, significabat aliquod genus mali, tunc per illam gen-tem puniti sunt Prout, cum profanarent sancta ecclesiae per foedas idololatrias, puniti sunt per Assyrios et Chal-daeos, quoniam per Assyriam et Chaldaeam significatur profanatio sancti Quid per bella cum Philistaeis signifi-catum est, videatur in *Doctrina Novae Hierosolymae de Fide* (n 50-54) [4.] Similia repraesentantur per bella hodie, ubicunque sunt, omnia enim quae in mundo natu-rali fiunt, correspondent spiritualibus in mundo spirituali, et omnia spiritualia concernunt ecclesiam Non scitur in hoc mundo, quaenam regna in orbe Christiano referunt Moabitas et Ammonitas, quaenam Syros et Philistaeos, et quaenam Chaldaeos et Assyrios, et reliquos cum qui-bus filii Israelis bella gesserunt, at usque sunt qui illos referunt Sed qualis ecclesia est in terris, et quaenam mala sunt in quae labitur, et propter quae per bella puni-tur, prorsus non videri potest in mundo naturali, quoniam in hoc mundo solum externa patent, quae non faciunt ecclesiam, sed videtur in mundo spirituali, ubi interna, in quibus ipsa ecclesia est, apparent, ac ibi omnes

the lesser and greater wish to transgress their laws, the lesser cannot, and the greater can although not beyond its abilities [3.] There are many other reasons stored up in the treasury of Divine wisdom why the Lord does not check the greater wars, with their kings and commanders, connected as they are with murders depredations, violence, and cruelties, neither in their beginning nor in their progress, but only at the close when the power of one or the other has become so reduced that he is in danger of destruction. Some of these reasons have been revealed to me, and among them is this that all wars, however much they may belong to civil affairs, represent in heaven the states of the church and are correspondences. Such were all the wars described in the Word and such also are all wars at this day. The wars described in the Word are those that the children of Israel waged with various nations as the Amontes the Ammonites, the Moabites the Philistines, the Syrians, the Egyptians, the Chaldeans, and the Assyrians and when the children of Israel, who represented the church departed from their commandments and statutes and fell into the evils signified by those nations they were punished by some nation because each nation with which the children of Israel waged war signified some particular kind of evil. For example, when they profaned the holy things of the church by foul idolatries they were punished by the Assyrians and Chaldeans, because Assyria and "Chaldea" signify the profanation of what is holy. What was signified by their wars with the Philistines may be seen in the *Doctrine of the New Jerusalem concerning Faith* (n. 30-54) [4.] Like things are represented by the wars of the present day wherever they occur for all things that take place in the natural world correspond to spiritual things in the spiritual world, and every thing spiritual has relation to the church. It is not known in this world what kingdoms in Christendom answer to the Moabites and Ammonites, what to the Syrians and Philistines, or what to the Chaldeans and Assyrians and the others with whom the children of Israel waged war and yet there are those that do answer to them. Moreover what the quality of the church upon earth is and what the evils are into which it falls and for which it is punished by wars, cannot be seen at all in the natural world because in this world externals only are evident and these do not constitute the church but this is seen in the spiritual world, where internals are manifest, in which the church itself is and there all are conjoined in accordance with

secundum varios suos status conjunguntur. Conflīctus horum in mundo spirituali correspondent bellis, quae utrimque a Domino secundum Divinam Ipsius Providentiam correspondenter reguntur [5.] Quod bella in mundo per Divinam Domini Providentiam regantur, spiritualis homo agnoscit, at non naturalis homo, solum cum indicitur festum propter victoriam, quod tunc possit super genibus Deo gratias agere quod victoriam dederit, et quoque paucis vocibus antequam proelium init, at cum redit in se, tunc victoriam vel adscribit ducis prudentiae, vel alicui consilio aut rei in medio proelio, de quo nihil cogitaverant, ex quo tamen victoria [6.] Quod Divina Providentia, quae vocatur Fortuna, sit in singularissimis rerum etiam levium, videatur supra (n 212), si in illis agnoscis Divinam Providentiam, omnino in rebus belli agnosces illam. Vocantur etiam successus et res belli feliciter gestae, communi voce fortuna belli, et haec est Divina Providentia, imprimis in consiliis et meditationibus ducis, tametsi ille tunc et postea suae prudentiae addicaret omnia ejus. Sed hoc faciat si velit, nam in plena libertate cogitandi est pro Divina Providentia et contra illam, immo pro Deo et contra Illum, at sciat quod nihilum consilii et meditationis sit ab ipso, influit omne vel a caelo vel ab inferno, ab inferno ex permissione, a caelo ex Providentia.

252. (iv) *Quod cultor sui et cultor naturae se confirmet contra Divinam Providentiam, cum secundum suam perceptionem cogitat, quod victoriae stent a parte prudentiae, et quandoque non a parte justitiae tum quod non aliquid faciat, sive praefectus sit probus, sive sit improbus*—Quod videatur sicut victoriae stent a parte prudentiae, et quandoque non a parte justitiae, est quia homo judicat ex apparentia, ac favet parti uni plus quam alteri, et id cui favet per ratiocinia potest confirmare, nec scit quod justitia causae sit in caelo spiritualis, et in mundo naturalis, ut in mox antecedentibus dictum est, et quod conjungantur per nexum rerum praeteritarum et simul futurarum, quae soli Domino notae sunt [2.] Quod nihil faciat sive praefectus sit probus sive sit improbus, est ex eadem causa, quae supra (n 250) confirmata est, quod mali aequae ac boni usus faciant, et mali ex suo igne

their various states. The conflicts of these in the spiritual world correspond to wars which are governed by the Lord on both sides correspondentially in accordance with His Divine providence. [5] That in this world wars are governed by Divine providence the spiritual man acknowledges but the natural man does not, except when a festival is appointed on account of a victory that he may return thanks on his knees to God that He has given the victory also by a few words before going into battle. But when he returns into himself he ascribes the victory either to the prudence of the general or to some measure or occurrence in the midst of the battle which they had not thought of, from which nevertheless came the victory [6] That the Divine providence that is called fortune is in the least particulars of even trivial things may be seen above (n. 212) and if in these you acknowledge the Divine providence you must certainly acknowledge it in the affairs of war. Also the successes and favorable occurrences of war are called in common language the fortune of war and this is Divine providence especially in the plans and preparations of the general, even although he then and afterwards may ascribe it all to his own prudence. And let him do this if he will for he is in full liberty to think in favor of the Divine providence or against it and even in favor of God and against Him but let him know that no part whatever of the plan or preparation is from himself it all flows in either from heaven or from hell—from hell by permission from heaven by providence.

252. (iv.) *The worshipper of himself and of nature confirms himself against Divine providence when he reflects according to his perception that victories are on the side of prudence and sometimes not on the side of justice and that it makes no difference whether the commander is an upright man or not*—Victories seem to be on the side of prudence and sometimes not on the side of justice because man judges from the appearance also he favors one side more than the other and that which he favors he is able to confirm by reasonings nor does he know that in heaven there is a spiritual justice to a cause and in the world a natural justice as has just been said and that these are conjoined by means of a connection between things past and things future that are known only to the Lord [2] It makes no difference whether the commander is an upright man or not, for the same reason as was set forth above (n. 250) namely that the wicked perform uses equally with the good, and

ardentius quam boni, imprimis in bellis, quia malus callidior et astutior est in machinandis dolis, et ex amore gloriae in voluptate occidendi et depraedandi, quos scit et declarat hostes, quam bonus, hic solum est in prudentia et zelo tutandi, ac raro in aliqua prudentia et zelo invadendi. Hoc simile est sicut cum spiritibus inferni et cum angelis caeli, spiritus inferni aggrediuntur, ac angeli caeli se tutantur. Ex his hoc conclusum fit, quod cuiuslibet liceat tutari suam patriam et consocios contra invasores hostes, etiam per praefectos malos, sed quod non liceat absque causa se hostem facere: causa propter solam gloriam, est in se diabolica, nam est amoris sui.

253. Haecenus explicata sunt illa quae supra (n. 237) allata sunt, per quae mere naturalis homo contra Divinam Providentiam se confirmat. Nunc explicanda sunt illa quae (n. 238) sequuntur, quae concernunt religiosa plurium gentium, quae etiam homini mere naturali inservire possunt pro argumentis contra Divinam Providentiam; corde enim dicit, "Quomodo possunt tot religiones dissidentes dari, et non una vera super totum terrarum orbem, cum Divina Providentia pro fine habet caelum ex humano genere?" ut supra (n. 27-45) ostensum est. Sed quaeso audi. Omnes quotcunque nati sunt homines in quacunque religione, salvari possunt, modo Deum agnoscant et vivant secundum praecepta quae in decalogo sunt, quae sunt, ne occidant, ne adulterentur, ne furentur, et ne false testentur, propterea quia facere talia est contra religionem, ita contra Deum. Apud illos est timor Dei, et amor proximi, timor Dei, quia cogitant quod illa facere sit contra Deum, et amor proximi quia occidere, adulterari, furari, false testari, et concupiscere ejus domum et uxorem, est contra proximum. Hi quia in vita sua spectant ad Deum, et non malefaciunt proximo, a Domino ducuntur, et qui ducuntur, etiam docentur secundum religionem suam de Deo et de proximo, nam qui ita vivunt amant doceri, at qui aliter vivunt non amant; et quia amant doceri, etiam post mortem, cum fiunt spiritus, ab angelis instruuntur, et libenter recipiunt vera qualia sunt in Verbo. De his videantur aliqua in *Doctrina Novae Hierosolymae de Scriptura Sacra* (n. 91-97, et 104-113)

the evil from their fire with more ardor than the good especially in wars because the evil man is more crafty and shrewd in contriving devices and from a love of glory he takes more delight than a good man in killing and plundering those whom he knows and declares to be his enemies for a good man is prudent and zealous only in defending and rarely is prudent and zealous in attacking. It is the same as with spirits of hell and angels of heaven the spirits of hell attack while the angels of heaven defend themselves. From this comes the conclusion that it is allowable for any one to defend his country and his fellow-citizens against invading enemies, even by means of wicked commanders, but that it is not allowable to become an enemy without cause. A cause that looks to glory alone is in itself diabolical, for it is of the love of self.

253 Thus far have been explained the things presented above (in n. 237) by which the natural man confirms himself against Divine providence. The things that follow (in n. 238) relating to the state of religion in various nations that also are employed by the merely natural man as arguments against Divine providence shall now be explained. For the natural man says in his heart: How can so many discordant religions exist, instead of one true religion over all the earth, if the Divine providence has as its end a heaven from the human race (as shown above n. 27-45)? But listen I pray. All the human beings that are born, however many and in whatever religion can be saved provided they acknowledge God and live according to the commandments in the decalogue which are not to kill, not to commit adultery, not to steal, not to bear false witness for the reason that doing such things is contrary to religion, and thus contrary to God. Such fear God and love the neighbor, they fear God in the thought that to do such things is contrary to God, and they love the neighbor in the thought that to kill, to commit adultery, to steal, to bear false witness, and to covet the neighbor's house or wife is against the neighbor. Because such in their life look to God and do not do evil to the neighbor they are led by the Lord, and those who are led are also taught in accordance with their religion about God and about the neighbor for those who so live love to be taught while those who live otherwise do not, and because they love to be taught, when after death they become spirits they are instructed by the angels and gladly accept such truths as are in the Word. Something about these may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 91-97 and n. 104-113).

254. (1) *Quod mere naturalis homo contra Divinam Providentiam se confirmet, cum spectat ad religiosa variarum gentium, quod dentur qui prorsus ignorant Deum, quodque dentur qui adorant solem et lunam, tum qui idola et sculptilia*—Illi qui ex his deducunt argumenta contra Divinam Providentiam, non sciunt arcana caeli, quae innumera-bilia sunt, quorum vix unum homo novit; inter illa etiam est, quod homo non immediate doceatur e caelo, sed mediate, de qua re videatur supra (n 154-174); et quia mediate, et non potuit per emissarios ad omnes qui in universo terrarum orbe habitant, venire Evangelium, sed usque potuit religio per varias vias etiam ad gentes, quae in angulis mundi sunt, traduci, quare hoc per Divinam Providentiam factum est. Nam non est alicui homini religio ex se, sed per alium, qui vel ipse vel ex aliis per traducem sciverunt ex Verbo, quod Deus sit, quod caelum et infernum sint, quod vita post mortem sit, et quod Deus colendus sit, ut beatus fiat [2.] Quod religio transplantata sit in universum orbem ex Verbo Vetusto, et dein Israelitico, videatur in *Doctrina Novae Hierosolymae de Scriptura Sacra* (n 101-103), et quod nisi Verbum fuisset, nemo scivisset Deum, caelum et infernum, vitam post mortem, minus Dominum (n 114-118 ibi). Cum semel religio implantata est, ducitur gens illa a Domino secundum religionis suae praecepta et dogmata, et providit Dominus, ut in unaquavis religione sint praecepta, qualia sunt in decalogo, ut quod Deus colendus sit, nomen Ipsius non profanandum, festum habendum, hono-randi parentes, non occidendum, non adulterium com-mittendum, non furandum, non false testandum. Gens quae illa praecepta facit Divina, ac vivit secundum illa ex religione, salvatur, ut mox supra (n 253) dictum est. pleraeque etiam gentes a Christianismo remotae illas leges non ut civiles, sed ut Divinas spectant, et sanctas habent. Quod homo per vitam secundum illa praecepta salvetur, videatur in *Doctrina Novae Hierosolymae ex praeceptis Decalogi*, a principio ad finem [3.] Inter ar-cana caeli etiam hoc est, quod caelum angelicum coram Domino sit sicut unus Homo, cujus anima et vita est Dominus, et quod ille Divinus Homo sit in omni forma homo, non modo quoad membra et organa externa, sed

254. (i.) *The merely natural man confirms himself against the Divine providence when he considers the religious condition of various peoples—that there are some who are totally ignorant of God and some who worship the sun and moon and some who worship idols and graven images*—Those who draw arguments from these things against the Divine providence are ignorant of the arcana of heaven which are innumerable, and with scarcely one of which man is acquainted among which is this, that man is not taught immediately from heaven but mediately (see above, n. 154–174) And because man is taught mediately and the Gospel could not reach through missionaries all that dwell in the whole world, and yet religion could be communicated in various ways even to the nations that occupy the remote parts of the earth therefore this has been accomplished by the Divine providence. For no man gets his religion from himself but through another who has either learned directly from the Word or by transmission from others who have learned it, that there is a God that there are a heaven and a hell that there is a life after death and that in order to become happy God must be worshipped. [2.] That a religion was spread throughout the world from the Ancient Word, and afterwards from the Israelitish Word may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 101–103) and that if there had been no Word there could have been no knowledge of God, of heaven and of hell, of the life after death still less of the Lord see the same work (n. 114–118) When a religion has been once implanted in a nation the Lord leads that nation according to the precepts and dogmas of its own religion and He has provided that there shall be in every religion precepts like those in the decalogue as that God must be worshipped His name must not be profaned, a sacred day must be observed parents must be honored, and there must be no murder adultery theft, or false witness. The nation that regards these precepts as Divine and lives according to them from a religious motive is saved (as has been said just above, n. 253) Moreover most nations remote from Christendom regard these not as civil but as Divine laws and hold them sacred. That man is saved by a life according to these precepts may be seen in the *Doctrine of the New Jerusalem [concerning Life] from the Commandments of the Decalogue* from beginning to end. [3.] Among the arcana of heaven is this also The angelic heaven before the Lord is as one man, whose soul and life is the Lord and this Divine Man is a man in complete form not only in respect to external members and organs but also in

etiam quoad membra et organa interna, quae plura sunt, tum etiam quoad cutes, membranas, cartilagine et ossa ; at haec et illa in Homine isto non sunt materialia, sed sunt spiritualia et provisum est a Domino, ut quoque illi, ad quos Evangelium non potuit venire, sed solum religio, etiam locum in Divino illo Homine, hoc est, in caelo, habere possent, constituendo illa, quae vocantur cutes, membranae, cartilagine et ossa , et quod similiter ac alii in caelesti gaudio essent nam non refert, si in gaudio quale est angelis supremi caeli, seu in gaudio quale est angelis ultimi caeli , nam quisque qui in caelum venit, in summum sui cordis gaudium venit , non sustinet superius, in hoc enim suffocaretur [4.] Est comparative sicut agricola et rex agricola potest in summo gaudio esse, cum incedit veste nova ex rudi lana, et accumbit ad mensam, super qua est caro suilla, frustum bovis, caseus, cerevisia et vinum adustum , hic angustaretur corde, si sicut rex indueretur purpura, serico, auro et argento, et apponeretur ei mensa, super qua lautitiae ac opiparae dapes multi generis cum vino nobili Ex quo patet, quod ultimis sicut primis sit felicitas caelestis, cuius in suo gradu , ita quoque illis qui extra Christianum orbem sunt, modo fugiant mala ut peccata contra Deum, quia contra religionem [5.] Sunt pauci, qui prorsus ignorant Deum quod hi, si moralem vitam egerunt, post mortem instruantur ab angelis, et in morali sua vita recipiant spirituale, videatur in *Doctrina Novae Hierosolymae de Scriptura Sacra* (n 116) Similiter qui solem et lunam adorant, et credunt ibi esse Deum ; non sciunt aliud, quare id non illis pro peccato imputatur, nam dicit Dominus,

“ Si caeci essetis,” hoc est, “ si non sciretis, “ non haberetis peccatum ”
(*Joh 1x 41*)

Plures autem sunt, qui colunt idola et sculptilia, etiam in Christiano orbe Hoc quidem est idololatricum, sed non apud omnes , sunt enim quibus sculptilia inserviunt pro medio excitandi cogitationem de Deo , ex influxu enim e caelo est, ut qui Deum agnoscit velit videre Ipsum, et hi quia non possunt elevare mentem super sensualia, sicut interiores spirituales, ideo ex sculptili seu imagine exsuscitant illud Illi qui hoc faciunt, et non adorant ipsum sculptile ut Deum, si etiam ex religione vivunt praecepta

respect to internal members and organs which are many and even with respect to the skins membranes cartilages and bones but in that Man all these are spiritual not material And it has been provided by the Lord that those who could not be reached by the Gospel, but only by a religion should also be able to have a place in that Divine Man that is in heaven constituting those parts that are called skins membranes, cartilages and bones and that they like others, should be in heavenly joy For it matters not whether they are in joy like that of the angels of the highest heaven or in joy like that of the angels of the lowest heaven for every one who comes into heaven enters in to the highest joy of his heart he can bear no higher joy for he would be suffocated thereby [4] This may be compared to a peasant and a king A peasant may be in a state of the highest joy when he goes with a new suit of coarse wool and sits down to a table on which is pork a bit of beef cheese beer and common wine, and would be oppressed at heart if like a king he were clothed in purple and silk gold and silver and a table were placed before him covered with delicacies and costly dishes of many kinds with noble wine From this it is clear that there is heavenly happiness for the last as well as for the first for each in his degree so also for those who are outside of the Christian world provided they shun evils as sins against God because they are contrary to religion. [5] There are a few who are wholly ignorant of God. That if such have lived a moral life they are taught by angels after death and receive in their moral life something spiritual can be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 116) So with those who worship the sun and moon believing God to be there as they do not know otherwise this is not imputed to them as a sin for the Lord says,

"If ye were blind" (that is, if ye did not know) "ye would have no sin" (*John* ix. 41).

But there are many even in the Christian world who worship idols and graven images. This is idolatrous, and yet not with all for there are some to whom graven images are serviceable as a means of awakening thought about God for it is from an influx from heaven that those who acknowledge God have a desire to see Him and as these are not able, like the interiorly spiritual to lift their minds above sensual things, their thought of God is aroused by the graven thing or image. Those who do this and do not worship the graven image itself as God, if they live according to the precepts of the decalogue from a re-

decalogi, salvantur [6.] Ex his patet, quod quia Dominus vult omnium salutem, providerit etiam ut quisque aliquem locum in caelo possit habere, si bene vivit. Quod caelum coram Domino sit sicut unus Homo, et quod inde caelum correspondeat omnibus et singulis quae apud hominem sunt, et quod etiam sint qui referunt cutes, membranas, cartilagine et ossa, videatur in opere *De Caelo et Inferno*, Londini, 1758, edito (n 59–102), tum in *Arcanis Caelestibus* (n 5552–^[1]5569), et quoque supra (n 201–204).

255. (11) *Quod mere naturalis homo contra Divinam Providentiam se confirmet, cum spectat religiosum Mahumedanum, quod a tot imperiis et regnis receptum sit* — Quod hoc religiosum receptum sit a pluribus regnis quam religio Christiana, potest scandalo esse illis, qui de Divina Providentia cogitant, et simul credunt, quod non aliquis salvari possit, nisi qui Christianus natus est, ita ubi Verbum est, et per id Dominus notus est. Ast religiosum Mahumedanum non est scandalum illis qui credunt quod omnia sint Divinae Providentiae. hi inquirunt in quo est, et quoque inveniunt, est in eo, quod Mahumedana religio agnoscat Dominum pro Filio Dei, Sapientissimo hominum, proque Maximo Propheta, qui in mundum venit ut doceret homines. plurima pars illorum Ipsum majorem Mahumede faciunt [2.] Ut plene sciatur, quod illud religiosum ex Divina Domini Providentia exsuscitatum sit ad delendum idololatrias plurium gentium, in aliquo ordine dicetur, quare primum de origine idololatriarum. Ante illud religiosum fuit cultus idolorum communis in toto terrarum orbe. Causa fuit, quia ecclesiae ante adventum Domini fuerunt omnes ecclesiae repraesentativae. Talis etiam fuit Ecclesia Israelitica, ibi tentorium, vestes Aharonis, sacrificia, omnia templi Hierosolymitani, et quoque statuta repraesentabant. Et apud antiquos fuit scientia correspondentiarum, quae etiam est repraesentationum, ipsa scientia sapientium, imprimis exulta in Aegypto, inde illorum hieroglyphica. Ex illa scientia sciverunt, quid significabant omnis generis animalia, tum quid omnis generis arbores, ut et quid montes, colles, fluvii, fontes, et quoque quid sol, luna, stellae, et quia omnis cultus illorum erat repraesentativus consistens ex meris correspondentiis, ideo super montibus et collibus,

ligious motive, are saved [10] From all this it is clear that as the Lord desires the welfare of all He has provided that every one may have some place in heaven if he lives well. That before the Lord heaven is as one man and thus heaven corresponds to each and all things in man and that there are those who answer to skins, membranes, cartilages and bones may be seen in the work on *Heaven and Hell* published at London in the year 1758 (n. 59-102) and in the *Arcana Caelestia* (n. 555-5569) also above (n. 201-204).

255 (ii) *The merely natural man confirms himself against the Divine providence when he sees the Mohammedan religion accepted by so many empires and kingdoms*—That this religion is accepted by more kingdoms than the Christian religion may be a stumbling block to those who think about the Divine providence and who at the same time believe that only those who are born Christians that is those where the Word is and by it the Lord is known can be saved. But the Mohammedan religion is not a stumbling block to those who believe that all things belong to the Divine providence. Such inquire how this is and they find out it is in this, that the Mohammedan religion acknowledges the Lord as the Son of God as the wisest of men and as a very great prophet who came into the world to teach men a great part of the Mohammedans make Him greater than Mohammed [12] To make it fully clear that this religion was raised up by the Lord's Divine providence to destroy the idolatries of many nations it shall be set forth in a certain order First, then respecting the origin of idolatry Previous to that religion the worship of idols was common throughout the world This was because the churches before the coming of the Lord were all representative churches. Such was the Israelitish church In that church the tabernacle Aaron's garments, the sacrifices, all things belonging to the temple at Jerusalem and the statutes, were representative. Among the ancients there was a knowledge of correspondences (which includes a knowledge of representatives) the essential knowledge of the wise and this was especially cultivated in Egypt and from it their hieroglyphics were derived. From that knowledge they knew the signification of animals of every kind also the signification of all kinds of trees and of mountains, hills rivers fountains, and also of the sun the moon and the stars. And as all their worship was representative consisting of pure correspondences they worshipped on mountains and hills, and also in groves and gardens and they consecrated fountains and in their adoration

et quoque in lucis et hortis, habuerunt cultus, ac ideo fontes sanctificabant, et ad solem orientem in adorationibus Dei vertebant facies, et insuper sculptiles equos, boves, vitulos, agnos, immo aves, pisces, serpentes, fecerunt, et hos posuerunt domi et alibi in ordine secundum spiritualia ecclesiae, quibus correspondebant seu quae repraesentabant. Similia etiam posuerunt in suis templis, ut in remniscentiam revocarent sancta quae significabant [3.] Post tempus, quando scientia correspondentiarum oblitterata fuit, incepit posteritas colere ipsa sculptilia ut in se sancta, nescientes quod antiqui parentes illorum non viderint aliquid sancti in illis, sed solum quod secundum correspondentias repraesentarent et inde significarent sancta. Inde ortae sunt idololatriae, quae impleverunt totum terrarum orbem, tam Asiaticum cum insulis circum, quam Africanum et Europaeum. Ut omnes illae idololatriae exstirparentur, ex Divina Domini Providentia factum est, ut nova religio genus Orientalium accommodata auspicaretur, in qua aliquid ex utroque Testamento Verbi foret, et quae doceret quod Dominus in mundum venerit, et quod Ille esset maximus Propheta, sapientissimus omnium, et Filius Dei. hoc factum est per Mahumedem, ex quo religio ista vocata est Religio Mahumedana [4.] Haec religio ex Divina Domini Providentia exsuscitata est, ac genus Orientalium, ut dictum est, accommodata, ob finem ut deleret idololatrias tot gentium, ac daret aliquam cognitionem de Domino, antequam in mundum spirituales venirent, quae religio non recepta fuisset a tot regnis, et potuisset idololatrias exstirpare, nisi conveniens et adaequata ideis cogitationum et vitae omnium illorum facta fuisset. Quod non agnoverit Dominum pro Deo caeli et terrae, erat causa quia Orientales agnoverunt Deum Creatorem Universi, et non comprehendere potuerunt, quod Ille in mundum venerit, et assumpserit Humanum, sicut nec illud comprehendunt Christiani, qui ideo in cogitatione sua separant Divinum Ipsius ab Humano Ipsius, ac Divinum ponunt juxta Patrem in caelo, ac Humanum Ipsius non sciunt ubi [5.] Ex his videri potest, quod Mahumedana Religio etiam ex Divina Domini Providentia orta sit, et quod omnes illi ex ea religione, qui Dominum pro Filio Dei agnoscunt, et simul secundum praecepta decalogi,

of God they turned their faces to the rising sun moreover they made graven images of horses, oxen calves lambs and even birds and fishes and serpents and at home and elsewhere they placed these in an order in conformity to the spiritual things of the church to which they corresponded or which they represented. They also placed like things in their temples to call to remembrance the holy things which they signified [3] After a time when the knowledge of correspondences had been lost, their posterity began to worship the graven images themselves as holy in themselves, not knowing that their fathers of ancient time had seen no holiness in them but that they merely represented and thus signified holy things according to correspondences. From this the idolatries arose which filled the whole world Asia with the neighboring islands Africa and Europe. To extirpate all these idolatries it came to pass under the Lord's Divine providence, that a new religion arose adapted to the genius of Orientals, in which there was something from the Word of both Testaments and which taught that the Lord came into the world, and that He was a very great prophet, the wisest of men and the Son of God. This was done through Mohammed from whom that religion was called the Mohammedan religion [4] Under the Lord's Divine providence this religion was raised up and adapted to the genius of Orientals, as has been said, to the end that it might destroy the idolatries of so many nations, and give them some knowledge of the Lord before they entered the spiritual world. And this religion would not have been accepted by so many kingdoms and would have been powerless to extirpate idolatries, if it had not been adapted and suited to the ideas of thought and to the life of them all. It did not acknowledge the Lord as the God of heaven and earth because Orientals acknowledged God as the Creator of the universe and were unable to comprehend how He could come into the world and assume the Human even as Christians do not comprehend this, and consequently in their thought separate His Divine from His Human and place the Divine near the Father in heaven and His Human they know not where. [5] From all this it can be seen that the Mohammedan religion arose under the Lord's Divine providence and that all of that religion who acknowledge the Lord as the Son of God and at the same time live according to the commandments of the decalogue, (which they have) by shunning evils as sins come into a heaven that is called the Mohammedan heaven This heaven too is divided into three heavens, a highest, a middle and a

quae etiam illis sunt, vivunt, fugiendo mala ut peccata, in caelum, quod vocatur Caelum Mahumedanum, veniant. Hoc caelum etiam divisum est in tres caelos, supremum, medium et infimum. In supremo caelo sunt, qui Dominum unum cum Patre agnoscunt, et sic Ipsum solum Deum. In altero caelo sunt qui abdicant plures uxores, et cum una vivunt, et in ultimo, qui initiantur. Plura de hac religione videantur in *Continuatione de Ultimo Iudicio, et de Mundo Spirituali* (n 68-72), ubi de Mahumedanis et de Mahumede actum est.

256. (III) *Quod mere naturalis homo contra Divinam Providentiam se confirmet, cum videt, quod religio Christiana sit modo in orbis habitabilis parte minore, quae vocatur Europa, et quod ibi sit divisa* — Quod religio Christiana sit modo in orbis habitabilis parte minore, quae vocatur Europa, est quia non accommodata fuit genus Orientalium, sicut religio Mahumedana, quae mixta est, ut mox supra ostensum est, et religio non accommodata non recipitur. Ut pro exemplo, religio quae sancit, quod non liceat plures uxores ducere, non recipitur, sed rejicitur ab illis qui a saeculis retro polygami fuerunt, ita quoque in quibusdam aliis religionis Christianae sancitis [2.] Nec refert, sive minor pars mundi sive major illam receperit, modo sint populi, apud quos Verbum est, nam inde usque est lux illis qui extra ecclesiam sunt, et non habent Verbum, ut in *Doctrina Novae Hierosolymae de Scriptura Sacra* (n 104-113), ostensum est et quod mirabile est, ubi Verbum sancte legitur, ac Dominus ex Verbo colitur, ibi est Dominus cum caelo, causa est, quia Dominus est Verbum, ac Verbum est Divinum Verum, quod facit caelum, quare Dominus dicit,

"Ubi duo aut tres congregati sunt in nomine meo, ibi sum in medio eorum" (*Matth* XVIII 20)

ita fieri potest cum Verbo in multis locis orbis habitabilis ab Europaeis, quia illis est commercium super universum terrarum orbem, et ubivis ab illis vel legitur vel a Verbo docetur. Hoc apparet sicut inventum, sed usque est verum [3.] Quod religio Christiana sit divisa, est quia haec ex Verbo est, ac Verbum per meras correspondentias conscriptum est, et correspondentiae sunt quoad

multam partem apparentiae veri, in quibus tamen genuina vera latent inclusa, et quia doctrina ecclesiae ex sensu litterae Verbi, qui talis est, haurienda est, non potuit aliter quam in ecclesia existere lites, controversiae et dissensiones, imprimis quoad intellectum Verbi, non autem quoad ipsum Verbum, et quoad ipsum Divinum Domini; ubivis enim agnoscitur quod Verbum sit sanctum, et quod Domino sit Divinum, et haec duo sunt essentialia ecclesiae quae etiam qui Divinum Domini negant, qui sunt qui vocantur Sociniani, ab ecclesia excommunicati sunt; et qui negant sanctitatem Verbi, non pro Christianis reputantur. His adjiciam aliquod memorabile de Verbo, ex quo potest concludi, quod Verbum interius sit ipsum Divinum Verum, ac intime Dominus [4.] dum aliquis spiritus aperit Verbum, et eo fricat faciem aut vestem suam, tunc facies aut vestis ejus ex sola fricatione tam candide lucet sicut luna aut sicut stella, et hoc in conspectu omnium quos offendit, hoc testatur, quod non detur aliquod sanctius in mundo, quam Verbum. Quod Verbum per meras correspondentias conscriptum sit, videatur in *Doctrina Novae Hierosolymae de Scriptura Sacra* (n 5-26). Quod doctrina ecclesiae ex sensu litterae Verbi haurienda sit, et per illum confirmanda (n 50-61, ibi). Quod haereses ex sensu litterae Verbi captari possint, sed quod confirmare illas damnosum ^[1] sit (n 91-97). Quod ecclesia sit ex Verbo, et quod talis sit, qualis est intellectus Verbi est (n 76-79).

257. (iv) *Quod mere naturalis homo contra Divinam Providentiam se confirmet ex eo, quod in pluribus regnis, ubi religio Christiana recepta est, sint qui Divinam potestatem sibi vindicant, et volunt coli sicut deum, et quod invocent homines mortuos* — Dicunt quidem quod Divinam potestatem sibi non arrogaverint, et quod [non] velint coli ut deum, sed usque dicunt quod aperire et claudere possint caelum, remittere et retinere peccata, proinde salvare et condemnare homines, et hoc est ipsum Divinum, Divina enim Providentia non aliud pro fine habet, quam reformationem et inde salvationem, haec est ejus operatio continua apud unumquemvis, ac salvatio non potest fieri nisi quam per agnitionem Divini Domini, et per confidentiam quod Ipse faciat, dum homo secundum praecepta Ipsius

of the Word and that sense is such, there must needs spring up in the church disputes controversies and dissensions, especially in regard to the understanding of the Word but not in regard to the Word itself and in regard to the Lord's Divine itself for it is everywhere acknowledged that the Word is holy and that Divinity belongs to the Lord and these two are the essentials of the church. For this reason those who deny the Lord's Divinity who are called Socinians, have been excommunicated by the church and those who deny the holiness of the Word are not regarded as Christians. To this I will add a noteworthy fact in regard to the Word from which it may be concluded that the Word interiorly is the Divine truth itself, and inmosty is the Lord. [4.] Whenever any spirit opens the Word and rubs his face or his clothing against it, his face or clothing shines from the mere rubbing as brightly as the moon or a star and this in the sight of all whom he meets. This is a proof that nothing exists in the world more holy than the Word. That the Word is written throughout wholly in correspondences, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 5-26) That the doctrine of the church must be drawn from the sense of the letter of the Word and established by it (see n. 50-61 of the same work) That heresies may be extorted from the sense of the letter of the Word but that it is destructive to confirm them (n. 91-97) That the church is from the Word, and is such as its understanding of the Word is (n. 76-79)

257 (iv) *The merely natural man confirms himself against the Divine providence by the fact that in many of the kingdoms where the Christian religion is accepted there are some who claim for themselves Divine power and wish to be worshipped as gods and invoke the dead*—They say indeed, that they have not arrogated to themselves Divine power and do not wish to be worshipped as gods and yet they declare that they can open and close heaven remit and retain sins, and therefore save and condemn men and thus is Divinity itself. For the Divine providence has for its end nothing else than reformation and consequent salvation this is its unceasing operation with every one and salvation can be accomplished only through an acknowledgment of the Divinity of the Lord, and a confidence that the Lord effects salvation when man lives according to his commandments. [2.] Who cannot see that this is the Babylon described in the *Apocalypse* also that it is the Babylon spoken of everywhere in the prophets? It is also the Lucifer spoken

vivit [2.] Quis non videre potest, quod hoc sit Babylo-
nia in *Apocalypsi* descripta, et quod hoc sit Babel, de
qua passim apud Prophetas? Quod etiam hoc sit Lucifer
apud *Esaiam* xiv, patet a versibus 4 et 22 illius capituli, in
quibus haec verba sunt

‘ Enunties hanc parabolam de rege Babelis’ (vers 4),
Dein “Excindam Babeli nomen et residuum” (vers 22),

ex quo liquet, quod Babel ibi sit Lucifer, de quo dicitur,

‘ Quomodo cecidisti de caelo, Lucifer, filius aurorae atqui tu dixisti
in corde tuo, caelos ascendam, supra stellas Dei exaltabo thro-
num meum, et sedebo in monte conventus, in lateribus septen-
trionis, ascendam supra excelsa nubis, similis fiam Altissimo”
(vers 12-14)

Quod invocent homines mortuos, ac orent ut opem fe-
rant, notum est Dicitur quod invocent, quia invocatio
illorum stabilita est per Bullam Papalem confirmantem
decretum Concilii Tridentini, in qua aperte dicitur quod
invocandi sint. Quis tamen non novit, quod solus Deus
invocandus, et quod non aliquis homo mortuus? [3.] Sed
nunc dicetur, cur Dominus talia permiserit Quod per-
miserit propter finem, qui est salvatio, non negari potest,
scitur enim quod absque Domino nulla salus sit; et quia
ita est, necessum fuit, ut praedicaretur Dominus ex Verbo,
et per id Ecclesia Christiana instauraretur, sed hoc non
potuit fieri nisi ab antesignanis, qui id ex zelo facerent;
nec dari sunt alii, quam qui in aestu, sicut zelo, ex igne
amoris sui fuerunt Hic ignis primum excitavit illos ad
praedicandum Dominum et ad docendum Verbum; ex
primaevo hoc illorum statu est quod

Lucifer dicatur filius aurorae (vers 12)

Sed sicut viderunt, quod per sancta Verbi et ecclesiae
dominari possent, amor sui, a quo primum excitati fuerunt
ad praedicandum Dominum, ab interiori erupit, et tandem
usque ad illud fastigium se extulit, ut omnem Divinam
potestatem Domini in se transtulerint, non relinquendo
aliquid [4.] Hoc per Divinam Domini Providentiam non
inhiberi potuit, nam si inhiberetur, proclamavissent Do-
minum non Deum, ac Verbum non sanctum, ac fecissent
se Socinianos vel Arianos, et sic destruxissent totam
ecclesiam, quae, qualescunque sint praesules, usque apud

of in *Isaiah* xiv as is evident from the verses of that chapter in which are these words

"Thou shalt take up this proverb against the king of Babylon" (verse 4)
 "And then I will cut off from Babylon name and remnant" (verse 22)

from which it follows that Babylon there is Lucifer of whom it is said

"How art thou fallen from heaven, O Lucifer son of the morning
 And thou saidst in thy heart, I will ascend into heaven I will
 exalt my throne above the stars of God and I will sit upon the
 mount of the congregation, in the sides of the north I will ascend
 above the heights of the clouds I will become like the Most High"
 (verses 12-14).

That they invoke the dead and pray to the dead for help is known. They may be said to invoke the dead inasmuch as invocation of the dead was established by a papal bull confirming the decree of the Council of Trent, in which it is plainly declared that the dead are to be invoked. Yet every one knows that God alone should be invoked and not any dead person. [3] It shall now be told why the Lord has permitted such things. It cannot be denied that He has permitted them for the sake of the end which is salvation. For it is known that apart from the Lord there is no salvation and it was for this reason necessary that the Lord should be preached from the Word and that the Christian church should by that means be established. But this could be done only by an advance guard who would do this with zeal and none would do this except those who were in an ardor resembling zeal that was from the fire of self love. By such a fire they were at first stirred up to preach the Lord and to teach the Word and it was because of this their first state that

Lucifer was called the Son of the morning (verse 12).

But as they saw that they could gain dominion by means of the holy things of the Word and the church, the love of self, by which they were first stirred up to preach the Lord broke forth from within and finally exalted itself to such a height that they transferred to themselves the whole of the Lord's Divine power leaving nothing. [4] This could not have been prevented by the Lord's Divine providence for if it had been prevented they would have publicly taught that the Lord is not God and that the Word is not holy and would have made themselves Socinians or Arians and thus would have destroyed the whole church which whatever may be the character of its rulers, con

subditam gentem permanet; omnes enim illi ex ea religione, qui etiam Dominum adeunt, ac mala fugiunt ut peccata, salvantur, quapropter ex illis etiam plures societates caelestes sunt in mundo spirituali. Et quoque provisum est, ut sit gens inter illos quae non subivit jugum talis dominationis, et quae sanctum habet Verbum; haec gens nobilis est gens Gallica. Sed quid factum est? [5.] Quando amor sui evexit dominum usque ad thronum Domini, removit Ipsum, et se super imposuit, non potuit aliter ille amor, qui est Lucifer, quam profanare omnia Verbi et ecclesiae quod ne fieret, Dominus per Divinam suam Providentiam consuluit, ut a cultu Ipsius recederent, ac invocarent homines mortuos, orarent ad sculptilia illorum, oscularentur ossa illorum, et procumberent ad sepulcra illorum, prohiberent Verbum legi, et sanctum cultum ponere in missis a vulgo non intellectis, et pro argento vendere salutem; quoniam si haec non fecissent, sancta Verbi et ecclesiae profanavissent. nam, ut in praecedente paragrapho ostensum est, non alii profanant sancta, quam qui sciunt illa. [6.] Ne itaque profanarent sanctissimam Cenam, ex Divina Domini Providentia est, ut dividerent illam, ac panem darent populo, ac ipse vinum biberent; vinum enim in Sancta Cena significat sanctum verum, ac panis sanctum bonum, at cum divisa sunt, significat vinum profanatum verum, ac panis adulteratum bonum; ac insuper quod illam corpoream et materialem facerent, et hoc pro primario religionis assumerent. Qui ad singula illa animum advertit, et illa in quadam illustratione mentis expendit, potest videre Divinae Providentiae mirabilia, ad tutandum sancta ecclesiae, et ad salvandum omnes quotcunque salvari possunt, et quasi ex incendio eripiendi, qui volunt eripi.

258. (v) *Quod mere naturalis homo contra Divinam Providentiam se confirmet ex eo, quod inter illos qui religionem Christianam profitentur, sint qui salvationem ponunt in quibusdam vocibus quas cogitent et loquantur, et non aliquid in bonis quae faciant* — Quod illi tales sint, qui solam fidem faciunt salvificam, et non vitam charitatis, proinde qui fidem a charitate separant, in *Doctrina Novae Hierosolymae de Fide*, ostensum est, et quoque ibi, quod illi per "Philistaeos," perque "draconem," et per "hircos," in

tinues to exist with the submissive people for all those of this religion who approach the Lord and shun evils as sins are saved consequently there are many heavenly societies of such in the spiritual world. It has also been provided that among them there should be a nation that has not passed under the yoke of such domination, and that holds the Word to be holy: this is the noble French nation. But what has been done? [6] When the love of self exalted its dominion even to the Lord's throne set Him aside and placed itself thereon that love which is Lucifer could not but profane all things of the Word and the church. That this might be prevented the Lord by His Divine providence took care that they should withdraw from the worship of Himself and should invoke the dead should pray to images of the dead should kiss their bones and bow down at their tombs should forbid the reading of the Word should place holy worship in masses not understood by the common people and sell salvation for money because if they had not done these things they would have profaned the holy things of the Word and of the church. For only those who have a knowledge of holy things can profane them as has been shown just before. [6] So to prevent their profaning the most Holy Supper they were permitted under the Lord's Divine providence to divide it, and to give the bread to the people and drink the wine themselves for the wine in the Holy Supper signifies holy truth and the bread holy good but when these are separated the wine signifies profaned truth and the bread adulterated good and still further they were permitted to make it corporeal and material and to adopt this as the primary principle of religion. Any one who turns his mind to these several things and considers them with some enlightenment of mind can see the wonderful activities of the Divine providence in guarding the holy things of the church in saving all that can be saved and in snatching from the fire as it were those who are willing to be rescued.

258 (1) *The merely natural man confirms himself against the Divine providence by the fact that among those who profess the Christian religion there are some who place salvation in certain phrases which they must think and talk about making no account of the good works they must do*—That there are those that make faith alone saving and not a life of charity and in consequence separate faith from charity is shown in the *Doctrine of the New Jerusalem concerning Faith* and there it is also shown that such are meant in the Word by "Philistines" by the "dragon" and by "goats" [2] Such doctrine also has

Verbo intelligantur [2.] Quod talis Doctrina etiam permissa sit, est ex Divina Providentia, ne profanaretur Divinum Domini, et Sanctum Verbi Divinum Domini non profanatur cum salvatio ponitur in his vocibus, "Ut Deus Pater misereatur propter Filium, qui passus est crucem, et satisfecit pro nobis," nam sic non adeunt Divinum Domini, sed humanum, quod non agnoscunt pro Divino nec profanatur Verbum, quia non attendunt ad illa loca ubi nominatur amor, charitas, facere, opera, haec omnia dicunt esse in fide illarum vocum, et illi qui illud confirmant, dicunt secum, "Lex me non damnat, ita nec malum, et bonum non salvat, quia bonum a me non est bonum" quare sunt sicut illi qui non sciunt aliquod verum ex Verbo, et propterea id non profanare possunt Sed istarum vocum fidem non confirmant alii, quam qui ex amore sui in fastu propriae intelligentiae sunt, hi nec corde Christiani sunt, sed solum volunt videri Quod usque Divina Domini Providentia continue operetur, ut salventur illi, apud quos fides separata a charitate facta est religionis, nunc dicetur [3.] Ex Divina Domini Providentia est, quod, tametsi illa fides facta est religionis, usque unusquisque sciat, quod non illa fides salvet, sed quod vita charitatis cum qua fides unum agit, in omnibus enim ecclesiis, ubi religio illa recepta est, docetur, quod nulla salvatio sit, nisi homo exploret se, videat sua peccata, agnoscat illa, paenitentiam agat, desistat ab illis, et novam vitam ineat Hoc cum multo zelo praelegitur coram omnibus illis qui ad Sanctam Cenam accedunt, addendo, quod nisi hoc faciant, commisceant sancta prophanis, et se in damnationem aeternam conjiciant, immo in Anglia, quod nisi id faciant, diabolus in illos intraturus sit sicut in Judam, et destructurus illos quoad animam et corpus Ex his patet quod unusquisque in ecclesiis ubi sola fides recepta est, usque doceatur quod mala ut peccata fugienda sint [4.] Porro, unusquisque, qui natus est Christianus, etiam scit quod mala ut peccata fugienda sint, ex eo, quod decalogus tradatur omni puero et omni puellae in manum, et a parentibus et a magistris doceatur, et quoque omnes cives regni, in specie vulgus, ex solo decalogo e memoria lecto explorantur a sacerdote quid ex Christiana religione sciunt, et quoque monentur ut

been permitted under the Divine providence in order that the Divine of the Lord and the holiness of the Word might not be profaned. The Divine of the Lord is not profaned when salvation is placed in the words. That God the Father may be merciful for the sake of His Son who endured the cross and made satisfaction for us " for in this way the Divine of the Lord is not approached but the Human which is not acknowledged is Divine. Nor is the Word profaned for they pay no attention to the passages where love charity doing and works are mentioned. They claim that these are all included in a belief in the formula just quoted and those who confirm this say to themselves "The law does not condemn me so neither does evil and good does not save me because the good from me is not good." These therefore are like those who have no knowledge of truth from the Word and thus cannot profane it. But belief in the above statement is confirmed by those only who from the love of self are in the pride of their own intelligence. Such are not Christians at heart, but only wish to seem so. It shall now be explained how the Lord's Divine providence is nevertheless unceasingly working for the salvation of those in whom faith separate from charity has become a matter of religion. [3] It is of the Lord's Divine providence that although that faith has come to belong to religion yet every one knows that it is not that faith that saves but a life of charity with which faith acts as one for in all churches where that religion is accepted it is taught that there is no salvation unless man examines himself sees his sins acknowledges them repents refrains from them and enters on a new life. This is proclaimed with great zeal in the presence of all who are coming to the Lord's Supper and to this is added that unless they do this they mix what is holy with what is profane and hurl themselves into eternal damnation and in England it is taught even that unless they do this the devil will enter into them as he entered into Judas, and will destroy them both soul and body. From all this it is clear that even in the churches where the doctrine of faith alone has been adopted every one is still taught that evils must be shunned as sins. [4] Furthermore every one who is born a Christian knows that evils must be shunned as sins because the decalogue is placed in the hands of every boy and every girl and is taught them by parents and teachers also all citizens of the kingdom especially the common people are examined by a priest from the decalogue alone recited from memory as to their knowledge of the Christian religion and are counselled to do the things there commanded. It is then never

faciant illa quae ibi Nusquam tunc ab aliquo antistite dicitur, quod non sint sub jugo istius legis, nec quod illa facere non possint quia non aliquid bonum a se In toto Christiano orbe etiam receptum est Symbolum Athanasianum, et quoque agnoscitur id quod ultimo ibi dicitur, quod Dominus venturus sit ad judicandum vivos et mortuos, et tunc illi qui bona fecerunt intrabunt in vitam aeternam, et qui mala fecerunt in ignem aeternum [5.] In Suecia, ubi religio de sola fide recepta est, manifeste etiam docetur, quod non detur fides separata a charitate seu absque bonis operibus, hoc in quadam Appendice Memoriali ^{Om} omnibus Libris psalmorum inserta, quae vocatur “Impedimenta seu Offendicula Impaenitentium (*Obotfardigas forlunda*),” ubi haec verba “Illi qui in bonis operibus sunt divites, monstrant per id quod in fide sint divites, quoniam cum fides est salvifica, operatur illa per charitatem, fides enim justificans nusquam datur sola ac separata a bonis operibus, quemadmodum bona arbor non datur absque fructu, sol non absque luce et calore, et aqua non absque humore” [6.] Haec pauca allata sunt, ut sciatur, quod tametsi religiosum de sola fide receptum est, usque bona charitatis, quae sunt bona opera, ubivis doceantur, et quod hoc sit ex Divina Domini Providentia, ne vulgus per illam seducatur. Audivi Lutherum, cum quo aliquoties in mundo spirituali locutus sum, devotentem solam fidem, et dicentem, quod cum illam stabilivit, monitus sit per angelum Domini, ne id faceret, sed quod cogitaverit secum, quod si non opera rejiceret, non fieret separatio a religioso Catholico, quare contra monitum fidem illam confirmavit

259. (vi) *Quod mere naturalis homo contra Divinam Providentiam se confirmet ex eo, quod in Christiano orbe tot haereses fuerint, et adhuc sint, ut Quaquerismus, Moravianismus, Anabaptismus, et plures* — Potest enim secum cogitare, Si Divina Providentia in singularissimis universalis foret, et pro fine haberet omnium salutem, fecisset ut una vera religio foret in universo terrarum orbe, et illa non divisa, et minus discerpta in haereses. sed utere ratione, et cogita altius si potes, num potest homo salvari nisi prius reformetur? Est enim in amorem sui et mundi natus, et quia illi amores in se non aliquid amoris

said by any priest that they are under the yoke of law or that they cannot do the things commanded because they can do no good from themselves. Moreover the Athanasian Creed has been accepted throughout the Christian world and what is said in it at the end is acknowledged, namely that the Lord shall come to judge the living and the dead, and then those that have done good shall enter into life eternal, and those that have done evil into everlasting fire. [5] In Sweden where the religion of faith alone has been adopted it is also plainly taught that a faith separate from charity or without good works is impossible. This is found in a certain appendix containing things to be kept in remembrance, attached to all their psalm books* called

Hindrances or Stumbling blocks of the Impenitent (Obotfar digas forkinder) In it are these words "They that are rich in good works thereby show that they are rich in faith since when faith is saving it operates through charity for justifying faith never exists alone and separate from good works, just as there can be no good tree without fruit, or a sun without light and heat, or water without moisture." [6] These few statements are made to show that although a religion of faith alone has been adopted, goods of charity which are good works, are nevertheless everywhere taught and that this is of the Lord's Divine providence, that the common people may not be led astray by it. I have heard Luther with whom I have sometimes talked in the spiritual world execrating faith alone and saying that when he established it he was warned by an angel of the Lord not to do it but that his thought was that unless works were rejected no separation from the Catholic religion could be effected and therefore, contrary to the warning he established that faith.

259 (vi.) *The merely natural man confirms himself against the Divine providence by the fact that there have been and still are so many heresies in the Christian world, such as Quakerism, Moravianism, Anabaptism, and others*—For he may think to himself If the Divine providence were universal in its least particulars and had the salvation of all as its end, it would have caused one true religion to exist throughout the world, and that one not divided, still less torn into heresies. But make use of your reason and think more deeply if you can whether a man can be saved unless he is previously reformed. For he is born into the love of self and love of the world and as these loves

* This appendix was omitted in the revision of the psalm book made in 1829.

in Deum et aliquid amoris erga proximum, nisi propter se, ferunt, est ille quoque natus in omnis generis mala. Quid amoris seu misericordiae in illis amoribus est? Num aliquid facit defraudare alium, blasphemare illum, odio habere illum usque ad necem, adulterari cum uxore ejus, saevire in illum cum in vindicta est, quum animo fert quod velit supremus omnium esse, ac possidere omnium aliorum bona, ita cum spectat alios respective ad se ut viles ac ut nauci? Annon ut talis salvetur, ab illis malis primum abducendus est, et sic reformandus? Quod hoc non fieri possit, nisi secundum plures leges, quae sunt leges Divinae Providentiae, multis supra ostensum est, quae leges quoad maximam partem ignotae sunt, et tamen sunt Divinae Sapientiae et simul Divini Amoris, contra quas Dominus non potest agere, nam agere contra illas, foret perdere hominem, et non salvare illum [2.] Percurrantur leges quae allatae sunt, conferantur, et videbis Cum itaque secundum leges illas etiam sit, ut non aliquis immediatus influxus sit e caelo, sed mediatus per Verbum, doctrinas et praedicationes, ac Verbum, ut esset Divinum, non potuit nisi quam per meras correspondentias esse conscriptum, sequitur quod dissensiones et haereses inevitabiles sint, et quod harum permissiones etiam secundum leges Divinae Providentiae sint et adhuc plus, cum ipsa ecclesia pro essentialibus suis assumpserat talia quae solius intellectus sunt, ita quae doctrinae, et non quae voluntatis sunt, ita quae vitae, et cum illa quae vitae sunt non essentialia ecclesiae sunt, tunc homo ex intellectu est in meris tenebris, ac errat sicut caecus, qui ubivis impingit, et cadit in foveas Voluntas enim videbit in intellectu, et non intellectus in voluntate, seu quod idem, vita et ejus amor ducet intellectum ad cogitandum, loquendum et agendum, et non vicissum, si vicissim, posset intellectus ex amore malo, immo diabolico, arripere quicquid per sensus incidit, et inungere voluntati id facere. Ex his videri potest, unde sunt dissensiones et haereses. [3.] Sed usque provisum est, ut quisque in quacunque haeresi quoad intellectum sit, usque reformari et salvari possit, modo mala ut peccata fugiat, et non falsa haeretica apud se confirmet, nam per fugere mala ut peccata reformatur voluntas, et per voluntatem intellectus, qui

do not carry in them anything of love to God or of love to wards the neighbor except for the sake of self he has been born also into evils of every kind. What is there of love or mercy in these loves? Does he [from these loves] think anything of defrauding another defaming him hating him even to the death committing adultery with his wife, being cruel to him when moved by revenge while cherishing a wish to be highest of all and to possess the goods of all others, and while regarding others as insignificant and worthless compared with himself? If such a man is to be saved must he not first be led away from these evils, and thus reformed? This can be done only in accordance with many laws which are laws of the Divine providence as has been shown above in many places. These laws are for the most part unknown nevertheless, they are laws of the Divine wisdom and at the same time of the Divine love and the Lord cannot act contrary to them because to do so would be to destroy man not to save him. [2.] Let the laws that have been set forth be reviewed and compared and you will see. Since, then it is in accordance with these laws that there is no immediate influx from heaven but only mediate influx through the Word doctrines, and preaching also for the Word to be Divine it must needs be written wholly by correspondences it follows that discussions and heresies are inevitable, and that permissions of these are in accord with the laws of the Divine providence. Furthermore when the church itself has taken as its essentials such things as belong to the understanding alone, that is, to doctrine and not such as belong to the will that is, to the life and the things that belong to the life are not made the essentials of the church man from his understanding is then in mere darkness, and wanders about like a blind man everywhere running against something and falling into pits. For the will must see in the understanding and not the understanding in the will or what is the same, the life and its love must lead the understanding to think speak and act, and not the reverse. If the reverse were true, the understanding from an evil and even a diabolical love, might seize upon whatever presents itself through the senses, and enjoin the will to do it. From all this the source of discussions and heresies can be seen [3.] And yet it has been provided that every one, in whatever heresies he may be in respect to the understanding can be reformed and saved if only he shuns evils as sins and does not confirm heretical falsities in himself for by shunning evils as sins the will is reformed and through the will the understanding which then

tunc primum e tenebris in lucem venit Sunt tria essentialia ecclesiae, agnitio Divini Domini, agnitio sanctitatis Verbi, et vita quae vocatur charitas Secundum vitam, quae est charitas, est cuivis homini fides, ex Verbo est cognitio qualis vita erit, et a Domino est reformatio et salvatio Si haec tria ut essentialia ecclesiae fuissent, dissensiones intellectuales non divissent illam, sed solum variassent, sicut lux variat colores in objectis pulchris, et sicut varia diademata faciunt pulchritudinem in corona regis

260. (vii) *Quod incre naturalis homo contra Divinam Providentiam se confirmet ex eo, quod Judaismus adhuc perstet*,—quod Judaei post tot saecula non conversi sint, tametsi inter Christianos vivunt, et quod secundum praedictiones in Verbo non confiteantur Dominum et agnoscant Ipsum pro Messia, qui, ut putant, illos in terram Canaanem redukturus esset, et quod constanter perstent in negatione, et usque tamen illis bene est Sed hi, qui ita cogitant, et ideo in dubium vocant Divinam Providentiam non sciunt quod per “Judaeos” in Verbo intelligantur omnes qui ab ecclesia sunt et Dominum agnoscunt, et quod per “terram Canaanem,” in quem dicitur quod introducendi sint, intelligatur ecclesia Domini. [2.] Quod autem in negatione Domini perseverent, est quia tales sunt, ut si reciperent et agnoscerent, Divinum Domini, et sancta ecclesiae Ipsius, profanarent illa, quare de illis dicit Dominus,

“Occaecavit illorum oculos, obturavit illorum cor, ut non videant oculis suis, et intelligant corde suo, et convertant se, et sanem illos”
(*Joh* xii 40, *Matth* xiii 14, *Marc* iv 12, *Luc* viii 10, *Esai* vi 9, 10)

dicitur, “ne convertant se, et sanem illos,” quia si conversi et sanati fuissent, profanavissent, et secundum legem Divinae Providentiae est, de qua supra (n 221–233), quod non aliquis interius in vera fidei et bona charitatis a Domino immittatur, nisi quantum in illis potest teneri usque ad finem vitae, et si immitteretur, sancta profanaret, [3.] Quod gens illa conservata sit, et per multum orbis circumsparsa, est propter Verbum in lingua sua originali quod illi prae Christianis sanctum habent, et in singulis Verbi est Divinum Domini, est enim Divinum Verum uni-

first emerges from darkness into light. There are three essentials of the church an acknowledgment of the Divine of the Lord an acknowledgment of the holiness of the Word and the life that is called charity According to the life which is charity is every one's faith from the Word comes the knowledge of what the life must be and from the Lord are reformation and salvation. If the church had held these three as essentials it would not have been divided, but only varied, by intellectual dissensions as light varies its color in beautiful objects and as various circlets give beauty in the crown of a king

260 (vii.) *The merely natural man confirms himself against the Divine providence by the fact that Judaism still continues*

—In other words, the Jews after so many centuries have not been converted although they live among Christians, and do not, as the Word predicts confess the Lord and acknowledge Him to be the Messiah who as they think, was to lead them back to the land of Canaan but constantly persist in denying Him and yet it is well with them. But those who so think, and who therefore call in question the Divine providence, do not know that by Jews in the Word all who are of the church and who acknowledge the Lord are meant and by "the land of Canaan," into which it is said that they are to be led the Lord's church is meant. [2.] But the Jews persist in denying the Lord, because they are such that they would profane the Divinity of the Lord and the holy things of His church if they were to accept and acknowledge them. Consequently the Lord says of them,

"He hath blinded their eyes and hardened their heart, lest they should see with their eyes and understand with their heart, and should turn themselves, and I should heal them" (*John* xii. 40 *Matt.* xiii. 15 *Mark* iv. 12 *Luke* viii. 10 *Isa.* vi. 9, 10).

It is said lest they should turn themselves and I should heal them because if they had been turned and healed they would have committed profanation and it is according to the law of Divine providence (treated of above, n 221-223) that no one is admitted by the Lord interiorly into truths of faith and goods of charity except so far as he can be kept in them until the end of his life, and if he were admitted he would profane what is holy [3.] That nation has been preserved and has been scattered over a great part of the world for the sake of the Word in its original language, which they more than Christians, hold sacred and the Lord's Divinity is in every particular of the Word, for that which goes forth from the Lord is Divine truth

tum Divino Bono, quod a Domino procedit, et per id est Verbum conjunctio Domini cum ecclesia, et praesentia caeli, ut in *Doctrina Novae Hierosolymae de Scriptura Sacra* (n 62-69), ostensum est, ac praesentia Domini et caeli est ubicunque Verbum sancte legitur. Hic est finis Divinae Providentiae propter quem conservati sunt, et per multum orbis circumsparsi. Qualis sors illorum post mortem est, videatur in *Continuatione de Ultimo Judicio et Mundo Spirituali* (n 79-82)

261. Haec nunc sunt quae supra (n 238) allata sunt, per quae naturalis homo se confirmat, aut confirmare potest contra Divinam Providentiam. Sequuntur adhuc aliqua, quae supra (n 239) memorata sunt, quae etiam naturali homini possunt pro argumentis inservire contra Divinam Providentiam, et quoque in aliorum animos incidere, et aliqua dubia excitare, quae sunt —

262. (1) *Quod contra Divinam Providentiam dubium possit inferri ex eo, quod totus Christianus orbis colat Deum unum sub tribus Personis, quod est, tres Deos et quod huc usque nesciverit, quod Deus sit unus persona et essentia, in quo Trinitas, et quod ille Deus sit Dominus* — Ratiocinator De Divina Providentia dicere potest, Annon tres Personae tres Dii sunt, dum unaquaevis Persona per se est Deus? Quis potest aliter cogitare? Immo quis aliter cogitat? Ipse Athanasius non potuit aliter; quare in fide Symbolica, quae ab Ipso nominatur, dicit,

“Tametsi ex Christiana veritate agnoscere debemus unamquamque Personam esse Deum et Dominum, usque non licet ex Christiana fide dicere seu nominare tres Deos aut tres Dominos”

Per hoc non aliud intelligitur, quam quod debeamus agnoscere tres Deos et Dominos, sed quod non liceat dicere seu nominare tres Deos et tres Dominos [2.] Quis usquam potest percipere unum Deum, nisi etiam unus sit persona? Si dicitur, quod percipere possit, si cogitat, quod una essentia sit Tribus, quis ex hoc aliud percipit et potest percipere, quam quod sic unanimes sint, et quod consentiant, et usque quod tres Dii sint? Et si altius cogitat, secum dicit, Quomodo potest Divina essentia, quae infinita est, dividi? et quomodo potest illa ab aeterno gignere alium, et adhuc producere alium qui ab utroque procedat? Si dicitur, quod id credendum sit, et de eo non cogitan-

united to Divine good and by this the Word becomes a conjunction of the Lord with the church and the presence of heaven [with man] as has been shown in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n 62-69) and there is a presence of the Lord and of heaven wherever the Word is read with reverence. Such is the end in the Divine providence, for the sake of which the Jews have been preserved and scattered over a great part of the world. What their lot is after death may be seen in the *Continuation concerning the Last Judgment and the Spiritual World* (n 79-82)

261. These now are the points set forth above (n 238) by which the natural man confirms or may confirm himself against the Divine providence. There are yet other points mentioned above (in n. 239) that may serve the natural man as arguments against the Divine providence, and may occur to the minds of others, and excite some doubts. These will now follow

262 (i.) *A doubt may arise in opposition to the Divine providence from the fact that the whole Christian world worships one God under three persons which is to worship three Gods not knowing hitherto that God is one in person and essence in whom is a trinity and that the Lord is that God—*One who reasons about the Divine providence may ask Are not three persons three Gods when each person by Himself is God? Who can think otherwise? Who indeed does think otherwise? Athanasius himself could not therefore in the creed that has its name from him it is said

Although from Christian verity we ought to acknowledge each person to be God and Lord, yet from the Christian faith it is not allowable to speak of or to name three Gods and three Lords.

Nothing else can be meant by this than that we ought to acknowledge three Gods and Lords but that it is not allowable to speak of or name three Gods and three Lords. [2] Who can have any perception of one God unless He is also one in person? If it is said that such a perception is possible if the thought is that the three have one essence, is there or can there be any other perception from this than that they are thus one in mind and feeling but nevertheless are three Gods? And if one thinks more deeply he says to himself, How can the Divine essence, which is infinite, be divided? And how can the Divine essence from eternity beget another and still further bring forth another that proceeds from both? If it is said that this is to be believed

dum, sed quis non cogitat de eo quod dicitur credendum esse, unde alioqui agnitio quae est fides in sua essentia? Annon ex cogitatione de Deo ut de tribus Personis ortus est Socinianismus et Arianismus, qui in corde plurium regnant, quam credis? Fides unius Dei, et quod unus ille Deus sit Dominus, facit ecclesiam, in Ipso enim est Divina Trinitas, quod ita sit, videatur in *Doctrina Novae Hierosolymae de Domino*, a principio ad finem [3.] Sed quid cogitatur hodie de Domino? Cogitaturne quod sit Deus et Homo, Deus ex Jehovah Patre, a quo conceptus est, et Homo ex Maria Virgine, ex qua natus est? Quis cogitat, quod Deus et Homo in Ipso, seu Divinum et Humanum Ipsius, sint una Persona, et quod sint unum sicut anima et corpus unum sunt? An quisquam hoc novit? Interroga Doctores ecclesiae, ac dicent quod non sciverint, cum tamen est ex doctrina ecclesiae in universo Christiano orbe recepta, quae talis

“Dominus noster Jesus Christus Filius Dei, est Deus et Homo; et quamvis est Deus et Homo, usque non sunt duo, sed est unus Christus, est unus, quia Divinum suscepit ad se Humanum, immo est prorsus unus, est enim una Persona, quoniam sicut anima et corpus facit unum hominem, ita Deus et homo est unus Christus ”

hoc est Fide seu symbolo Athanasii Quod non sciverint, est quia, cum legerunt illud, non cogitaverunt de Domino ut Deo, sed solum ut de Homine [4.] Si uidem interrogantur num sciant, a quo conceptus est, num a Deo Patre, vel num a suo Divino, et respondebunt quod a Deo Patre, hoc enim est secundum Scripturam Annon tunc Pater et Ipse unum sunt, sicut anima et corpus unum sunt? Quis potest cogitare, quod a duobus Divinis conceptus sit, et si suo, quod illud foret Pater Ipsius? Si adhuc interrogas, Quae vestra idea est de Divino Domini, et quae de Humano Ipsius? dicent quod Divinum Ipsius sit ab Essentia Patris, ac Humanum ab Essentia matris, et quod Divinum Ipsius sit apud Patrem et si tunc interrogas, Ubinam Ipsius Humanum? et nihil respondebunt? separant enim in idea sua Divinum et Humanum Ipsius, ac Divinum faciunt aequale Divino Patris, et Humanum simile humano alterius hominis, et non sciunt, quod sic etiam separant animam et corpus nec vident contradictionem, quod sic natus fuisset rationalis homo ex sola

but not thought about, who can help thinking about that which he is told must be believed? From what other source is that acknowledgment, which is faith in its essence? Have not Socinianism and Arianism which reign in more hearts than you believe, arisen from the thought of God as three persons? Belief in one God and that the Lord is the one God constitutes the church for the Divine trinity is in Him. That this is true may be seen in the *Doctrine of the New Jerusalem concerning the Lord* from beginning to end. [3.] But what is the thought respecting the Lord at the present day? Is it not a thought that He is God and Man God from Jehovah the Father from whom He was conceived and Man from the Virgin Mary of whom He was born? Who thinks that God and Man in Him or His Divine and His Human are one person and are one as soul and body are one. Does any one know this? Ask the doctors of the church and they will say that they have not known it and yet it is so stated in the doctrine of the church accepted throughout the Christian world which is as follows

"Our Lord Jesus Christ, the Son of God, is God and Man and although He be God and Man yet He is not two, but one Christ one because the Divine took to itself the Human yea, wholly one, for He is one person for as soul and body make one man so God and Man is one Christ."

This is from the Faith or Creed of Athanasius. They have not known this, for the reason that in reading it they have not thought of the Lord as God, but only as a man. [4.] If such are asked whether they know from whom He was conceived whether from God the Father or from His own Divine, they will answer that He was conceived from God the Father for this is according to Scripture. Then are not the Father and Himself one, as the soul and the body are one? Who can possibly think that He was conceived from two Divines and if from His own that that was His Father? If they are asked further what their idea is of the Lord's Divine and of his Human, they will say that His Divine is from the essence of the Father and the Human from the essence of the mother and that His Divine is with the Father. If you then ask where his Human is they will make no reply for they separate in their thought His Divine and His Human and make the Divine equal to the Divine of the Father and the Human like the human of another man and do not know that they thus separate soul and body nor do they see the contradiction that He would thus have been born a rational man from a mother alone. [5.] From the established idea respecting the

matre [5.] Ex idea impressa de Humano Domini, quod simile fuerit humano alterius hominis, factum est, quod Christianus aegre possit adduci ad cogitandum *Divinum Humanum*, etiamsi diceretur quod anima seu vita Ipsius a conceptione fuerit et sit Ipse Jehovah Collige nunc rationes, et expende, num alius Deus universi sit quam Solus Dominus, in quo Ipsum Divinum a quo est quod vocatur Pater, Divinum Humanum quod vocatur Filius, et Divinum procedens quod vocatur Spiritus Sanctus, et sic quod Deus unus sit Persona et Essentia, et quod ille Deus sit Dominus [6.] Si instas dicendo, quod Ipse Dominus nominaverit Tres apud *Matthaeum*,

“Euntes et discipulos facite omnes gentes, baptizantes eos in nomen Patris, Filii et Spiritus Sancti” (xxviii 19),

sed quod hoc dixerit, ut sciretur quod in Ipso nunc glorificato Divina Trinitas esset, patet a versu proxime antecedente et proxime sequente ibi, in versu proxime antecedente dicit, quod Ipsi data sit omnis potestas in caelo et in terra. et in versu proxime sequente dicit, quod Ipse cum illis esset usque ad consummationem saeculi, ita de Se Solo, et non de Tribus [7.] Nunc ad Divinam Providentiam, cur permiserit, quod Christiani colerent Deum unum sub tribus Personis, quod est, tres Deos, et huc usque nesciverint, quod Deus unus sit Persona et Essentia in quo Trinitas, et quod ille Deus sit Dominus; non in causa est Dominus sed ipse homo, Dominus docuit id manifeste in suo Verbo, ut constare potest ex omnibus illis locis, quae in *Doctrina Novae Hierosolymae de Domino*, adducta sunt, et quoque docuit in doctrina omnium ecclesiarum, in qua est, quod Divinum et Humanum Ipsius non sint duo, sed una Persona unita sicut anima et corpus [8.] at quod Divinum et Humanum diviserint et Divinum fecerint aequale Divino Jehovah Patris, et Humanum aequale humano alterius hominis, erat prima causa, quia ecclesia post ortum ejus descivit in Babyloniam, quae in se potestatem Divinam Domini transtulit, verum ne diceretur Divina potestas sed humana, fecerunt Humanum Domini simile humano alterius hominis et postea, quando ecclesia reformata est, ac sola fides recepta pro unico medio salvationis, quae est ut Deus Pater misereatur propter Filium, nec potuit Humanum Domini aliter spectari;

Lord's Human that it was like the human of another man, it has come to pass that a Christian can scarcely be led to think of a Divine Human even when it is said that the Lord's soul ro life from conception was Jehovah Himself. Gather up the reasons, then and consider whether there is any other God of the universe than the Lord alone, in whom the essential Divine, from which are all things is that which is called the Father the Divine Human is that which is called the Son and the Divine going forth is called the Holy Spirit thus that God is one in person and in essence, and that the Lord is that God [6] If you persist, saying that the Lord Himself mentions three in *Matthew*

"Go ye and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit" (xxviii. 19),

yet it is clear from the verse immediately preceding and from that immediately following that He said this to make known that in Himself now glorified there is a Divine trinity. In the preceding verse He says that all power is given to Him in heaven and upon earth and in the following verse He says that He would be with them until the end of the age thus speaking of Himself alone, and not of three. [7] Now as regards Divine providence, why it has permitted Christians to worship one God under three persons, that is, to worship three Gods and why they have hitherto not known that God is one in person and in essence, in whom is the trinity and that the Lord is this God. Of this man himself and not the Lord is the cause. This truth the Lord has taught clearly in His Word as can be seen from all the passages quoted in the *Doctrine of the New Jerusalem concerning the Lord*. He has also taught it in the doctrine of all the churches, in which it is stated that His Divine and His Human are not two but one person united like soul and body [8] The first cause of their dividing the Divine and the Human and making the Divine equal to the Divine of Jehovah the Father and the Human equal to the human of another man, was that the church after its rise degenerated into a Babylon which transferred to itself the Lord's Divine power but lest it be called Divine power and not human power they made the Lord's Human like the human of another man. Afterwards, when the church was reformed and faith alone was adopted as the sole means of salvation (the faith that God the Father has mercy for the sake of the Son) this way of regarding the Lord's Human could not be changed, for the reason that no one can go to the Lord and in heart acknowledge Him to be the God of heaven and earth until he is ready to live according to His precepts. In the spiritual world, where all are obliged to speak

quod non potuerit, est causa, quia nemo potest adire Dominum, et corde agnoscere Ipsum pro Deo caeli et terrae, nisi qui vivit secundum praecepta Ipsius. In mundo spiritali, ubi quisque tenetur loqui sicut cogitat, ne quidem potest aliquis nominare Jesum, nisi qui vixit in mundo sicut Christianus, et hoc ex Divina Ipsius Providentia, ne Nomen Ipsius profanaretur.

263. Sed ut haec, quae nunc dicta sunt, clarius pateant, adjiciam illa quae in *Doctrina Novae Hierosolymae de Domino*, ad finem ibi (n. 60, 61), allata sunt, quae haec sunt

“Quod Deus et Homo in Domino secundum Doctrinam non sint duo, sed una Persona, et prorsus una, sicut anima et corpus unum sunt, patet clare a multis quae Ipse dixerat, ut, Quod Pater et Ipse unum sint. Quod omnia Patris sua sint, et omnia sua Patris. Quod Ipse in Patre, et Pater in Ipso sit. Quod omnia data sint in manum Ipsius. Quod Ipse omnis potestas sit. Quod Deus caeli et terrae sit. Quod qui credit in Ipsum, vitam aeternam habeat, et quod qui non credit in Ipsum ira Dei maneat super illo. et porro, quod et Divinum et Humanum sublatum sit in caelum, et quod quoad utrumque sedeat ad dextram Dei, hoc est, quod omnipotens sit. et plura quae supra ex Verbo de Divino Humano Ipsius in multa copiae allata sunt, quae omnia testantur, quod Deus sit unus tam Persona quam Essentia in quo Trinitas, et quod ille Deus sit Dominus. [2.] Quod haec de Domino nunc primum evulgata sunt, est quia praedictum est in *Apocalypsi* (xxi et xxii), quod nova ecclesia in fine prioris instituenda sit, in qua hoc primum erit. Haec ecclesia est quae per Novam Hierosolimam ibi intelligitur, in quam nemo intrare potest, nisi qui solum Dominum pro Deo caeli et terrae agnoscit, quare illa ecclesia ibi vocatur *Uxor Agni*. Et hoc possum annuntiare, quod universum caelum Dominum solum agnoscat, et quod qui non agnoscit non in caelum admittatur, caelum enim est caelum a Domino. Ipsa illa agnitio ex amore et fide, facit ut sint in Domino et Dominus in illis, ut Ipse docet apud *Johannem*.

‘In die illo cognoscetis, quod Ego in Patre meo, et vos in Me et Ego in vobis’ (xiv 20),

tum apud eundem,

‘Manete in Me, etiam Ego in vobis.’ Ego sum vitis, vos palmites; qui manet in Me et Ego in illo, hic fert fructum multum, nam sine Me non potestis facere quicquam nisi quis manserit in Me, ejectus est foras’ (xv 4-6, tum xvii 22, 23)

[3.] Quod hoc non prius e Verbo visum sit, est quia si prius visum fuisset usque non receptum fuisset nondum enim ultimum iudicium fuit peractum, et ante illud potentia inferni valuit supra potentiam caeli, et homo est in medio inter caelum et infernum; quare si prius visum fuisset, diabolus, hoc est, infernum, eripisset illud e cordibus illorum, et insuper profanavisset illud. Hic status potentiae inferni prorsus fractus est per ultimum iudicium, quod nunc peractum est post illud, ita nunc, omnis homo, qui vult illustrari et sapere, is potest.”

as they think, no one can even mention the name Jesus unless he has lived in the world as a Christian. This is of His Divine providence, lest His name be profaned.

263 But that all this that has been said may be still more clear I will add what has been said at the end of the *Doctrine of the New Jerusalem concerning the Lord* (n. 60 61) which is as follows

"That God and Man in the Lord according to the doctrine [of the creed] are not two but one person and wholly one as the soul and the body are one, is clearly evident from many things that He said as, That the Father and He are one That all things of the Father are His and all His are the Father's That He is in the Father and the Father in Him That all things have been given into His hand That He has all power That He is the God of heaven and earth That whosoever believes in Him has eternal life and that whosoever does not believe in Him, upon him the wrath of God abides and further that both the Divine and the Human were taken up into heaven, and that in respect to both He sits at the right hand of God that is, that He is almighty and many more things that have been cited above in great abundance from the Word respecting His Divine Human all of which testify that God is one both in person and in essence in whom is a trinity and that the Lord is that God [2.] These things respecting the Lord are now for the first time published because it has been foretold in the *Apocalypse* (chapters xxi. and xxii.) that a new church would be instituted at the end of the former church in which this doctrine would be primary It is this church that is there meant by "the New Jerusalem" into which none can enter except those that acknowledge the Lord alone as the God of heaven and earth and this is why that church is there called "the Lamb's wife." And I am able to announce that the entire heaven acknowledges the Lord alone, and that whoever does not acknowledge Him is not admitted into heaven, for heaven is heaven from the Lord This acknowledgment itself from love and faith, causes men to be in the Lord and the Lord in them as He Himself teaches in *John*

In that day ye shall know that I am in My Father and ye in Me, and I in you (xiv 20)

again in the same,

Abide in Me and I in you. I am the Vine, ye are the branches; he that abideth in Me and I in him the same beareth much fruit, for apart from Me ye can do nothing If a man abide not in Me he is cast forth (xv 4-6; xvii. 22, 23)

[3.] This has not been seen from the Word before, because if it had been it would not have been accepted for the last judgment had not yet been accomplished and before that the power of hell prevailed over the power of heaven and man is midway between heaven and hell. If, then this had been seen before, the devil that is hell would have plucked it out of the hearts of men and would also have profaned it. This state of the power of hell was wholly broken up by the last judgment, which has now been accomplished. Since that judgment, that is, now every man who wishes to be enlightened and to be wise can be."

264. (11) *Quod contra Divinam Providentiam dubium possit inferri ex eo, quod huc usque nesciverint, quod in singulis Verbi sensus spiritualis sit, et quod sanctitas ejus inde sit*—Potest enim contra Divinam Providentiam inferri dubium, dicendo, Cur hoc nunc primum revelatum est? tum cur per hunc aut per illum, et non per aliquem primatem ecclesiae? Sed sive primas sit, sive servus primatis, in beneplacito Domini est, scit qualis unus et qualis alter. Sed causa, quod ille sensus Verbi non prius revelatus sit, est,—(1) quia si prius, ecclesia profanavisset illum, et per id ipsam sanctitatem Verbi. (2) Quod nec prius genuina vera a Domino revelata sint, in quibus spiritualis sensus Verbi est, quam postquam ultimum judicium peractum est, et nova ecclesia, quae per Sanctam Hierosolimam intelligitur, a Domino instauranda est. Sed haec singillatim lustrentur, [2.] Primum *Quod sensus spiritualis Verbi non prius revelatus sit, quia si prius, ecclesia profanavisset illum, et per id ipsam sanctitatem Verbi*—Ecclesia non diu post instaurationem ejus versa est in Babyloniam, et postea in Philistaeam et Babylonia quidem agnoscit Verbum, sed usque contemnit illud, dicendo quod Spiritus Sanctus aequè inspiret illos in supremo judicio illorum, sicut inspiravit prophetas. Quod agnoscant Verbum, est propter vicariatum stabilitum ex verbis Domini ad Petrum, at usque contemnunt illud, quia non concordat ideo etiam ereptum est populo, et reconditur in monasteriis, ubi pauci id legunt. Quare si sensus spiritualis Verbi detectus fuisset, in quo est Dominus, et simul omnis sapientia angelica, profanaretur Verbum, non solum ut fit, in ultimis ejus, quae sunt quae in sensu litterae continentur, sed etiam in intimis ejus. [3.] Philistaea, per quam intelligitur fides separata a charitate, etiam sensum spirituale Verbi profanavisset, quia salvationem ponit in aliquibus vocibus quas cogitent et loquantur, et non in bonis quae faciant, ut prius ostensum est, et sic salvificum facit quod non salvificum est, et insuper removet intellectum e credendis. Quid illis cum luce, in qua est sensus spiritualis Verbi? Numne vertetur in tenebras? cum sensus naturalis vertitur in illas, quid non sensus spiritualis? Quis eorum, qui se in fide separata a charitate, et in justificatione per illam solam,

264 (ii.) *A doubt may arise in opposition to Divine providence from the fact that hitherto men have not known that there is a spiritual sense in all the particulars of the Word and that its holiness is therefrom*—For a doubt may arise in opposition to Divine providence when it is asked why this has now been revealed for the first time and why it has been revealed through this man or that, and not through some primate of the church. But it is of the Lord's good pleasure whether this is done by a primate or by the servant of a primate: the Lord knows what the one is and what the other. But that sense of the Word has not been revealed before (1) because if it had been, the church would have profaned it and thereby have profaned the essential holiness of the Word (2) because the genuine truths in which the spiritual sense of the Word resides were not revealed by the Lord until the last judgment had been accomplished and the new church that is meant by the Holy Jerusalem was about to be established by the Lord. But let these be examined singly. (2.) First *The spiritual sense of the Word has not been revealed before because if it had been the church would have profaned it and thereby have profaned the essential holiness of the Word*. Not long after the establishment of the church it was turned into a Babylon and afterwards into a Philistia and while Babylon acknowledges the Word it nevertheless despises it, claiming that they are inspired by the Holy Spirit in their supreme judgment just as much as the prophets were. They acknowledge the Word for the sake of the vicarship established on the Lord's words to Peter but they despise the Word because it does not suit them. For the same reason it is taken away from the people and hidden in monasteries where few read it. Consequently if the spiritual sense of the Word in which the Lord and all angelic wisdom are present had been unveiled the Word would have been profaned, not alone as it now is in its outmosts which are the things contained in the sense of the letter but also in its inmosts (3.) Philistia also by which is meant faith separate from charity would have profaned the spiritual sense of the Word because it places salvation in certain words that they may think and talk about and not in the good works they must do as has been shown before thus not only making that to be saving that is not saving but also separating the understanding from the things that are to be believed. What have such to do with that light in which the spiritual sense of the Word is? Would it not be turned into darkness? When the natural sense is

confirmavit, vult scire quid bonum vitae, quid amor in Dominum et erga proximum, quid charitas et quid bona charitatis, et quid bona opera, et quid facere, immo quid fides in sua essentia, et aliquod genuinum verum quod facit illam? Scribunt volumina, et solum id quod vocant fidem, confirmant, et omnia illa, quae nunc nominata sunt, dicunt fidei isti inesse. Ex quibus patet, quod si sensus spiritualis Verbi prius detectus fuisset, fieret secundum verba Domini apud *Matthaeum*,

“Si oculus tuus malus fuerit, totum corpus obtenebratum erit si ergo lumen quod in te est, tenebrae fit, tenebrae quanta” (vi 23)

per “oculum” in verbi sensu spirituali intelligitur intellectus [4.] Alterum *Quod nec prius genuina vera a Domino revelata sint, in quibus sensus spiritualis Verbi est, quam postquam ultimum iudicium peractum est, et nova ecclesia, quae per sanctam Hierosolimam intelligitur, a Domino instauranda erat*—Praedictum est a Domino in *Apocalypsi*, quod postquam ultimum iudicium peractum est, genuina vera detegenda, nova ecclesia instauranda, et sensus spiritualis detegendus, essent. Quod ultimum iudicium peractum sit, in opusculo *De Ultimo Iudicio*, et dein in *Continuatione* ejus, ostensum est, et quod id intelligatur per “caelum et terram” quae transitura, in *Apocalypsi* (xxi 1). Quod genuina vera tunc detegenda sint, praedicitur per haec verba in *Apocalypsi*.

“Dixit Sedens super throno, ecce nova omnia facio” (vers 5, tum xix 17, 18, xxi 18–21, xxii 1, 2)

Quod tunc sensus spiritualis Verbi revelandus sit (xix 11–16) hoc intelligitur per “Equum album,” super quo Sedens vocabatur Verbum Dei, et qui erat Dominus dominorum et Rex regum (de qua re videatur opusculum de *Equo albo*). Quod per “sanctam Hierosolimam” intelligatur Nova Ecclesia, quae tunc a Domino instauranda est, videatur in *Doctrina Novae Hierosolymae de Domino* (n. 62–65), ubi id ostensum est [5.] Ex his nunc patet, quod sensus spiritualis Verbi revelandus esset pro nova ecclesia quae solum Dominum agnosceret et colet, et Verbum Ipsius sanctum habebit, et Divina vera amabit, et fidem separatam a charitate rejiciet. Sed plura de hoc Verbi sensu videatur in *Doctrina Novae Hierosolymae de*

turned into darkness what would not be done with the spiritual sense? Does any one of such who has confirmed himself in faith separate from charity and in justification by that alone, wish to know what good of life is wish to know what love to the Lord and towards the neighbor is, what charity is, and what the goods of charity are, and what good works are, and doing them, or even what faith is in its essence, or any genuine truth that constitutes it? Such write volumes confirming only that which they call faith, and claiming that all the things just mentioned are included in that faith. From all this it is clear that if the spiritual sense of the Word had been unveiled before, it would have come to pass according to the Lord's words in *Matthew*

If thine eye be evil thy whole body shall be darkened. If, therefore the light that is in thee becomes darkness, how great is that darkness!" (vi. 23.)

"the eye," in the spiritual sense of the Word meaning the understanding [4.] Secondly *The genuine truths in which the spiritual sense of the Word resides were not revealed by the Lord until the last judgment had been accomplished, and the new church that is meant by the Holy Jerusalem was about to be established by the Lord.* It was foretold by the Lord in the *Apocalypse* that when the last judgment had been accomplished genuine truths would be unveiled, a new church established and the spiritual sense of the Word disclosed. That the last judgment has been accomplished is shown in the treatise on the *Last Judgment*, and again in the *Continuation* of it. This, too, is what is meant by the passing away of the heaven and earth (*Apoc* xxi 1) That genuine truths will then be unveiled is foretold in these words in the *Apocalypse*

And He that sat upon the throne said, Behold I make all things new" (xxi. 5 also xix. 17 18 xxi. 18-21 xxii. 1 2)

also that the spiritual sense of the Word is then to be unveiled (xix. 11-16) this being meant by the white horse upon which He sat who was called the Word of God and was Lord of lords and King of kings (see the treatise on *The White Horse*) That the Holy Jerusalem means the new church that would then be established by the Lord may be seen in the *Doctrine of the New Jerusalem concerning the Lord* (n. 62-65) where this is shown. [5] From all this it is now clear that the spiritual sense of the Word was to be revealed for a new church that will acknowledge and worship the Lord alone, and will hold His Word

Scriptura Sacra (n 5-26, et seq), et ibi, ut quid sensus spiritualis (n 5-26) Quod sensus spiritualis sit in omnibus et singulis Verbi (n 9-17) Quod ex sensu spirituali sit quod Verbum sit Divinitus inspiratum, et in omni voce sanctum (n 18, 19) Quod sensus spiritualis hactenus ignotus fuerit, et cur non prius revelatus (n 20-25) Quod sensus spiritualis non alicui posthac detur, nisi qui in genuinis veris a Domino est (n 26) [6.] Ex his nunc constare potest, quod ex Divina Domini Providentia sit, quod sensus spiritualis usque ad hoc saeculum coram mundo latuerit, ac interea in caelo apud angelos, qui inde sapientiam suam hauriunt, reservatus fuerit Ille sensus apud antiquos, qui ante Mosen vixerunt, notus fuit, et quoque excultus, sed quia posteri eorum, correspondentias, ex quibus solis Verbum eorum et inde religio constabat, verterunt in varias idololatrias, ac Aegyptii in magias, ille ex Divina Domini Providentia occlusus est, primum apud filios Israelis, et postea apud Christianos, propter causas, de quibus supra, et nunc primum pro Nova Domini Ecclesia apertus

265. (iii) *Quod contra Divinam Providentiam dubium possit inferri ex eo, quod huc usque nesciverint, quod fugere mala sicut peccata sit ipsa religio Christiana.*—Quod hoc sit ipsa religio Christiana, in *Doctrina Vitae pro Nova Hierosolyma*, a principio ad finem, ostensum est et quia fides separata a charitate solum obstat, quin recipiatur, etiam de illa actum est Dicitur quod nesciverint quod fugere mala sicut peccata sit ipsa religio Christiana; est quia paene omnes nesciunt, et tamen unusquisque scit (videatur supra, n 258) Quod usque paene omnes nesciant, est quia fides separata illud oblitteravit, haec enim dicit, quod sola fides salvet, et non aliquod bonum opus seu bonum charitatis, tum quod non amplius sub iugo legis sint, sed in libertate Illi qui talia aliquoties audierunt, non cogitant amplius de aliquo malo vitae, nec de aliquo bono vitae, quisque homo etiam ex natura sua ad id amplectendum inclinatur, et cum semel amplexus est, non magis cogitat de vitae suae statu haec causa est, quod nesciatur. [2.] Quod nesciatur, hoc mihi in mundo spirituali detectum est Quaesivi plures quam mille advenas e mundo, num sciant quod fugere mala

to be holy will love Divine truths and will reject faith separate from charity. But in regard to this sense of the Word many things may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 5-26 and the following numbers) namely what the spiritual sense is (n. 5-26) that the spiritual sense is in each thing and in all things of the Word (n. 9-17) that it is from the spiritual sense that the Word is Divinely inspired and holy in every word (n. 18-19) that the spiritual sense has been hitherto unknown and why it has not been revealed before (n. 20-25) that hereafter the spiritual sense will be given only to those who are in genuine truths from the Lord (n. 26). [6.] From all this it can now be seen that it is of the Lord's Divine providence that the spiritual sense has been hidden from the world until the present age and in the mean while has been preserved in heaven among the angels, who derive their wisdom from it. That sense was known to the ancients who lived before Moses, and was carefully studied but their posterity converted correspondences of which alone their Word and their religion therefrom consisted, into idolatries of various kinds, and the Egyptians converted them into magic, and consequently in the Lord's Divine providence, the Word was closed up first with the children of Israel and afterwards with Christians for the reasons given above and now it is again opened for the Lord's New Church.

265 (iii.). *A doubt may arise in opposition to Divine providence from the fact that hitherto men have not known that to shun evils as sins is the Christian religion itself*—That this is the Christian religion itself has been shown in the *Doctrine of Life for the New Jerusalem*, from beginning to end and because faith separate from charity is the only obstacle to its adoption, that also is treated of. It is said that it is unknown that to shun evils as sins is the Christian religion itself. For it is unknown to almost every one, and yet is known to every one as may be seen above (n. 258). It is unknown to almost every one because it has been blotted out by faith separated for that faith affirms that faith alone saves, and not any good work or good of charity also that they are no longer under the yoke of the law but free. Those who have often heard such things no longer give any thought to any evil of life or to any good of life. Moreover every man from his own nature inclines to embrace this faith, and when he has embraced it he gives no further thought to the state of his life. This is why this truth is unknown. [2.] That it is unknown has been disclosed to me in the spiritual world. I have asked more than a thousand new comers from the world

sicut peccata sit ipsa religio, dixerunt quod non sciant, et quod hoc sit novum quoddam haecenus non auditum, sed quod auditum sit, quod bonum non possint facere a se, et quod non sint sub iugo legis. Quum dixi, Annon sciant, quod homo se exploraturus sit, peccata sua visurus, paenitentiam acturus, et dein vitam novam inchoaturus, et quod alioqui peccata non remittantur, et si peccata non remittuntur, non salventur, et quod hoc alta voce praelectum sit illis, quoties Sanctam Cenam obiverunt? responderunt quod ad illa non attenderint, sed solum ad id, quod illis remissio peccatorum sit per Sacramentum Cenaе, et quod fides, illis nescientibus, operetur reliqua [3.] Iterum dixi, Cur docuistis infantes vestros decalogum? Numne ut scirent quae mala sunt peccata, quae fugienda? num solum ut illa scirent et crederent, et non facerent? Cur ergo dicitur quod id novum sit? Ad hoc non aliud respondere potuerunt, quam quod sciant et usque non sciant, et quod nusquam cogitent de sexto praecepto cum adulterantur, de septimo praecepto cum clandestine furantur seu defraudant, et sic porro, minus quod talia sint contra Divinam Legem, ita contra Deum [4.] Cum memoravi plura ex doctrinis ecclesiarum et ex Verbo confirmantia, quod fugere et aversari mala ut peccata sit ipsa religio Christiana, et quod cuius fides sit sicut fugit et aversatur, conticuerunt sed confirmati sunt, quod verum sit, cum viderent quod omnes explorarentur quoad vitam, et judicarentur secundum facta, et nemo secundum fidem separatam a vita, quoniam cuius est fides secundum illam [5.] Quod Christianus orbis quoad maximam partem illud nesciverit, est ex lege Divinae Providentiae, quod cuique relinquatur ex libero secundum rationem agere (de qua, supra n 71-99, et n 100-128) tum ex lege, quod non aliquis immediate e caelo doceatur, sed mediate per Verbum, doctrinam et praedicationes ex illo (de quo n 154-174) et quoque ex cunctis legibus permissionis, quae etiam sunt leges Divinae Providentiae. Plura de his videatur supra (n 258)

¹¹274. (iv) *Quod contra Divinam Providentiam dubium possit inferri ex eo, quod huc usque nesciverint, quod homo vivat homo post mortem, et hoc non prius detectum sit* — Causa quod hoc nesciverint, est quia interius apud illos qui non fugiunt mala ut peccata, latet fides, quod homo

whether they know that to shun evils as sins is religion itself and they said that they did not know and that this was some thing new not heard of before although they had heard that they cannot do good of them lives, and that they are not under the yoke of the law. When I asked whether they did not know that a man must examine himself see his sins repent and then begin a new life and that otherwise sins are not remitted and if sins are not remitted men are not saved and reminded them that this had been read to them in a loud voice as often as they went to the Holy Supper they replied that they gave no attention to these things but only to this that they have remission of sins by means of the sacrament of the Supper and that faith does the rest without their knowledge. [3] Again I asked Why have you taught your children the decalogue? Is it not that they might know what evils are sins to be shunned or is it only that they might know these things and believe and not do? Why then do you say that this is new? To this they have only been able to reply that they know and yet do not know and that they never thought about the sixth commandment when committing adultery or about the seventh commandment when stealing or defrauding and so on still less that such things are contrary to the Divine law thus against God. [4] When I have mentioned many things from the doctrines of the churches and from the Word to prove that shunning and turning away from evils as sins is the Christian religion itself and that every one has faith as he does this they were silent. But they were convinced that this is true when they saw that all were examined in regard to their life and were judged according to their deeds and no one was judged according to faith separate from life because every one has faith according to his life. [5] That this has been for the most part unknown to the Christian world is from the law of the Divine providence that every one is left to act from freedom in accordance with reason (see above n 71-99, and n 100-128) also from the law that no one is taught immediately from heaven but mediately through the Word and doctrine and preaching from it (n 154-174) also from all the laws of permission which are likewise laws of the Divine providence. (More on this above n. 258)

274 (iv) *A doubt may arise in opposition to Divine providence from the fact that it has not hitherto been known that man lives as a man after death also that this has not been disclosed before*—This has not been known before for the reason that in those who do not shun evils as sins there is concealed interiorly a belief that man does not live after death and therefore it

post mortem non vivat, et ideo non alicujus momenti faciunt, sive dicatur quod post mortem vivat homo, sive dicatur quod resurrecturus sit die ultimi judicii et si forte incidit fides resurrectionis, dicit secum, "Non mihi fit pejus quam aliis, si ad infernum, sum in comitatu cum pluribus, si ad caelum, etiam" Sed usque omnibus, in quibus aliqua religio est, insita est cognitio, quod vivant homines post mortem quod vivant animae, et non homines, est solum apud illos, quos propria intelligentia infatuavit, non apud alios Quod cuivis, in quo aliqua religio est, insita sit cognitio quod vivat homo post mortem, constare potest ex his — (1) [1.] Quis cogitat aliter cum moritur? (2) [2.] Quis panegyricus qui super mortuos lamentatur, non illos in caelum evehit, ponit inter angelos, loquentes cum illis, ac fruenter gaudio? Praeter apotheoses aliquorum (3) [3.] Quis e vulgo non credit, quod cum moritur, si bene vixit, se in paradysum caelestem venturum esse, indutum veste alba, et fruturum vita aeterna? (4) [4.] Quis antistes est, qui non talia aut similia dicit morituro? Et cum id dicit, etiam ipse credit, modo non simul cogitet de ultimo iudicio (5) [5.] Quis non credit infantes suos esse in caelo, ac se visurum esse suam conjugem, quam amaverat, post mortem? Quis cogitat quod larvae sint, minus quod sint animae seu mentes volitantes in universo? [6.] (6) Quis contradicit, cum aliquid dicitur de sorte et statu illorum qui e tempore in vitam aeternam transiverunt? Dixi multis quod talis status et sors sit illis et illis, et non adhuc aliquem audivi dicentem, quod sors illorum adhuc nulla sit, sed futura tempore judicii (7) [7.] Quis cum videt angelos pictos et sculptos, non agnoscit illos tales esse? Quis cogitat tunc quod sint spiritus absque corpore, aeres aut nubes, sicut quidam docti? (8) [8.] Pontifici credunt sanctos suos esse homines in caelo, ac reliquos alibi; Mahumedani suos defunctos, Africani prae reliquis, similiter plures gentes, quid non Christiani reformati qui ex Verbo id sciunt? (9) [9.] Ex cognitione illa insita cuivis, est quoque quod quidam aspirant ad immortalitatem famae, cognitio enim illa vertitur in tale apud quosdam, ac facit illos heroes et fortes in bello (10) [10.] Inquisitum est in mundo spirituali, num omnibus illa cognitio

is a matter of no consequence to them whether it is said that man lives as a man after death or whether it is said that he is to rise again at the day of the last judgment and if by any chance a belief in the resurrection occurs to him he says to himself, It will be no worse for me than for others if I go to hell I shall have plenty of company and the same is true if I go to heaven." And yet in all that have any religion there is implanted a knowledge that after death they live as men while the idea that they will then live as souls and not as men exists only with those that have been infatuated by their own intelligence and with no others. That in every one that has any religion there is implanted a knowledge that after death he will live as a man can be seen from the following considerations —(1) Does any one when dying think otherwise? (2) [2] What eulogist, when lamenting the dead does not exalt them to heaven and place them among angels as talking with them and enjoying their happiness? Some, moreover are deified. (3) [3.] Who among the common people does not believe that when he dies, if he has lived well, he will go to a heavenly paradise, be clothed in white raiment, and enjoy eternal life? (4.) [4.] What priest is there who does not say the same or like things to one about to die? And when he says it he also believes it, except when he is thinking about the last judgment. (5) [5] Who does not believe that his little children are in heaven, and that after death he will see his wife whom he has loved? Who thinks that they are ghosts, still less that they are souls or minds flitting about the universe? (6) [6] Who objects when anything is said about the lot or state of those who have passed from time to time into the eternal life? I have said to many that such is the state and lot of these and of those, and I have never heard any one say that they have not yet had their lot, but will have it at the time of the judgment. (7) [7] When one sees angels painted or sculptured does he not recognize them to be such? Who thinks at such a time that they are spirits without bodies, or are air or clouds as some of the learned have taught? (8.) [8.] The papists believe that their saints are human beings in heaven and that the rest are somewhere else the Moham medans believe the same of their dead the Africans believe this more than others, and many other nations believe it—why do not Reformed Christians who know it from the Word? (9) [9] From this knowledge implanted in every one there are some that aspire to immortality of fame for this knowledge is turned into such an aspiration with some and makes them heroes or brave in war (10.) [10] Inquiry was made in the spiritual world whether this knowledge is implanted in all, and

insita sit, et compertum est, quod omnibus in idea illorum spirituali quae est internae cogitationis, non ita in idea illorum naturali quae est externae cogitationis. Ex his constare potest, quod contra Divinam Domini Providentiam non aliquod dubium debeat inferri ex eo, quod putet nunc primum detectum esse quod homo vivat homo post mortem. Est solum sensuale hominis, quod vult videre et tangere quod credet, qui non cogitat supra illud, est in tenebris noctis de statu vitae suae.

QUOD PERMITTANTUR MALA PROPTER FINEM, QUI EST SALVATIO.

275. Si homo in amorem, in quem creatus est, nasceretur, non foret in aliquo malo, immo nec sciret quid malum; nam qui non fuit in malo, et inde non est in malo, non scire potest quid malum, si diceretur ei quod hoc et illud sit malum, non crederet quod dabile sit. Hic status est status innocentiae, in quo fuerunt Adamus et Chaiva uxor ejus, nuditas, quam non erubuerunt, significabat illum statum. Cognitio mali post lapsum intelligitur per esum ex arbore scientiae boni et mali. Amor, in quem homo creatus est, est amor proximi, ut ei velit ita bene sicut vult sibi, et magis, et quod in jucundo amoris illius sit, dum ei benefacit, vix aliter quam est parens erga infantes. Hic amor est vere humanus, nam in illo est spirituale, per quod distinguitur ab amore naturali, qui est animalibus brutis. Si homo in illum amorem nasceretur, non nasceretur in caliginem ignorantiae, sicut nunc omnis homo, sed in quandam lucem scientiae et inde intelligentiae, in qua etiam brevi veniret et quidem primum reperet sicut quadrupes, sed cum insito conatu erigendi se super pedes; nam quantumvis quadrupes, usque non deorsum ad terram demitteret faciem, sed antrorsum ad caelum, ac erigeret se, ut quoque posset sursum.

276. Sed cum amor proximi versus est in amorem sui, et hic amor increvit, tunc amor humanus versus est in amorem animale, et homo ab homine factus est bestia,

it was found to be implanted in all, not however in the natural ideas belonging to their external thought, but in the spiritual ideas belonging to their internal thought. From all this it can be seen that no doubt in opposition to a Divine providence ought to arise from the fact that it is supposed to be now first disclosed that man lives as a man after death. It is only man's sensual part that wishes to see and to touch what it is to believe and whoever does not think above that is in the darkness of night regarding the state of his life.

EVILS ARE PERMITTED FOR THE SAKE OF THE END WHICH IS SALVATION

275. If man were born into the love into which he was created he would not be in any evil, nor would he even know what evil is for one who has not been in evil and consequently is not in evil, cannot know what evil is and if told that this or that is evil would not believe it possible. Such was the state of innocence in which Adam and Eve his wife were, the nakedness that they were not ashamed of signifying that state. A knowledge of evil after the fall is meant by eating from the tree of the knowledge of good and evil. The love into which man was created is love of the neighbor to the end that he may wish as well to the neighbor as to himself and even better and may be in the delight of that love when he is doing good to the neighbor nearly the same as a parent's love for his children. This love is truly human, for there is in it a spiritual [element] that distinguishes it from the natural love that belongs to brute animals. If man were born into that love he would not be born into the thick darkness of ignorance, as every man now is but into a certain light of knowledge and intelligence therefrom and these he would quickly come into after birth. At first, of course, he would creep like a quadruped but with an inherent endeavor to raise himself up upon his feet for however much like a quadruped he would not turn his face downward to the earth but forward towards heaven and would so raise himself up as to be able to look upwards.

276 But when love of the neighbor was turned into love of self and this love increased human love was turned into animal love, and man from being a man became a beast, with the

cum discrimine quod posset cogitare id quod corpore sentit, et rationaliter discernere unum ab altero, et quod posset instrui, ac fieri civilis et moralis homo, et tandem spiritualis. Nam, ut dictum est, est homini spirituale, per quod distinguitur a bruto animali, per illud enim scire potest, quid malum et bonum civile, tum quid malum et bonum morale, et quoque, si vult, quid malum et bonum spirituale. Quando amor proximi versus est in amorem sui, homo non amplius potuit in lucem scientiae et intelligentiae nasci, sed in caliginem ignorantiae, quia in plane ultimum vitae, quod vocatur sensuale corporeum, et ab illo in interiora mentis naturalis per instructiones introduci, semper comitante spirituali. Causa quod nascatur in ultimum vitae, quod vocatur sensuale corporeum, et adeo in caliginem ignorantiae, videbitur in sequentibus [2.] Quod amor proximi et amor sui sint amores oppositi, quisque potest videre, amor enim proximi vult omnibus bene a se, amor autem sui vult sibi soli bene ab omnibus, amor proximi vult servire omnibus, et amor sui vult ut omnes sibi serviant, amor proximi spectat omnes ut suos fratres et amicos, amor sui autem spectat omnes ut suos famulos, et si non famulantur, ut suos inimicos, verbo spectat se solum, et alios vix ut homines, quos corde minus aestimat quam suos equos et canes, et quia illos tam viles spectat, etiam nihili facit illis malefacere, inde odia et vindictae, adulteria et scortationes, furta et defraudationes, mendacia et blasphemationes, saevitiae et crudelitates, et similia alia. Haec sunt mala, in quibus homo a nativitate est. Quod illa permittantur propter finem, qui est salvatio, in hoc ordine demonstrandum est —

(1) *Quod omnis homo in malo sit, et quod abducendus a malo ut reformetur*

(II) *Quod mala non possint removeri nisi appareant*

(III) *Quod quantum mala remonentur, tantum remittantur*

(IV) *Quod sic permissio mali sit propter finem ut salvatio*

277[a]. (1) *Quod omnis homo in malo sit, et quod abducendus a malo ut reformetur*—Quod cuivis homini sit malum hereditarium et quod homo ex illo in concupiscentia plurimum malorum sit, notum est in ecclesia, et inde est, quod homo a se non possit bonum facere, malum enim non facit bonum, nisi tale in quo intus malum

difference that he was able to think about what affected the senses of the body and could rationally discriminate one thing from another and could be taught, and could become a civil and moral man, and finally a spiritual man. For as has been said a man has a spiritual, and by this he is distinguished from a brute for by this he is able to know what civil evil and civil good are also what moral evil and moral good are and if he will what spiritual evil and spiritual good are. When love of the neighbor had been turned into love of self man could no longer be born into the light of knowledge and intelligence, but he was born into the darkness of ignorance because he was born into the very outmost of life called the corporeal-sensual and from that he could be led into the interiors of the natural mind by means of instruction the spiritual always accompanying. Why man is born into the outmost of life which is called the corporeal-sensual and consequently into the thick darkness of ignorance will be seen in what follows. [2] That love of the neighbor and love of self are opposite loves any one can see for love of the neighbor wishes well to every one from itself while love of self wishes well to itself alone from every one, love of the neighbor wishes to serve every one while love of self wishes every one to serve it love of the neighbor regards every one as its brother and friend while love of self regards every one as its servant, or as its enemy if he does not serve it in a word, it regards itself only and others scarcely as men holding them in heart in less estimation than its horses and dogs. And because it regards them as of no account it thinks nothing of doing evil to them and thus is the source of hatred and revenge adultery and whoredom, theft and fraud lying and defamation violence and cruelty and other such evils. Such are the evils in which man is from birth That they are permitted for the sake of the end, which is salvation will be shown in the following order

- (i) *Every man is in evil and must be led away from evil in order to be reformed*
- (ii) *Evils cannot be removed unless they appear*
- (iii) *So far as evils are removed they are remitted*
- (iv) *Thus the permission of evil is for the sake of the end that there may be salvation.*

277a. (1) *Every man is in evil and must be led away from evil in order to be reformed*—It is admitted in the church that every man has hereditary evil and that from this he is in the lust of many evils and it is from this that man cannot do good

est, malum quod intus est, est quod faciat bonum propter se, et sic ut solum appareat Quod malum illud hereditarium sit a parentibus, notum est Dicitur quod sit ab Adamo et ejus uxore, sed hoc est error, quisque enim nascitur in illud a suo parente, et hic in illud a suo, et hic quoque a suo, et sic successive transfertur ab uno in alterum, ita augetur et crescit sicut in cumulum, et inferitur proli Inde est, quod apud hominem nihil integrum sit, sed quod totus quantus sit malum Quis sentit, quod amare se prae aliis sit malum? Quis inde scit quod sit malum? cum tamen est caput malorum [2.] Quod hereditarium sit a parentibus, avis et atavis, patet a multis in mundo notis, ut a distinctione domuum, familiarum, immigrantium a solis faciebus, ac facies sunt typi animorum, et animi sunt secundum affectiones quae amoris Quandoque etiam redit facies atavi in nepote et pronepote. Cognosco ex solis faciebus num Judaeus sit vel non, tum etiam aliquos ex qua prosapia quin etiam alii similiter cognoscant, non dubito Si affectiones quae amoris sunt, a parentibus ita derivantur et traducuntur, sequitur quod etiam mala, quia haec sunt affectionum Sed unde similitudo illa, nunc dicetur [3.] Anima cujusvis est a patre, ac solum induitur corpore a matre. Quod anima sit a patre, sequitur non solum ex illis quae nunc supra memorata sunt, sed etiam a pluribus aliis indicis, etiam ab hoc, quod infans nascatur niger ex nigro seu Mauro per feminam albam seu Europeanam, ac vicissim, imprimis quod semini insit anima, nam ex illo fit impiaegnatio, ac id est quod induitur corpore a matre Semen est prima forma amoris in quo est pater, est forma amoris regnantis ejus cum proximis derivationibus, quae sunt intimae amoris istius affectiones [4.] Hae apud unumquemvis circumvelantur honestis quae sunt vitae moralis, ac bonis quae partim sunt vitae civilis, partim vitae spiritualis, haec faciunt externum vitae, etiam apud malos In hoc externum vitae nascitur omnis infans, inde est quod amabilis sit, sed sicut puerescit seu adolescit, ab externo illo ad interiora venit, et tandem ad amorem regnantem patris sui, qui si malus fuerit, et non temperatus et inflexus fuerit per media ab educatoribus, fit amor ejus sicut fuit patris ejus At usque non extirpatur malum, sed modo removetur, de quo in

of himself for evil does not do good except such good as has evil within it. The evil that is within the good is his doing the good for the sake of self and thus only for the sake of the appearance. It is admitted that this evil is inherited from parents. It is said to be from Adam and his wife, but this is an error for every one is born into it from his parent and the parent from his parent, and he from his and thus it is successively transferred from one to another so too it is increased, and grows as it were to a vast heap and is transmitted to offspring. In consequence of this there is nothing sound in man but he is altogether evil. Who has any feeling that it is wrong to love himself more than others? Who then knows that it is evil? And yet this is the head of all evils. [2] That there is this transmission from parents, grandfathers, and great-grandfathers is evident from many things that are known in the world as that households, families, and even nations are distinguished from each other merely by the face and the face is a type of the mind and the mind is in accord with the affections which belong to the love. Sometimes, too the features of a grandfather reappear in those of a grandson or a great-grandson. From the features alone I know whether a man is a Jew or not and also from what stock some are and others doubtless know the same. If affections, which belong to the love, are thus derived and handed down from parents, it follows that evils are, for they belong to the affections. But the origin of this resemblance shall now be explained. [3.] Every one's soul is from the father and from the mother it is merely clothed with a body. That the soul is from the father follows not only from the things mentioned above, but also from many other indications also from the fact that a child of a black or Moorish father by a white or European woman is black and *vice versa* also chiefly from this, that the soul is in the seed for from the seed is impregnation and the seed is what is clothed with a body by the mother. The seed is the primal form of the love in which the father is it is the form of his ruling love with its nearest derivations which are the inmost affections of that love. [4] In every one these affections are encompassed with the honesties that belong to moral life and with the goodnesses that belong partly to the civil and partly to the spiritual life. These constitute the external of life even with the wicked. Into this external of life every infant is born and consequently is loveable but as the child grows to boyhood or to youth he passes from that external to what is interior and finally to the ruling love of his father and if this has been evil and has not by various means been tempered and

sequentibus Ex his constare potest, quod omnis homo in malo sit

277[b]. Quod homo abducendus sit a malo ut reformetur, absque explicatione patet nam qui in malo est in mundo, ille in malo est post exitum e mundo, quare si malum non removetur in mundo, non removeri potest postea Arbor ubi cadit, ibi jacet Ita quoque vita hominis qualis fuit cum moritur talis manet etiam quisque secundum facta sua judicatur, non quod enumerentur, sed quia in illa redit, et similiter agit mors enim est continuatio vitae, cum discrimine, quod homo tunc non reformari possit Omnis reformatio fit in pleno, hoc est, in primis et simul ultimis, et ultima in mundo convenienter primis reformantur, et non possunt postea, quia ultima vitae, quae homo post mortem secum fert, quiescunt, et cum interioribus ejus conspirant, hoc est, unum agunt

278[a]. (11) *Quod mala non possint removeri, nisi appareant* — Non intelligitur, quod homo facturus sit mala propter finem ut appareant; sed quod se exploraturus sit, non solum sua facta, sed etiam sua cogitata, et quid facturus esset, si non timeret leges et diffamiam, imprimis quatenus mala in suo spiritu licita facit, et pro peccatis non reputat, nam haec usque facit Propterea ut homo exploret se, datus ei est intellectus, et ille separatus a voluntate, ob finem ut sciat, intelligat et agnoscat quid bonum et quid malum, tum etiam ut videat qualis sua voluntas est, seu quid amat et quid cupit Ut homo hoc videat, data est intellectui ejus cogitatio superior et inferior, seu interior et exterior, ut ex cogitatione superiore seu interiore videat, quid voluntas agit in cogitatione inferiore et exteriori, hoc videt sicut homo faciem in speculo, et cum hoc videt, et novit quid peccatum est, potest, si imploret opem Domini, id non velle, id fugere, et postea contra id agere, si non libere, usque cogere id per pugnam, et demum id aversari et abominari, et tunc primum percipit et quoque sentit, quod malum sit malum, ac quod bonum sit bonum, et non prius Hoc nunc est explorare se, videre sua mala, et agnoscere illa, confiteri illa, et postea desistere ab illis Sed quia pauci sunt, qui sciunt, quod hoc sit ipsa religio Christiana, quia illis solis est charitas et fides, et illi

bent by his teachers it becomes his love as it was the father's. And yet the evil is not eradicated but only removed of which in what follows. Evidently then every man is in evil.

277b That man must be led away from evil in order to be reformed is evident without explanation for he that is in evil in the world is in evil after he has left the world consequently if evil is not removed in the world it cannot be removed afterwards. Where the tree falls there it lies. So too does a man's life when he dies remain such as it has been. Every one is judged according to his deed not that these are enumerated but because he returns to them and acts in the same way for death is a continuation of life with the difference that man cannot then be reformed. All reformation is effected in completeness that is simultaneously in first principles and in outmosts and outmosts are reformed harmoniously with first principles while man is in the world and cannot be reformed afterwards because the outmosts of life that man carries with him after death become quiescent and are in harmony with his interiors that is they act as one.

278a (ii.) *Evils cannot be removed unless they appear*—This does not mean that man must do evils in order that they may appear but that he must examine himself—not his deeds alone but his thoughts, and what he would do if he did not fear the laws and disrepute especially what evils he regards in his spirit as allowable and does not account as sins for these he still does. It is to enable man to examine himself that an understanding has been given him and this is separated from the will to the end that he may know understand and acknowledge what is good and what is evil also that he may see what his will is, that is what he loves and what he longs for. In order that man may see this there has been given to his understanding higher and lower thought, or interior and exterior thought, to enable him to see from the higher or interior thought what the will is doing in the lower and exterior thought this he sees as a man sees his face in a mirror and when he sees it and knows what sin is he is able if he implores the Lord's help to cease willing it to shun it and afterwards to act against it if not freely still to coerce it by combat, and finally to turn away from it and hate it and then and not before he perceives and also feels that evil is evil and that good is good. This then is examining one's self seeing one's evils, acknowledging them and afterwards refraining from them. But as there are few who know that this is the Christian religion itself (because only those who know this

solī ducuntur a Domino, et faciunt bonum ab Ipso, dicetur aliquid de illis, qui id non faciunt, et usque putant apud se religionem esse Illi sunt hi (1) Qui confitentur se reos omnium peccatorum esse, et non inquirunt, aliquid apud se (2) Qui ex religione omittunt inquirere (3) Qui propter mundana nihil cogitant de peccatis, et inde illa non sciunt (4) Qui favent illis, et ideo non possunt scire illa (5) Quod peccata apud omnes illos non appareant, et quod ideo non removeri possint (6) Ultimo, causa hactenus ignota manifestabitur, cur mala non removeri possint, absque illorum exploratione, apparentia, agnitione, confessione, ac resistentia

278^[secundo]. Sed haec momenta singillatim lustranda sunt, quia sunt primaria Religionis Christianae a parte hominis Primum *De illis, qui confitentur se reos omnium peccatorum esse, et non inquirunt aliquid in se*, dicentes, "Sum peccator, natus sum in peccatis, nihil in me integrum est a capite ad calcem, non sum nisi quam malum, bone Deus, sis mihi propitius, ignosce mihi, purifica me, salva me, fac ut ambulem in puritate, et in via justī," et plura similia, et usque non explorat se, et inde non scit aliquid malum, et nemo id quod non scit potest fugere, minus contra id pugnare Et ille quoque credit se post confessiones mundum et lotum, cum tamen est immundus ac illotus a capite ad volam pedis, confessio enim omnium est sopitio omnium, et tandem occaecatio, et est sicut universale absque omni singulari, quod non est aliquid [2.] Secundum *De illis qui ex religione omittunt inquirere* Sunt illi imprimis qui separant charitatem a fide, dicunt enim secum, "Cur inquiram num sit malum vel bonum, cur malum, cum id me non damnat? cur bonum, cum id me non salvat? Est sola fides cogitata et enuntiata cum fiducia et confidentia, quae justificat et purificat ab omni peccato, et cum semel justificatus sum, coram Deo integer sum Sum quidem in malo, sed hoc Deus, illico cum fit, abstergit, et sic non apparet amplius," praeter similia alia Sed quis non videt, si aperit oculum, quod talia sint voces inanes, quibus nihil rei, quia nihil boni, inest? Quis non potest ita cogitare et loqui, etiam cum fiducia et confidentia, cum simul cogitat de inferno et de aeterna damnatione? Num talis vult scire

ive charity and faith and they alone are led by the Lord and do good from Him) so something shall be said of those who do not do this and nevertheless think that they have religion. They are these (1) Those who confess themselves guilty of all sins and do not search out any sin in themselves. (2) Those who neglect the search from religious reasons. (3) Those who for worldly reasons think nothing about sins and are therefore ignorant of them. (4) Those who favor them and in consequence are ignorant of them. (5.) To all such sins are not apparent and therefore cannot be removed. (6) Lastly the reason hitherto hidden will be made evident why evils cannot be removed unless they are sought out, discovered, acknowledged, confessed and resisted.

278b But these points must be examined one by one because they are the primary things on man's part of the Christian religion. First *Of those who confess themselves guilty of all sins and do not search out any sin in themselves*. Such a one says "I am a sinner for I was born in sin there is nothing sound in me from head to foot I am nothing but evil good God be gracious unto me pardon me cleanse me save me make me to walk in purity and the way of righteousness and so on and yet he does not examine himself and consequently is ignorant of any evil and no one can shun that of which he is ignorant, still less can he fight against it. He also believes himself to be clean and washed after his confessions and yet he is unclean and unwashed from the head to the sole of the foot for a confession of all sin is unconsciousness of all, and at length blindness. It is like a universal apart from any particular which is nothing. (2.) Secondly *Of those who neglect the search from religious reasons*. These are especially such as separate charity from faith for they say to themselves Why should I search whether there is evil or good? Why search for evil, when it does not condemn me or why for good when it does not save me? It is faith alone thought and declared with trust and confidence that justifies and purifies from all sin and when once I am justified I am whole before God I am indeed in evil, but God wipes this away as soon as it is done and thus no longer appears" and other like things. But who does not see if he will open his eyes, that such things are empty words in which there is no reality because there is no good in them? Who cannot so think and speak even with trust and confidence when at the same time he is thinking about hell and eternal

aliquid praeterea, sive sit verum sive bonum? De vero dicit, quid verum nisi quod fidem illam confirmat; de bono dicit, "Quid bonum, nisi id quod ex fide illa in me est? Sed ut in me sit, non faciam illud sicut ex me, quoniam id est meritorium, et bonum meritorium non est bonum" Ita omittit omnia usque dum non scit quid malum, quid tunc apud se explorabit et videbit? Annon tunc status ejus fit, quod ignis concupiscentiarum mali inclusus interiora mentis ejus consumat, ac devastet illa usque ad portam? Hanc solam custodit ne incendium appareat; sed aperitur post obitum, et tunc coram omnibus apparet [3.] Tertium *De illis qui propter mundana non cogitant de peccatis, et inde illa non sciunt* Sunt qui mundum super omnia amant, et non admittunt aliquod verum quod ab aliquo falso religionis eorum abducatur, dicentes secum, "Quid mihi hoc? Non meae cogitationis est" Ita rejiciunt id illico cum audiunt, et si audiunt, id suffocant. Idem paene similiter faciunt cum audiunt praedicationes, ex illis non plus retinent quam aliquas voces, et non aliquam rem. Quia ita cum veris faciunt, ideo non sciunt quid bonum, unum enim agunt, et ex bono quod non est ex vero, non cognoscitur malum, nisi ut quoque dicatur bonum, quod fit per ratiocinia ex falsis. Hi sunt qui intelliguntur per semina quae ceciderunt inter spinas, de quibus ita Dominus

"Alia semina ceciderunt inter spinas, et ascenderunt spinae, et suffocarunt illa. Hi sunt qui Verbum audiunt, sed cura saeculi hujus et fraus divitiarum suffocat Verbum, ut infrugiferum fiat" (Matth xiii 7, 22, Marc iv 7, [1] 19, Luc viii 7, 14)

[4.] Quartum *De illis, qui favent peccatis, et ideo non possunt scire illa* Hi sunt qui agnoscunt Deum, et Ipsum secundum ritus solennes colunt, et apud se confirmant, quod aliquod malum, quod est peccatum, non sit peccatum, infucant enim id per fallacias et apparentias, et sic enormitatem ejus abscondunt, quod cum fecerunt, favent ei, ac id sibi amicum et familiare reddunt. Dicitur quod illi hoc faciant, qui Deum agnoscunt, quia alii non aliquod malum pro peccato reputant, omne enim peccatum est contra Deum. Sed exempla illustrent. Malum non peccatum facit lucri cupidus, qui aliquas defraudationis species, ex rationibus, quas excogitat, licitas reddit. similiter

damnation? Does such a one wish to know anything further either what is true or what is good? Respecting truth he say

What is truth but that which confirms this faith? And respecting good he says, "What is good but that which is in me from this faith?" But that it may be in me I must not do it as from myself since this is meritorious and good for which merit is claimed is not good. Thus he ignores everything until he ceases to know what evil is. What then shall he examine and see in himself? Does not his state then become such that the pent up fires of the lusts of evil consume the interiors of his mind and lay them waste to the very gate? Only this gate does he guard that the burning may not appear but after death this is opened and then it is evident to all (3.) Thirdly *Of those who for worldly reasons think nothing about sins and are therefore ignorant of them* These are such as love the world above all things and admit no truth that weakens any sality of their religion saying to themselves What is that to me? It is not for me to think of. Thus they reject the truth the moment it is heard and if they listen to it they stifle it. They do much the same when they hear preaching they retain nothing of it except some few phrases—nothing real Dealing thus with truths they do not know what good is for good and truth act as one and from any good that is not from truth evil is not recognized unless it be to call it good and this is done by means of reasonings from fallacies Such are meant by the seed that fell among thorns of whom the Lord says

Others fell among the thorns, and the thorns grew up and choked them. These are they that bear the Word, and the care of this world and the deceitfulness of riches so choke the Word that it becometh unfruitful (Matt xiii 7 22 Mark iv 7 19 Luke xiii 7 14).

[4] Fourthly *Of those that favor sins and in consequence are ignorant of them* These are such as acknowledge God and worship Him in accordance with established ceremonies and convince themselves that any evil that is a sin is not a sin painting it over with fallacies and appearances and thus hiding its enormity and having done this they favor it and make it their friend and familiar It is said that those do this who acknowledge God for others do not regard any evil as a sin for all sin is against God But let examples illustrate One that is greedy for wealth makes an evil to be no sin when from reasons that he devises he makes certain kinds of fraud allowable

facit, qui vindictam contra inimicos apud se confirmat; et qui depredationes illorum qui non hostes sunt in bellis [5.] Quintum *Quod peccata apud illos non appareant, et quod ideo non removeri possint* Omne malum quod non apparet, fomentat se, est sicut ignis in ligno sub cinere, et est sicut sanies in vulnere quod non aperitur, nam omne malum obstruatum increscit, et non desinit priusquam totum consummatum est, quare ne aliquod malum obstruatur, permittitur cuique cogitare pro Deo et contra Deum, proque sanctis ecclesiae et contra illa, et in mundo propterea non plecti De hoc ita Dominus apud *Esaiam*

“A vola pedis usque ad caput non est integritas, vulnus et cicatrix, et plaga recens, non expressa sunt, non obligata, et non emollita oleo Lavate vos, purificate vos, remove te malitiam operum vestrorum a coram oculis meis, cessate malum facere discite bonum facere, tunc si fuerint peccata vestra sicut coccinea, sicut nix albescent, si rubra fuerint sicut purpura, sicut lana erunt Si renueritis et rebellaveritis, gladio comedimini” (1 6, 16, [17,] 18, 20),

‘gladio comedi’ significat falso mali perire [6.] Sextum. *Causa hactenus occulta, cur mala non removeri possint absque illorum exploratione, apparentia, agnitione, confessione, et resistantia* In praecedentibus memoratum est, quod universum caelum ordinatum sit in societates secundum [affectiones boni, et universum infernum secundum] concupiscentias mali affectionibus boni oppositas Unusquisque homo quoad spiritum suum est in aliqua societate, in societate caelesti si in affectione boni, at in societate infernali si in concupiscentia mali Hoc nescit homo cum in mundo vivit, sed usque quoad spiritum suum in aliqua est, absque eo non potest vivere, et per id regitur a Domino Si in societate infernali est, non potest inde educi a Domino nisi secundum leges Divinae Providentiae Ipsius, inter quas etiam est, ut homo videat quod ibi sit, utque velit exire, ac ut ipse id a se conetur Hoc potes, homo cum in mundo est, non autem post mortem, tunc enim manet in societate, cui se inseruit in mundo, in aeternum Haec causa est, quod homo se exploraturus sit, peccata sua visurus et agniturus, ac paenitentiam acturus, et dein perseveraturus usque ad finem vitae Quod ita sit, per multam experientiam usque ad plenam

He does the same who justifies in himself a spirit of revenge against enemies or who in war justifies the plundering of those who are not enemies. [6] Fifthly *To all such sins are not apparent and therefore cannot be removed* All evil that is not seen cherishes itself. It is like fire in wood covered with ashes or like matter in a wound that is not opened. For all evil that is shut in grows and does not stop till the end is reached. That no evil therefore may be shut up every one is permitted to think in favor of God or against God and in favor of the holy things of the church or against them and not be punished there for in the world. Of this the Lord thus speaks in *Isaiah*

"From the sole of the foot even unto the head there is no soundness in it the wound, the bruise and the fresh stripe they have not been pressed out, nor bound up, nor mollified with oil. Wa h you, make you clean put away the evil of your doings from before Mine eyes cease to do evil learn to do well. Then although your sins have been as scarlet they shall become white as snow although they have been red as crimson they shall be as wool. But if ye refuse and rebel ye shall be devoured by the sword (L. 6, 16-18 20).

To be devoured by the sword signifies to perish by the falsity of evil. [6] Sixthly *The reason hitherto hidden why evils cannot be removed unless they are sought out discovered acknowledged confessed and resisted* It has been remarked in the preceding pages that the entire heaven is arranged in societies according to [the affections of good and the entire hell according to] the lusts of evil opposite to the affections of good. As to his spirit every man is in some society in a heavenly society if he is in an affection for good but in an infernal society if he is in a lust of evil. This is unknown to man so long as he lives in the world nevertheless he is in respect to his spirit in some society and without this he cannot live and by means of it he is governed by the Lord. If he is in an infernal society he can be led out of it by the Lord only in accordance with the laws of His Divine providence among which is this that the man must see that he is there must wish to go out of it and must try to do this of himself. This he can do while he is in the world, but not after death for he then remains forever in the society into which he has inserted himself while in the world. This is the reason why man must examine himself must recognize and acknowledge his sins and repent, and then must persevere even to the end of his life. That this is true I could prove by much experience sufficient for complete

fidem potuissem confirmare; sed documenta experientiae adducere non hujus loci est

279. (III) *Quod quantum mala removentur, tantum remittantur* —Error saeculi est, quod credatur, quod mala ab homine separata sint, immo ejecta, quando sunt remissa. et quod status vitae hominis momento mutari possit, etiam in oppositum, et sic homo a malo fieri bonus, consequenter ab inferno educi et illico in caelum transferri, hoc ex immediata Domini misericordia. Sed illi qui ita credunt et opinantur, nihil quicquam sciunt quid malum et quid bonum, et nihil quicquam de statu vitae hominis, et prorsus non, quod affectiones, quae sunt voluntatis, sint merae mutationes et variationes status substantiarum pure organicarum mentis, et quod cogitationes, quae sunt intellectus, sint merae mutationes et variationes formae illarum, et quod memoria sit status illarum mutationum permanens. Ex his et illis cognitis clare videri potest, quod aliquod malum non possit removeri nisi successive, et quod remissio mali non sit remotio ejus. Sed haec in compendio dicta sunt, quae nisi demonstrantur, quidem agnoscī possunt, sed usque non comprehendī; et quod non comprehenditur, est sicut rota quae manu circum agitur. quare supradicta singillatim demonstranda sunt in ordine quo adducta. [2.] Primum *Quod error saeculi sit, quod credatur quod mala separata, immo ejecta sint, quando sunt remissa*. Quod omne malum, in quod homo nascitur, et quod ipse actualiter imbuat, non separetur ab homine, sed removeatur, usque ut non appareat, mihi datum est scire e caelo. Antea in fide fui, in qua plerique in mundo, quod mala quando remittuntur, rejiciantur, et sicut sordes a facie per aquam, abluantur et abstergantur. sed simile non est cum malis seu peccatis, omnia remanent, et cum post paenitentiam remittuntur, e medio ad latera promoventur, et tunc quod in medio est, quia directe sub intuitu, in luce quasi diei apparet, et quod ad latera, in umbra, et quandoque sicut in tenebris noctis. et quia mala non separantur, sed modo removentur, hoc est, ad latera ablegantur, et homo potest transferri e medio circumcirca, fieri etiam potest, quod in mala sua, quae credidit rejecta esse, redire possit. homo enim talis est,

belief but this is not the place to set forth the proofs of experience

279 (iii) *So far as evils are removed they are remitted*— It is an error of the age to believe that evils have been separated from man and even cast out when they have been remitted and that the state of a man's life can be changed instantly even to its opposite and thus from being evil a man can become good and in consequence be led out of hell and transferred straightway into heaven and this by the Lord's mercy apart from man. But those who hold this belief and opinion know nothing whatever about what evil is or what good is and nothing whatever about the state of man's life and are wholly ignorant of the fact that affections which belong to the will are nothing but changes and variations of state of the purely organic substances of the mind and that thoughts which belong to the understanding are nothing but changes and variations in the form of these substances and that memory is the state of those changes that remains permanent. When all this is known it can be clearly seen that no evil can be removed except by successive steps and that the remission of evil is not its removal. But these are summary statements and unless they are demonstrated may be acknowledged but can not be comprehended and what is not comprehended is [seen indistinctly] like a wheel turned round by the hand therefore these statements must be demonstrated one by one in the order in which they are presented. (2) First *It is an error of the age to believe that evils have been separated and even cast out when they have been remitted*. It has been granted me to know from heaven that no evil into which man is born and that he himself actually imbibes is separated from him but is so removed as not to appear. I formerly held the belief that is held by most in the world that when evils are remitted they are cast out and are washed and wiped away as dirt is washed from the face by water. But this is not true of evils or sins they all remain and when after repentance they are remitted they are moved from the centre to the sides and then what is in the centre because it is directly under view appears as in the light of day and what is at the sides is in the shade and sometimes as it were in the darkness of night. And as evils are not separated but only removed that is dismissed to the sides, and as man can pass from the centre to the parts round about, it is possible for him to return into his evils which he supposed had been

ut possit ab una affectione in alteram venire, et quandoque in oppositam, et sic ab uno medio in alterum, affectio hominis facit medium dum in illa est, est enim tunc in jucundo ejus et in luce ejus [3.] Sunt quidam homines post mortem, qui a Domino in caelum elewantur, quia bene vixerunt, sed usque secum tulerunt fidem, quod mundi et puri sint a peccatis, et quod ideo non in aliquo reatu sint Hi primum induuntur vestibus albis secundum fidem eorum, vestes albae enim significant statum purificatum a malis; sed postea incipiunt cogitare sicut in mundo, quod ab omni malo sicut abluti sint, et inde gloriari quod non amplius peccatores sint sicut alii, quod aegre potest separari a quadam elatione animi, et a quodam contemptu aliorum prae se, ideo tunc, ut a fide sua imaginaria removeantur, delegantur a caelo, et remittuntur in sua mala, quae in mundo contraxerunt, et simul monstratur illis, quod etiam sint in malis hereditariis, de quibus non prius sciverunt et postquam sic acti sunt ad agnoscendum, quod mala eorum non sint ab illis separata, sed solum remota, et quod sic ex se impuri sint, immo non nisi quam malum, et quod a Domino detineantur a malis, ac teneantur in bonis, et quod hoc appareat illis sicut a se, denuo in caelum a Domino elewantur [4.] Secundum *Quod error saeculi sit, quod credatur quod status vitae hominis possit momento immutari, et sic homo a malo fieri bonus, consequenter ab inferno educi, et illico in caelum transferri, et hoc ex immediata Domini misericordia* In hoc errore sunt illi qui separant charitatem a fide, et in sola fide ponunt salvationem; nam putant quod sola cogitatio et enuntiatio vocum, quae istius fidei sunt, si fiat cum fiducia et confidentia, justificet et salvet; quod etiam a multis ponitur momentaneum, et si non prius, circa ultimam horam vitae hominis Hi non possunt aliter credere, quam quod status vitae hominis possit momento mutari, et homo ex immediata misericordia salvari Sed quod misericordia Domini non sit immediata, et quod homo non possit a malo momento fieri bonus, et ex inferno educi et in caelum transferri, nisi per operationes Divinae Providentiae continuas ab infantia usque ad extremum vitae hominis, videbitur in ultimo paragrapho hujus transactionis hic solum ex eo, quod omnes leges Divinae

cast out. For man is such that he can pass from one affection into another and sometimes into an opposite one, thus from one centre to another his affection so long as he is in it making the centre for then he is in its delight and in its light.

[3.] There are some who are raised up by the Lord after death into heaven because they have lived well but who have carried with them a belief that they are clean and pure from sins, and therefore are free from all guilt. These at first are clothed in white garments in accordance with their belief for white garments signify a state cleansed from evil. But afterwards they begin to think as they did in the world that they are as it were washed from all evil and to glory therefore in the idea that they are no longer sinners like others which can hardly be separated from a kind of elation of mind and a kind of contempt of others compared with themselves. Then in order to remove them from their imaginary belief they are sent away from heaven and let down into their evils which they contracted in the world and at the same time they are shown that they are also in hereditary evils, of which they had been ignorant before. When they have thus been compelled to acknowledge that their evils have not been separated from them but only removed consequently that of themselves they are impure and in fact nothing but evil, and that they are withheld from evils and kept in goods by the Lord, although there is an appearance that this is from themselves, they are again raised up by the Lord into heaven.

[4.] Secondly *It is an error of the age to believe that the state of man's life can be changed instantly and thus from being evil man can become good and in consequence can be led out of hell and transferred straightway into heaven and this by the Lord's mercy apart from means*. Those are in this error who separate charity from faith, and place salvation in faith alone for they imagine that merely thinking about and uttering the statements of that faith, if it is done with trust and confidence, is what justifies and saves and many imagine that this may be done instantly and if not before at about the last hour of man's life. Such must needs believe that the state of a man's life can be changed instantly and man be saved by mercy apart from means. But that the Lord's mercy is not apart from means, and that man cannot from being evil become good in a moment, and can be led out of hell and transferred into heaven only by the unceasing operations of the Divine providence from infancy even to the end of his life will be seen in the last chapter of this

Providentiae pro fine habeant reformationem et sic salvationem hominis, ita inversionem status ejus, qui nativitate est infernalis, in oppositum, qui est caelestis, quod non fieri potest nisi progressive, sicut homo recedit a malo et ejus jucundo ac intrat in bonum et ejus jucundum [5.] Tertium *Quod illi qui ita credunt, nihil quicquam sciunt quid malum et quid bonum* non enim sciunt, quod malum sit jucundum concupiscentiae agendi et cogitandi contra Divinum ordinem, et quod bonum sit jucundum affectionis agendi et cogitandi secundum Divinum ordinem, et quod myriades concupiscentiarum sint, quae unumquodvis malum ingrediuntur et componunt, et quod myriades affectionum sint, quae similiter unumquodvis bonum, et quod myriades illae in tali ordine et nexu sint in interioribus hominis, ut non unum possit mutari, nisi simul omnia. Illi, qui hoc non sciunt, credere seu opinari possunt, quod malum, quod ut unicum coram illis apparet, possit facile removeri, et bonum, quod etiam ut unicum apparet, possit loco ejus inferri. Hi quia non sciunt quid malum et quid bonum, non possunt aliter quam opinari, quod detur momentanea salvatio et immediata misericordia; sed quod non dables sint, videbitur in ultimo paragrapho hujus transactionis [6.] Quartum *Quod illi qui credunt momentaneam salvationem et immediatam misericordiam, non sciunt quod affectiones, quae sunt voluntatis, sint merae mutationes status substantiarum pure organicarum mentis, et quod cogitationes, quae sunt intellectus, sint merae mutationes et variationes formae illarum; et quod memoria sit status istarum mutationum et variationum permanens* Quis non agnoscit, quando dicitur, quod affectiones et cogitationes non dentur nisi in substantiis et earum formis, quae sunt subiecta, et quia dantur in ^[1]cerebro, quod plenum est substantiis et formis, vocantur formae pure organicae. Nemo, qui rationaliter cogitat, non potest non ridere ad quorundam phantasias, quod affectiones et cogitationes non sint in subiectis substantiatis, sed quod sint halitus modificati a calore et luce, sicut apparentes imagines in aere et aethere; cum tamen cogitatio non plus dari potest separata a forma substantiali, quam visus a sua quae est oculus, auditus a sua quae auras, et gustus a sua quae est lingua. Specta cerebrum, et videbis substantias innu-

work. Here this only need be said that all the laws of the Divine providence have for their end the reformation and consequent salvation of man thus the reversal of his state, which by birth is infernal into the opposite state which is heavenly and that this can be done only step by step as man withdraws from evil and its delight and enters into good and its delight. [6] Thirdly *Those who so believe know nothing whatever about what evil is or what good is* For they do not know that evil is the delight of the lust of acting and thinking contrary to Divine order and that good is the delight of the affection of acting and thinking in accordance with Divine order and that there are myriads of lusts that enter into and compose every single evil, and myriads of affections in like manner that enter into and compose every single good and that these myriads are in such order and connection in man's interiors that no one can be changed unless at the same time all are changed. Those who do not know this may hold the belief or opinion that evil which to them seems to be a single thing can easily be removed and good, which also appears to be a single thing can be brought in in its place. As such do not know what evil is and what good is they must needs be of the opinion that instant salvation and mercy apart from means are possible but that they are not will be seen in the last chapter of this work. [6] Fourthly *Those who believe in instant salvation and mercy apart from means do not know that affections which belong to the will, are nothing but changes of the state of the purely organic substances of the mind and that thoughts which belong to the understanding are nothing but changes and variations in the form of these substances and that memory is the state of these changes and variations that remains permanent.* Who does not acknowledge when it is stated that affections and thoughts are possible only in substances and their forms which are subjects? And as these exist in the brain which is full of substances and forms, the forms are called purely organic. No one who thinks rationally can help laughing at the fancies of some that affections and thoughts do not exist in substantive subjects, but are exhalations modified by heat and light like images appearing in the air and ether and yet thought can no more exist apart from a substantial form than sight apart from its form which is the eye, or hearing apart from its form which is the ear or taste apart from its form which is the tongue. Examine the brain and you will see innumerable substances,

merabiles, et similiter fibras, et quod nihil non ibi organizatum sit, quid opus est alia confirmatione, quam oculari illa? [7.] Sed quaeritur, Quid ibi affectio et quid cogitatio? Hoc concludi potest ab omnibus et singulis quae in corpore, ibi sunt plura viscera, singula in sua sede fixa, et suas functiones per mutationes et variationes status et formae operantur; quod in operationibus suis sint, notum est, ventriculus in suis, intestina in suis, renes in suis, hepar, pancreas et lien in suis, ac cor et pulmo in suis, et omnes illae operae solum intrinsecus moventur, ac intrinsecus moveri est per mutationes et variationes status et formae. Inde constare potest, quod substantiarum pure organicarum mentis operationes non aliud sint, cum differentia quod operationes substantiarum organicarum corporis sint naturales, at mentis spirituales, et quod hae et illae unum faciant per correspondentias. [8.] Non potest ad oculum monstrari, quales sunt status et formae mutationes et variationes substantiarum organicarum mentis, quae sunt affectiones et cogitationes, sed usque possunt sicut in speculo videri a mutationibus et variationibus status pulmonis in loquela et cantu, est etiam correspondentia, nam sonus loquela et cantus, et quoque articulationes soni, quae sunt voces loquela et modulamina cantus, fiunt per pulmonem, ac sonus correspondet affectioni, et loquela cogitationi. Producuntur etiam ex illis, et hoc fit per mutationes et variationes status et formae substantiarum organicarum in pulmone, et ex pulmone per trachiam seu asperam arteriam in larynge et glottide, et postea in lingua, et demum in labris oris. Mutationes et variationes status et formae soni primae fiunt in pulmone, alterae in trachia et larynge, tertiae in glottide per varias aperturas ejus orificii, quartae in lingua per varias ejus applicationes ad palatum et dentes, quintae in labris oris per varias formas. Ex his constare potest, quod merae mutationes et variationes status formarum organicarum successive continuatae, producant sonos et illorum articulationes, quae sunt loquela et cantus. Nunc quia sonus et loquela non aliunde producuntur quam ab affectionibus et cogitationibus mentis, nam ex his illa existunt, et nusquam absque illis, patet quod affectiones voluntatis sint mutationes et variationes

and fibres likewise and that there is nothing there that is not organized. What other evidence than this ocular proof is needed? [7] But it is asked What is affection there and what is thought there? This may be inferred from all things and each thing in the body in it are many viscera, each fixed in its place, and these perform their functions by changes and variations of state and form. That each is engaged in its own operations is acknowledged—the stomach in its own the intestines in theirs the kidneys in theirs the liver pancreas and spleen in theirs and the heart and lungs in theirs and all of these are moved to their work solely from within and to be moved from within is to be moved by changes and variations of state and form. All this makes clear that the operations of the purely organic substances of the mind must resemble these with the difference that the operations of the organic substances of the body are natural while those of the mind are spiritual and that the two make one by correspondences (8.) The nature of the changes and variations of state and form in the organic substances of the mind which are affections and thoughts, cannot be shown to the eye nevertheless they may be seen as in a mirror in the changes and variations in the state of the lungs in speaking and singing. There is also a correspondence for the tone of the voice in speaking and singing and its articulations which are the words of speech and the modulations of singing are made by the lungs, and tone corresponds to affection and speech to thought. They are also produced therefrom and this is done by changes and variations in the state and form of the organic substances in the lungs and from the lungs through the trachea or windpipe in the larynx and glottis and then in the tongue, and finally in the lips. The first changes and variations of the state and form of the tone take place in the lungs the second in the trachea and larynx the third in the glottis by the varied openings of its orifices, the fourth in the tongue by its various adaptations to the palate and the teeth, the fifth in the lips by their varied forms. All this makes clear that mere changes and variations successively continued, in the state of organic forms, produce tones and their articulations, which are speech and singing. Inasmuch then as tone and speech are produced from no other source than the affections and thoughts of the mind (for they exist from these, and never apart from them) it is evident that the affections of the will are changes and variations in the state of the purely

status substantiarum pure organicarum mentis, et quod cogitationes intellectus sint mutationes et variationes formae illarum substantiarum, similiter ut in pulmonarius [9.] Quoniam affectiones et cogitationes sunt merae mutationes status formarum mentis, sequitur quod memoria non aliud sit quam status illarum permanens, nam omnes mutationes et variationes status in substantiis organicis tales sunt, ut semel imbutae permaneant, ita imbuitur pulmo producere varios sonos in trachia, ac variare illos in glottide, articulare illos in lingua, et modificare illos in ore, et quando organica illa semel imbuta sunt, in illis sunt, et reproduci possunt. Quod mutationes et variationes illae infinite perfectiores sint in organicis mentis quam in organicis corporis, constat ex illis quae in transactione *De Divino Amore et Divina Sapientia* (n ¹³199–204) dicta sunt, ubi ostensum est, quod omnes perfectiones crescant et ascendant cum gradibus et secundum illos. De his plura videantur infra (n 319).

280. Quod peccata cum remissa sunt etiam sint remota, est quoque error saeculi. In illo errore sunt, qui credunt per Sacramentum Cenaе sibi remissa esse peccata, tametsi non removerunt illa a se per paenitentiam. In illo etiam sunt, qui per solam fidem credunt salvari, tum etiam qui per dispensationes papales omnes illi credunt immediatam misericordiam, et momentaneam salvationem. At cum hoc invertitur, fit veritas, nempe quod cum remota sunt peccata, etiam remissa sint, paenitentia enim praecedet remissionem, et absque paenitentia nulla est remissio. quare Dominus mandavit discipulis ut

Praedicarent paenitentiam in remissionem peccatorum (*Luc* xxiv ¹²47)
Et Johannes "praedicavit baptismum paenitentiae in remissionem peccatorum" (*Luc* iii 3)

Dominus remittit omnibus sua peccata, non arguit et imputat, sed usque non potest nisi secundum leges Divinae Providentiae suae illa auferre, nam cum dixit Petro (interroganti quoties remitteret fratri in illum peccanti, num septies),

Quod remitteret non modo septies, sed usque ad septuagies septies (*Matth* xviii 21, 22),

quid non Dominus, qui est ipsa Misericordia

organic substances of the mind, and that the thoughts of the understanding are changes and variations in the form of those substances the same as in the pulmonary substances. [9] As affections and thoughts are mere changes in the state of the forms of the mind it follows that memory is nothing else than the state of these changes that is permanent. For all changes and variations of state in organic substances are such that having once become habitual they are permanent. Thus the lungs are habituated to produce various sounds in the trachea, and to vary them in the glottis, to articulate them with the tongue, and to modify them with the mouth and these organic activities, having once become habitual, are in the organs and can be reproduced. That these changes and variations are infinitely more perfect in the organic structures of the mind than in those of the body is evident from what has been said in *The Divine Love and the Divine Wisdom* (n. 199-204) where it has been shown that all perfections increase and ascend by degrees and according to degrees. More about this may be seen below (n. 319)

280 Another error of the age is that when sins have been remitted they are removed. Those are in this error who believe that sins are remitted to them by the sacrament of the Supper although they have not removed them from themselves by repentance. Those also are in it who believe that they are saved by faith alone also those who believe that they are saved by papal dispensations. All of these believe in mercy apart from means and in instant salvation. Yet when this is reversed it becomes a truth, namely that when sins have been removed they have also been remitted for repentance precedes remission, and without repentance there is no remission. Therefore the Lord commanded the disciples

To preach repentance for the remission of sins (*Luke xxiv 47*).

And John "preached the baptism of repentance for the remission of sins" (*Luke III 3*).

To every one the Lord remits sins. He does not accuse and impute. And yet He can take them away only in accordance with the laws of His Divine providence for when to Peter (who asked how often he should forgive a brother sinning against him whether seven times) the Lord said

That he should forgive not only seven times but until seventy times seven (*Matt. xviii. 21-22*),

what will not He forgive who is mercy itself?

281. (iv) *Quod sic permissio mali sit propter finem ut salvatio* — Notum est, quod homo in plena libertate cogitandi et volendi sit, sed non in plena libertate loquendi et faciendi quicquid cogitat et vult. Potest enim cogitare sicut atheus, negare Deum, et sancta Verbi [et] ecclesiae blasphemare, immo potest velle loquela et facto illa perdere usque ad eorum internecionem, sed hoc leges civiles, morales et ecclesiasticae arcent, quare impia et scelerata illa intus fovet cogitando et volendo, et quoque intendendo, sed usque non faciendo. Homo qui non atheus est, etiam in plena libertate est cogitandi plura quae mali sunt, ut fraudulenta, lasciva, vindicativa, et alia insana, quod etiam facit per vices. Quis potest credere, quod nisi plena libertas foret homini, non modo non salvari posset, sed etiam in totum periret? [2.] Audiatur nunc causa. Omnis homo in malis plurium generum a nativitate est, illa mala insunt voluntati ejus, et quae voluntati insunt, amantur, nam quod homo ex interiori vult, hoc amat, et quod amat, hoc vult, et amor voluntatis influit in intellectum, et ibi facit ut jucundum ejus sentiatur, inde venit in cogitationes, et quoque in intentiones. Quare nisi permetteretur homini cogitare secundum amorem voluntatis ejus, qui illi ex hereditario insitus est, amor ille inclusus maneret et nusquam in conspectum hominis veniret, et amor mali non apparens est sicut hostis in insidiis, sicut sanies in ulcere, sicut venenatum in sanguine, et sicut putredo in pectore, quae si inclusa tenentur, letum inducunt. At vero cum licet homini cogitare mala amoris vitae suae usque ad intentionem, sanantur illa per media spiritualia, sicut morbi per media naturalia. [3.] Qualis homo futurus esset, si non liceret ei cogitare secundum jucunda amoris vitae suae, nunc dicitur. Non foret homo amplius, perditurus esset binas suas facultates, quae vocantur libertas et rationalitas, in quibus consistit ipsa humanitas, jucunda malorum istorum occuparent interiora mentis ejus, usque adeo ut recluderent portam, et tunc non posset aliter quam similia loqui et agere, et sic insaniret non solum coram se, sed etiam coram mundo, et tandem non sciret velare pudenda. Sed ne talis fiat, permittitur quidem ei cogitare et velle mala hereditatis suae, sed non loqui et facere illa, ac interea

281 (iv) *Thus the permission of evil is for the sake of the end that there may be salvation*—It is acknowledged that man has full liberty to think and will but not full liberty to say and to do whatever he thinks and wills. For he can think like an atheist, can deny God blaspheme the holy things of the Word and the church and can even desire to destroy them by word and deed to their utter extermination, but this is prevented by civil moral and ecclesiastical laws consequently he cherishes inwardly these wicked and impious things, by thinking and willing and also purposing them, but not doing them. One who is not an atheist has also full liberty to think about many things that pertain to evil such as things fraudulent, lascivious revengeful and other insanities and sometimes he does them. Who can believe that unless man had full liberty he not only could not be saved but would even perish utterly? [2] Now let reason be heard. Every man is from birth in evils of many kinds these evils are in his will and whatever is in the will is loved for that which a man wills from the interior he loves and that which he loves he wills and the will's love flows into the understanding and makes its delight to be felt therein and from that it comes into the thoughts and also into the intentions. If therefore, man were not permitted to think in accordance with his will's love, which is implanted in him by inheritance that love would remain shut in and would never be seen by him and a love of evil that is not seen is like an enemy in ambush like matter in an ulcer like poison in the blood or corruption in the breast, which if they are kept shut in induce death. But on the other hand if man is permitted to think about the evils of his life's love, even so far as to do them they can be cured by spiritual means as diseases are by natural means [3] What a man would be if he were not permitted to think in accordance with the delights of his life's love shall now be told. He would no longer be a man. His two faculties called liberty and rationality in which the essential humanity consists would be destroyed. The delights of these evils would occupy the interiors of his mind even to the extent that the door would be closed and in that case he could speak and act only in accordance with those delights, thus he would act insanely not only in his own sight but also before the world and at last he would not know enough to cover his shame. But that he may not become such he is indeed permitted to think about and to will the evils of his inherited nature but not to talk about and do

discit civilia, moralia et spiritualia, quae etiam cogitationes ejus intrant, et remonent insanias illas, et per illa a Domino sanatur, sed usque non ultra quam ut sciat custodire portam, nisi etiam agnoscat Deum, et imploret opem Ipsius, ut possit resistere illis: et quantum tunc resistit, tantum non admittit illas in intentiones, et tandem nec in cogitationes [4.] Cum itaque in hominis libertate est cogitare sicut lubet, propter finem ut amor vitae ejus e latibulis suis in lucem intellectus ejus prodeat, et quod alioqui non sciret aliquid de suo malo, et ita nec fugaret illud, sequitur quod id apud illum accresceret, usque ut non locus redintegrationis superesset apud illum, et aegre apud liberos, si quos gigneret, nam malum parentis traducitur in prolem Sed hoc ne fiat, Dominus providet

282. Potuisset Dominus sanare intellectum apud omnem hominem, et sic facere ut non mala sed bona cogitet, hoc per varios timores, per miracula, per loquelas cum defunctis, perque visiones et somnia, sed modo sanare intellectum, est solum extrinsecus sanare hominem, intellectus enim cum ejus cogitatione est externum vitae hominis, ac voluntas cum ejus affectione est internum vitae ejus, quare sanatio solius intellectus foret sicut sanatio palliativa, per quam malignitas interior inclusa et inhibita exire, consumeret primum vicina et postea remota, usque dum omne morticinum esset Ipsa voluntas est, quae sananda est, non per influxum intellectus in illam, quia ille non datur, sed per instructionem et hortationem ab intellectu Si intellectus solum sanaretur, fieret homo sicut cadaver conditum, seu aromatibus fragrantibus et rosis circumvelatum, quae brevi a cadavere traherent putorem, ut non alicujus naribus possent admoveri; ita fieret cum veris caelestibus in intellectu, si malus voluntatis amor obstrueretur

283. Quod permittatur homini cogitare mala usque ad intentionem eorum, est, ut dictum est, ut per civilia, moralia, et spiritualia removeantur, quod fit cum cogitat, quod contra justum et aequum sit, contra honestum et decorum, et contra bonum et verum, ita contra tranquilum, laetum et beatum vitae Per illa tria sanat Dominus amorem voluntatis hominis, et quidem primum per ti-

them; and in the meantime he learns civil moral, and spiritual things, and these enter into his thoughts and remove the insanities, and by means of this knowledge he is healed by the Lord and yet no further than to know how to guard the door unless he also acknowledges God and implores His help that he may be able to resist the insanities. Then so far as he resists them so far he refuses them admittance into his intentions, and finally into his thoughts. [4] Since then man is free to think as he pleases to the end that his life's love may come forth from its lurking places into the light of his understanding and since otherwise he could know nothing about his evil, and therefore could not shun it it follows that the evil would so grow in him that no spot for restoration would be left in him and scarcely any in his children if he should beget any for the parent's evil is transmitted to the offspring. But the Lord provides that this shall not take place.

282 It would have been possible for the Lord to heal the understanding in every man and thus cause him to think what is good and not what is evil and this by fears of various kinds by miracles by conversations with the dead and by visions and dreams. But to heal the understanding alone is to heal man only from without for the understanding with its thought is the external part of man's life while the will with its affection is the internal part of his life consequently the healing of the understanding alone would be like palliative healing whereby the interior malignity shut in and wholly prevented from going out, would destroy first the near and then the remote parts even till the whole would become dead. It is the will itself that must be healed, not by means of an influx into it of the understanding for that is not possible but by means of instruction, and exhortation by the understanding. If the understanding alone were healed man would become like a dead body embalmed or encased in fragrant aromatics and roses, which would soon draw from the corpse so foul a stench that they could not be brought near to any one's nostrils. So would it be with heavenly truths in the understanding if the will's evil love were shut in.

283 Man is permitted to think about evils as has been said, even so far as to purpose to do them in order that they may be removed by means of civil moral, and spiritual things and this is done when he thinks that a thing is contrary to what is just and equitable to what is honorable and becoming and to good and truth thus contrary to the tranquillity the joy and

mores, et postea per amores Sed usque mala non separantur et ejiciuntur ex homine, sed modo remonentur et ad latera delegantur, et quando ibi sunt, et bonum in medio, tunc mala non apparent, quicquid enim in medio est, hoc directe sub intuitu est, ac videtur et percipitur At sciendum est, quod tametsi bonum est in medio, usque homo non ideo in bono sit, nisi mala quae ad latera sunt, vergant deorsum aut extrorsum, si spectant sursum aut introrsum, non remota sunt, nam usque connituntur redire ad medium Deorsum aut extrorsum vergunt et spectant, quando homo fugit sua mala ut peccata, et magis adhuc cum aversatur illa, nam tunc illa damnat et devovet inferno, ac facit ut illuc spectent

284. Intellectus hominis est recipiens tam boni quam mali, et tam veri quam falsi, non autem ipsa voluntas hominis, haec erit vel in malo vel in bono, non potest esse utroque, nam voluntas est ipse homo, et ibi amor vitae ejus Bonum et malum autem in intellectu separata sunt sicut internum et externum, inde potest homo interius in malo esse et exterius in bono at usque cum homo reformatur, bonum et malum committuntur, et tunc existit conflictus et pugna, quae si gravis est, vocatur tentatio, at si non gravis est, fit sicut fermentat vinum aut sicera Si tunc bonum vincit, malum cum suo falso removetur ad latera, comparative sicut faex cadit ad fundum vasis, ac bonum fit sicut vinum post fermentationem generosum et sicera clara At si malum vincit, tunc bonum cum suo vero removetur ad latera, ac fit turbidum ac tetrum, sicut infermentatum vinum ac infermentata sicera Comparatio cum fermento est, quia "fermentum" in Verbo significat falsum mali (ut *Hosch* vii 4, *Luc.* xii 1, et alibi)

the blessedness of life. By means of these three, evil and moral and spiritual things the Lord heals the love of man's will first by means of fears and afterwards by means of loves. Nevertheless evils are not separated and cast out from man, but are only removed and transferred to the sides and when they are there and good is at the centre evils do not appear for what ever is at the centre is directly under view and is seen and perceived. But it must be known that although good is at the centre man is not therefore in good unless the evils that are at the sides bend downward or outward if they look upward or inward they have not been removed for they are still striving to return to the centre. They bend and look downward or outward when man is shunning his evils as sins and still more when he turns away from them for he then condemns and assigns them to hell and makes them look hellwards.

284 Man's understanding is a recipient of both good and evil and of both truth and falsity but his will itself is not this must be either in evil or in good it cannot be in both for the will is the man himself and his life's love is there. In the understanding however good and evil are separated like what is internal and what is external and in consequence man can be interiorly in evil and exteriorly in good and yet during his reformation good and evil meet and then conflict and combat arise this if severe is called temptation but if not severe it goes on like the fermentation of wine or liquor. If good then conquers evil with its falsity is removed to the sides comparatively as dregs fall to the bottom of a vessel and the good is like wine that becomes generous after fermentation, or liquor that becomes clear. But if evil conquers good with its truth is removed to the sides and becomes turbid and offensive like unfermented wine or liquor. This process is compared to fermentation because ferment [leaven] signifies in the Word the falsity of evil (as in *Hosea vii. 4* *Luke xii. 1* and elsewhere)

QUOD DIVINA PROVIDENTIA AEQUE SIT APUD MALOS
QUAM APUD BONOS.

285. Apud unumquemvis hominem tam bonum quam malum sunt binae facultates, quarum una facit intellectum, et altera voluntatem. Facultas quae facit intellectum, est quod possit intelligere et cogitare; haec inde vocatur rationalitas: et facultas quae facit voluntatem, est quod libere illa possit, nempe cogitare, et inde quoque loqui et facere, modo non sit contra rationem seu rationalitatem, libere enim agere, est quoties vult, et sicut vult. Quoniam haec binae facultates perpetuae sunt, et continuae a primis ad ultima in omnibus et singulis quae homo cogitat et agit, et illae non insunt homini a se, sed sunt apud hominem a Domino, sequitur quod praesentia Domini cum in illis etiam sit in singulis, immo in singularissimis hominis intellectus et cogitationis, tum voluntatis et affectionis, et inde in singularissimis loquelaе et actionis. Remove illas facultates ab aliquo singularissimo, et non poteris id cogitare nec loqui sicut homo. [2.] Quod homo per binas illas facultates sit homo, possit cogitare et loqui, percipere bona ac intelligere vera, non modo civilia et moralia, sed etiam spiritualia, ac reformari et regenerari, verbo, quod possit conjungi Domino, et per id vivere in aeternum, prius per multa ostensum est, tum etiam, quod binae illae facultates sint non modo hominibus bonis, sed etiam malis. Nunc quia illae facultates apud hominem a Domino sunt, et non homini appropriatae ut ejus, (Divinum enim non potest appropriari homini ut ejus, sed potest adjungi illi, et per id apparere sicut ejus,) et quia id Divinum apud hominem est in singularissimis ejus, sequitur quod Dominus regat singularissima, tam apud hominem malum, quam apud hominem bonum, ac regimen Domini est quod vocatur Divina Providentia.

286. Nunc quia lex Divinae Providentiae est, ut homo possit ex libero secundum rationem, hoc est, ex binis illis facultatibus, libertate et rationalitate, agere,—et quoque lex Divinae Providentiae est, quod id quod agit, appareat homini sicut ab ipso, et inde sicut ipsius,—tum lex,

THE DIVINE PROVIDENCE IS EQUALLY WITH THE EVIL AND
WITH THE GOOD.

285 In every man, good or evil there are two faculties one of which constitutes the understanding and the other the will. The faculty that constitutes the understanding is an ability to understand and think this faculty is therefore called rationality. The faculty that constitutes the will is an ability to do these things freely that is, to think and consequently to speak and to act in any way not contrary to reason or rationality for to act freely is to act whenever one pleases and as he pleases. Since these two faculties never cease and are continuous from firsts to lasts in all things and in each thing that man thinks and does and as they are not in man from him self but are present with him from the Lord, it follows that the Lord's presence when in them is in the particulars and even in the least particulars of man's understanding, and thought and also of his will and affection and in the least particulars of his speech and action therefrom. Remove these faculties from any least particular and you will not be able to think or speak of it as a man. (2) It has been abundantly shown already that it is through these two faculties that man is a man that he is able to think and speak to perceive what is good and to understand truths not only civil and moral but also spiritual also to be reformed and regenerated—in a word that he is able to be conjoined with the Lord and thereby live for ever and furthermore that evil men as well as good men possess these two faculties. Since then these faculties are in man from the Lord and are not appropriated to man as his (for what is Divine cannot be appropriated to man as his but can be adjoined to him and thereby appear as his) and since this Divine with man is in the least particulars of his life it follows that the Lord governs every least particular in an evil man as well as in a good man for the Lord's government is what is called the Divine providence.

286 And since it is a law of the Divine providence that man shall be able to act from freedom in accordance with reason that is from the two faculties liberty and rationality and since it is also a law of the Divine providence that what a man does shall seem to him to be from himself and therefore to be his own also that it is a law that evils must be permitted in order that man may be led out of them it follows that man has the

quod permittenda sint mala, ut ex illis possit educi,—sequitur quod homo possit abuti illis facultatibus, et ex libero secundum rationem confirmare quicquid lubet; potest enim rationis facere quodcunque vult, sive sit sive non sit rationis in se. Quare aliqui dicunt, “Quid verum? Annon possum verum facere quodcunque volo?” Annon etiam mundus ita facit? Et qui hoc potest, facit id per ratiocinationes. Sume falsissimum, et dic ingenioso, Confirma, et confirmabit. Ut dic ei, ut confirmet quod homo sit bestia, aut dic quod anima sit sicut araneola in sua tela, et regat corpus sicut illa per fila, aut dic ei quod religio non sit aliquid sed modo vinculum, et confirmabit quodlibet horum, usque ut appareat sicut verum. Quid facilius? quia non scit quid apparentia, nec quid falsum ex caeca fide pro vero assumptum [2.] Ex hoc est, quod homo non possit videre hoc verum, quod Divina Providentia sit in singularissimis intellectus et voluntatis, seu quod idem, in singularissimis cogitationum et affectionum apud unumquemvis hominem, tam malum quam bonum. Confundit se imprimis per id, quod sic forent mala etiam a Domino, sed quod usque ne hilum mali sit a Domino, sed ab homine, per id quod apparentiam, quod cogitet, velit, loquatur et agat ex se, apud se confirmaverit, videbitur in nunc sequentibus, quae ut clare videantur, demonstranda sunt in hoc ordine.

- (i) *Quod Divina Providentia non solum sit apud bonos sed etiam apud malos in singularissimis universalis, et quod usque non sit in illorum malis*
- (ii) *Quod mali se ipsos continue inducant in mala, sed quod Dominus illos continue abducat a malis*
- (iii) *Quod mali non possint a Domino prorsus abduci a malo, et duci in bono, quamdiu credunt propriam intelligentiam esse omne, et Divinam Providentiam non aliquid*
- (iv) *Quod Dominus regat infernum per opposita, et quod malos qui in mundo sunt, regat in inferno quoad interiora, at non quoad exteriora.*

287. (i) *Quod Divina Providentia non solum sit apud bonos, sed etiam apud malos, in singularissimis universalis; et quod usque non sit in illorum malis*—Supra ostensum est, quod Divina Providentia sit in singularissimis cogitationum et affectionum hominis, per quod intelligitur, quod homo nihil possit cogitare et velle ex se, sed quod omne quod

cogitat et vult, et inde loquitur et facit, sit ex influxu, si bonum est, ex influxu e caelo, et si malum, ex influxu ab inferno, seu quod idem, quod bonum sit ex influxu a Domino, et malum ex proprio hominis Sed scio, quod haec aegre possint comprehendere, quia distinguitur inter id quod influit e caelo seu a Domino, et inter id quod influit ex inferno seu a proprio hominis, et usque dicitur, quod Divina Providentia sit in singularissimis cogitationum et affectionum hominis, usque adeo, ut homo nihil possit cogitare et velle a se sed quia dicitur quod etiam possit ab inferno, tum a proprio suo, apparet id sicut contradictorium, at usque non est quod non sit, videbitur in sequentibus, postquam praemissa sunt aliqua, quae rem illustrabunt

288. Quod nullus cogitare possit a se, sed a Domino, fatentur omnes angeli caeli; at quod nullus cogitari possit ab alio quam a se, dicunt omnes spiritus inferni At his aliquoties ostensum est, quod non aliquis eorum cogitet ex se, nec possit, sed quod influat; verum frustra, non voluerunt recipere Sed experientia docebit, primum, quod omne cogitationis et affectionis etiam apud spiritus inferni influat e caelo, sed quod bonum influens ibi vertatur in malum, et quod verum in falsum, ita omne in oppositum Hoc ostensum est ita demissum est e caelo aliquod verum ex Verbo, et hoc exceptum est ab illis qui supra in inferno erant, et ab his demissum est in inferiora usque ad infimum, ac id in via successive verum est in falsum, et tandem in falsum prorsus oppositum vero, et illi apud quos vertebatur, cogitabant falsum sicut ex se, et non sciebant aliter, cum tamen erat verum e caelo defluens, in via ad infimum infernum, ita falsificatum et perversum Quod ita factum, ter aut quater audivi Simile fit cum bono, hoc defluens e caelo progressive vertitur in malum bono oppositum Inde patuit, quod verum et bonum a Domino procedens exceptum ab illis qui in falso et in malo sunt, permutetur, et in aliam formam transeat, usque ut prima forma non appareat Simile fit apud omnem hominem malum, nam ille quoad spiritum suum est in inferno

289. Quod nec aliquis in inferno cogitet a se sed ex aliis circum se, nec hi alii a se, sed etiam ex aliis, et quod

says and does therefrom is from influx if good from influx out of heaven and if evil from influx from hell or what is the same, that good is from influx from the Lord and evil from what is man's own (*proprium*). But I am aware that this can scarcely be comprehended because a distinction is made between that which flows out of heaven or from the Lord and that which flows out of hell or from what is man's own and yet it is said that the Divine providence is in the least particulars of man's thoughts and affections even to the extent that man can think and will nothing from himself. But when it is added that he can also do this from hell also from what is his own there appears to be a contradiction and yet there is not. That there is no contradiction will be seen in what follows when some things have been premised that will illustrate the matter.

288 That no one can think from himself, but can think only from the Lord all the angels of heaven confess while all the spirits of hell declare that no one can think from any other than himself. It has often been shown to these spirits but in vain for they were unwilling to accept it that no one of them thinks or can think from himself but that it is from influx. But experience will teach, in the first place, that every thing of thought and affection, even with the spirits of hell, flows in out of heaven but that this inflowing good is there turned into evil and this truth into falsity thus every thing into its opposite. This has been shown thus. A certain truth from the Word was sent down out of heaven and was received by those who were in the upper part of hell and by them it was sent down into the lower parts even to the lowest and on the way it was gradually turned into falsity and at last into a falsity wholly opposite to the truth and those in whom this change was made were thinking the falsity as if from themselves, and did not know otherwise although the truth thus falsified and perverted was a truth flowing down out of heaven on its way to the lowest hell. I have heard three or four times that it was so done. The same is true of good this flowing down out of heaven is changed as it goes into the evil opposite to the good. Thus has it been made clear that truth and good going forth from the Lord and received by those who are in falsity and in evil are wholly changed and pass into another form so different that the first form is not apparent. The same thing takes place with every evil man for he in respect to his spirit is in hell.

289 It has been shown to me frequently that no one in

cogitationes et affectiones vadant in ordine a societate ad societatem, praeter quod ullus sciat aliter quam quod a se, hoc saepius ostensum est. Quidam qui crediderunt se cogitare et velle a se, missi sunt in societatem, intercepta communicatione cum vicinis, ad quas etiam illorum cogitationes exspatiari soluerunt, ac in illa detenti sunt: et tunc dictum est illis, ut cogitent aliter quam spiritus illius societatis cogitant, ac ut cogant se ad cogitandum contra illud, sed fassi sunt, quod hoc eis impossibile esset [2.] Hoc factum est cum multis, et quoque cum Leibnitzio, qui etiam convictus est, quod nemo cogitet ex se sed ex aliis, et quod nec alii a se; et quod omnes ex influxu e caelo, et quod caelum ex influxu a Domino. Quidam de hac re meditati, dixerunt quod hoc stupendum sit, et quod vix aliquis possit adduci ad id credendum, quia est prorsus contra apparentiam; sed quod usque non possint negare, quia plene ostensum est. Sed tamen cum in admiratione fuerunt, dixerunt, quod sic non in culpa sint, quod malum cogitent, tum quod sic videatur sicut malum sit a Domino et quoque quod non comprehendant, quomodo solus Dominus possit facere, ut omnes tam diversimode cogitent. Sed haec tria in sequentibus evolvenda sint

290. Allatis experientis etiam haec adjicienda est. Quando mihi datum est a Domino loqui cum spiritibus et angelis, hoc arcanum mihi statim detectum est, dictum enim mihi est e caelo, quod credam sicut alii, quod cogitem et quod velim ex me, cum tamen nihil ex me, sed si bonum, quod sit a Domino, et si malum, quod sit ab inferno. Quod ita esset, etiam per varias inductas cogitationes et affectiones mihi ad vivum demonstratum est, et successive datum id percipere et sentire, quare postea, ut primum aliquod malum in voluntatem, aut aliquod falsum in cogitationem illapsus est, inquisivi unde illud, et mihi detectum est, et quoque datum est cum illis loqui, illos redarguere, et adigere ut recederent, et sic suum malum et falsum retraherent, et apud se retinerent, et non tale quid cogitationi meae amplius infunderent. Hoc millies factum est; et in hoc statu nunc per plures annos permansi, et in eo adhuc permaneo et usque videor mihi cogitare et velle ex me sicut alii, cum nulla differentia, ex Domini

hell thinks from himself but thinks from others about him and that these others do not think from themselves, but they too from others and that thoughts and affections pass in order from one society to another and no one is aware that they are not from himself. Some who believed that they thought and willed from themselves were sent into a society and were detained in it and communication with the neighboring societies to which their thoughts were usually extended was cut off. They were then told to think differently from the spirits of that society and to compel themselves to think in an opposite way but they confessed that it was impossible. (2) This was done with many and even with Leibnitz, who was convinced that no one thinks from himself but only from others and that neither do these think from themselves but that all think by influx out of heaven and heaven by influx from the Lord. Some that thought carefully about this have declared it to be astounding and that scarcely any one could be brought to believe it because it is wholly contrary to the appearance and yet they could not deny it, because it was fully shown. Nevertheless even while they were wondering about it they said that they could not then be blamed for thinking evil also that this made evil seem to be from the Lord also that they did not comprehend how the Lord alone could cause all to think so diversely. But these three points shall be unfolded in what follows.

290 To the experiences already presented let this be added. When it was granted me by the Lord to speak with spirits and angels this arcanum was at once disclosed to me for I was told from heaven that like others, I believed that I thought and that I willed from myself yet in fact nothing was from myself but if good it was from the Lord and if evil it was from hell. That this was true I had a living proof in various thoughts and affections induced upon me, and gradually it was granted me to perceive and to feel it and thereafter as soon as any evil glided into my will or any falsity into my thought I inquired into its source and this was disclosed to me and I was permitted to speak with those from whom it came to confute them and to compel them to withdraw and thus to take back their evil and their falsity and to keep them to themselves and no longer to infuse any such thing into my thought. This I have done a thousand times and I have now continued in this state for many years, and continue in it still and yet I seem to myself to think and to will from myself, like others,

enim Providentia est ut cuius ita appareat, ut supra in suo articulo ostensum est Spiritus novitū mirantur hunc meum statum, non videntes aliter quam quod non quicquam ex me cogitem et velim, et ideo quod sim sicut quoddam inane, verum illis aperui arcanum, et adhuc, quod etiam interius cogitem, et percipiam quid in cogitationem meam exteriorem influit, num e caelo vel num ex inferno, et quod hoc rejiciam, et illud recipiam; et quod usque videar mihi, sicut illi, ex me cogitare et velle

291. Quod omne bonum e caelo sit, et quod omne malum ex inferno, in mundo non inter incognita est; notum est cuique in ecclesia Quisnam ibi, qui sacerdotio inauguratus est, non docet quod omne bonum sit a Deo, et quod homo non aliquid ex se possit sumere, quod non datum est ei e caelo? tum etiam quod diabolus infundat mala in cogitationes, et seducat, atque excitet ad faciendum illa? Quare sacerdos qui credit se ex sancto zelo praedicare, orat ut Spiritus Sanctus doceat illum, ducat cogitationes suas, et loquelam ejus, et quidam dicunt se sensu percepisse quod acti sint, et cum praedicationes laudantur, pie respondent, quod non a se, sed a Deo locuti sint Quare etiam cum vident aliquem bene loquentem et bene agentem, dicunt illum ad id a Deo ductum esse, et vicissim cum vident aliquem male loquentem et male agentem, dicunt illum ad id a diabolo ductum esse Quod talis sermo sit in ecclesia, notum est, sed quis credit quod ita sit?

292. Quod ab unico fonte vitae influat omne quod homo cogitat et vult, et inde quod loquitur et facit, et quod usque unicus fons vitae, qui est Dominus, non in causa sit quod homo cogitet malum et falsum, illustrari potest per haec in mundo naturali A sole ejus procedit calor et lux, et illa duo influunt in omnia subjecta et objecta, quae coram oculis apparent, non modo in subjecta bona et in objecta pulchra, sed etiam in subjecta mala et in objecta impulchra, et producunt varia in illis influunt enim non solum in arbores, quae ferunt fructus bonos, sed etiam in arbores quae ferunt fructus malos, immo etiam in ipsos fructus, et dant vegetationes illis, similiter in semina bona, et quoque in zizanias tum etiam in virgulta boni usus seu salutifera, et quoque in

with no difference for it is of the Lord's providence that it should so appear to every one, as has been shown above in its proper place. Novitiate spirits wonder at this state of mine for it seems to them that I have no thought or will from myself, and am therefore like an empty something. But I laid open the mystery to them showing that while I think interiorly and perceive what flows into my exterior thoughts, and whether it is from heaven or from hell, and reject what is from hell and receive what is from heaven, I still seem to myself to think and to will from myself as it seems to them.

291. That all good is from heaven and all evil from hell is not among the things unknown in the world for it is known to every one in the church. Who in the church that has been inaugurated into the priesthood does not teach that all good is from God, and that man is unable from himself to accept anything except what has been given him from heaven also that it is the devil who infuses evils into the thoughts of men and leads them astray and excites them to do evils? Therefore the priest who believes that he preaches from a holy zeal prays that the Holy Spirit may teach him and direct his thoughts and his words, and some declare that they have sensibly perceived that they have have been so actuated, and when their preaching is praised they piously reply that they have spoken from God and not from themselves. Moreover when they see any one speaking well or doing well they say that he has been led to it by God and on the other hand, when they see any one talking or acting wickedly they say that he has been led to it by the devil. That there is such a mode of speaking in the church is well known but who believes it to be true?

292. That everything that a man thinks and wills and speaks and does therefrom flows in from one fountain of life, and yet that one fountain of life, that is, the Lord, is not the cause of man's thinking evil and falsity can be illustrated in this way from the natural world. That from its sun heat and light go forth, and these two flow into all subjects and objects that appear before the eyes, both into good subjects and beautiful objects and into evil subjects and unbeautiful objects and produce in these a variety of effects for they flow both into trees that bear good fruits and into trees that bear evil fruits, and even into the fruits themselves and cause them to grow. They flow likewise into good seed and into tares also into shrubs that have a good use or are wholesome, and into shrubs

virgulta mali usus seu toxicata , et tamen idem calor est, et eadem lux, in quibus non aliqua causa mali, sed haec in subjectis et objectis recipientibus est [2.] Simile facit calor qui excludit ova, in quibus latet ũlula, bubo, aspis, sicut dum excludit ova, in quibus latet columba, avis pulchra et olor. Pone sub gallina ova utriusque generis, et ab ejus calore, qui in se est innocuus, illa excludentur, quid itaque calor commune habet cum malis et noxiis illis? Similiter facit calor in paludinea, stercorea, putria et cadaverosa influens, sicut facit cum in vinosa, fragrantia, vegeta et viva. quis non videt, quod causa non sit in calore, sed in subjecto recipiente? Eadem etiam lux in uno objecto sistit colores amoenos, et in altero inamoenos, immo illustrat se in candidis et fulget, et opacat se in vergentibus ad nigrum, et fuvat se [3.] Simile est in mundo spirituali, ibi quoque est calor et lux a suo Sole, qui est Dominus, quae ex illo influunt in sua subjecta et objecta, subjecta et objecta ibi sunt angeli et spiritus, in specie voluntaria et intellectualia illorum, calor ibi est Divinus amor procedens, ac Lux ibi est Divina sapientia procedens, haec non sunt in causa, quod ab uno aliter recipiantur quam ab altero; nam dicit Dominus,

Quod solem exoriri faciat super malos et bonos, et pluviam mittat super justos et injustos (*Matth v 45*),

per “Solem” in supremo spirituali sensu intelligitur Divinus Amor, et per “pluviam” Divina Sapientia

293. His adjiciam angelicam sententiam de voluntate et de intelligentia apud hominem, illa sententia est haec, quod non detur granum propriae voluntatis et propriae prudentiae apud ullum hominem, dicentes, si daretur granum apud unumquemvis, non consisteret caelum nec infernum, ac periret totum genus humanum, causam dicunt, quia myriades myriadum hominum, quot a creatione mundi nati sunt, constituunt caelum et infernum, quorum unum sub altero in tali ordine est, ut utrinque faciant unum, caelum unum Hominem pulchrum, et infernum unum Hominem monstrosum. Si unicuique foret granum propriae voluntatis et propriae intelligentiae, illud unum non potuisset dari, sed distraheretur, et cum illo periret Divina illa Forma, quae non aliter constare et

that have an evil use or are poisonous and yet it is the same heat and the same light in which there is no cause of evil but the cause is in the recipient subjects and objects. [2.] The heat that hatches eggs containing the screech-owl the horned owl, or the viper acts in the same way as when it hatches eggs in which lie hidden the dove, the beautiful bird, or the swan. Put eggs of the two kinds under a hen, and they will be hatched by her heat, which in itself is free from harm. What then has the heat in common with these evil and noxious things? The heat that flows into marshy stercoraceous putrid and cadaverous substances acts in the same way as when it flows into things vinous fragrant, active and living. Who does not see that the cause is not in the heat but in the recipient subject? Again, the same light presents pleasing colors in one object and disagreeable colors in another. It even grows bright and glows in objects of shining whiteness, and becomes dim and dusky in those verging to black. [3.] The same is true in the spiritual world. There, too there are heat and light, from its sun which is the Lord and from that sun these flow into their subjects and objects. The subjects and objects there are angels and spirits particularly their voluntary and intellectual capacities. The heat there is the Divine love going forth and the light there is the Divine wisdom going forth and these are not the cause of the difference in their reception by one and by another for the Lord says that

"He makes his sun to rise on the evil and on the good, and sends rain on the just and on the unjust" (*Matth. v. 45*).

In the highest spiritual sense the sun means the Divine love and "rain" the Divine wisdom.

293 To this I will add the angelic view of will and intelligence in man, which is, that not a grain of will or of prudence that is his own is possible in any man. They say that if a grain were possible in any one neither heaven nor hell would continue to exist, and the whole human race would perish and the reason given is that myriads of myriads of men, as many as have been born since the creation of the world constitute heaven and hell which are arranged in such an order one under another that on either side they make a one heaven forming one beautiful Man and hell one monstrous Man. If any one of these had a grain of will or intelligence of his own that oneness would not be possible but would be rent asunder and with it would perish that Divine form, which can have consistence and permanence only

permanere potest, quam cum Dominus est omne in omnibus, et illi nihil in toto Dicunt adhuc causam, quod cogitare et velle ex se, sit ipsum Divinum, ac cogitare et velle ex Deo, sit ipsum humanum, ac ipsum Divinum non potest appropriari alicui homini, sic enim homo foret Deus Tene hoc, et ab angelis, si vis, confirmaberis, dum post obitum in mundum spirituales venis

294. Dictum est supra (n 289), quod cum quidam convicti sunt, quod nullus cogitet ex se, sed ex aliis, et quod omnes alii non ex se, sed ex influxu per caelum a Domino, in admiratione dixerint, quod sic non in culpa sint quod malum faciant, tum, quod sic videatur, quod malum sit a Domino. ut et, quod non comprehendant, quod Dominus solus possit facere, ut omnes tam diversimode cogitent Nunc quia haec tria non possunt non influere in cogitationes apud illos, qui solum cogitant effectus ab effectibus, et non effectus a causis, necessum est ut illa assumantur, et ex causis detegantur [2.] Primum: *Quod sic non in culpa forent, quod malum faciant*, si enim omne quod homo cogitat, ab aliis influit, videtur sicut sit apud illos a quibus, sed usque ipsa culpa est apud illum, qui recipit, nam recipit ut suum, nec scit aliud, neque vult scire aliud quisque enim vult suus esse, et a semet duci, imprimis a semet cogitare et velle, hoc enim est ipsum liberum, quod apparet sicut proprium, in quo omnis homo est, quare si sciret quod id quod cogitat et vult, ab alio influat, videretur sibi sicut victus et captivus, non amplius sui juris, et sic periret omne jucundum vitae ejus, et tandem ipsum humanum [3.] Quod ita sit, vidi saepius confirmatum Datum est quibusdam percipere et sentire quod ducerentur ab aliis; tunc exarserunt ira, ut facti sint sicut impotes mentis, et dixerunt, quod potius vellent victi teneri in inferno, quam non licere cogitare sicut volunt, et velle sicut cogitant Hoc non licere, vocabant ligari quoad ipsam vitam, quod durius et intolerabilius est quam ligari quoad corpus Non licere loqui et facere sicut cogitant et volunt, hoc non vocabant ligari, quia jucundum vitae civilis et moralis, quod consistit in loquendo et faciendo, id refrenat et simul quasi lenit [4.] Nunc quia homo non vult scire, quod ab aliis ducatur ad cogitandum, sed vult cogitare a se, et hoc

when the Lord is the All in all things and these are utterly nothing. They say further that this is so because the essential Divine is to think and to will from itself while the essential human is to think and to will from God and the essential Divine can not be appropriated to any man for if it were man would be God. Keep this in mind, and if you wish you will have it corroborated by the angels when after death you go to the spiritual world.

294. It has been stated above (n. 289) that when some were convinced that no one thinks from himself but only from others, and that the others think not from themselves but from influx through heaven from the Lord, they said in their wonder that they could not then be blamed for doing evil also that this made evil seem to be from the Lord also that they did not comprehend how the Lord alone can cause all to think so diversely. As these three opinions must needs flow into the thoughts of those who think of effects only from effects, and not of effects from causes it is necessary to take them up and explain them from causes. [2.] First *They could not then be blamed for doing evil.* For if every thing that a man thinks flows into him from others the blame would seem to rest on those from whom it comes and yet the blame itself rests on him who receives, for he receives it as his, and he does not know and is unwilling to know anything to the contrary. For every one wishes to be his own and to be led by himself and especially to think and to will from himself for this is freedom itself which appears as the own (*proprium*) in which every man is. If, then he knew that what he thinks and wills flows in from another he would seem to himself like one bound and captive, and no longer his own master and thus all the delight of his life would perish and finally the human itself. [3.] That this is so I have often seen proved. It has been granted to some to perceive and feel that they were led by others they then became so enraged as to lose all self-control and declared that they would rather be kept bound in hell than not be allowed to think in accordance with their will and to will in accordance with their thought. Not to be allowed to do this they called being bound in their very life, which is harder and more intolerable than being bound in body. Not to be allowed to speak and act in accordance with their thought and will they did not call being bound because the delight in civil and moral life which consists in speaking and doing checks and as it were soothes this feeling. [4.] Since, then, man is not willing to know that he is led to think

quoque credit, consequitur quod ipse in culpa sit, nec potest rejicere illam a se, quamdiu amat cogitare quod cogitat, at si id non amat, exsolvit se a nexu cum illis. Hoc fit, cum scit quod malum sit, ac ideo vult fugere illud et desistere ab illo. Tunc etiam ille a Domino eximitur a societate, quae in illo malo est, et transfertur in societatem, in qua id non est. Si autem scit malum, et non fugit illud, tunc imputatur ei culpa, et fit illius mali reus. Quicquid ergo homo ex se credit facere, hoc dicitur ex homine fieri, et non a Domino. [5.] Secundum *Quod sic videatur, quod malum sit a Domino*. Hoc sicut conclusum potest cogitari ex illis, quae supra (n. 288) ostensa sunt, quae sunt, quod bonum influens a Domino vertatur in malum, ac verum in falsum in inferno. Sed quis non potest videre, quod malum et falsum non sint a bono et vero, ita a Domino, sed a subjecto et objecto recipiente, quod in malo et falso est, ac id pervertit et invertit? ut plene etiam ostensum est supra (n. 292). Unde autem malum et falsum est apud hominem, in praecedentibus pluries ostensum est. Facta etiam est experientia in mundo spiritali cum illis, qui crediderunt, quod Dominus potuisset apud malos remove mala, et loco illorum inferre bona, et sic transferre totum infernum in caelum, et salvare omnes, sed quod id impossibile sit, ad finem hujus transactionis, ubi de momentanea salvatione, et de immediata Misericordia, agendum est, videbitur. [6.] Tertium *Quod non comprehendant, quod Dominus solus possit facere, ut omnes tam diversimode cogitent*. Est Divinus Amor Domini infinitus, ac Divina Sapientia Ipsius infinita, ac infinita amoris et infinita sapientiae a Domino procedunt, et illa influunt apud omnes in caelo, et inde apud omnes in inferno, et ab utroque apud omnes in mundo, quare non potest alicui deesse quod cogitet et velit, nam infinita sunt infinite omnia. Infinita illa, quae a Domino procedunt, non solum universaliter influunt, sed etiam singularissime, nam Divinum est universale ex singularissimis, et Divina singularissima sunt quae vocantur Universale, ut supra ostensum est, et Divinum singularissimum etiam infinitum est. Ex his constare potest, quod solus Dominus faciat unumquemvis cogitare et velle secundum quale ejus, et secundum leges suae Providentiae. Quod omnia

by others, but wishes to think from himself, and believes that he does so he must needs conclude that he is blameable nor can he rid himself of blame so long as he loves to think what he is thinking but as soon as he ceases to love this he releases himself from this bond to others. This takes place when he knows that a thing is evil, and wishes in consequence to shun it and refrain from it. Then he is taken away by the Lord from the society that is in that evil and is transferred to a society that is not in that evil. But if he knows that evil and does not shun it the blame is imputed to him and he becomes guilty of that evil. Anything therefore that a man believes that he does from himself is said to be done from him and not from the Lord. [8] Secondly *This makes evil to seem to be from the Lord.* This may be thought to be a conclusion from what has been shown above (n 288) namely that good flowing in from the Lord is turned in hell into evil and truth into falsity. But any one can see that the evil and falsity are not from the good and truth and thus from the Lord but are from the recipient subject and object, which is in evil and falsity and which perverts and inverts that which flows in as is fully shown above (n 292). But it has been frequently shown in the preceding pages what the source of evil and falsity is in man. In the spiritual world an experiment was made with those who believed that the Lord could remove evils in the wicked and could put goods in their place, and thus transfer all hell into heaven and save all. But that this is impossible will be shown near the close of this work, where instant salvation and mercy apart from means are to be treated of. [9] Thirdly *They do not comprehend how the Lord alone can cause all to think so diversely.* The Lord's Divine love is infinite and His Divine wisdom is infinite, and infinite things of love and of wisdom go forth from the Lord and these flow into all in heaven and therefrom into all in hell, and from both of these into all in the world therefore thinking and willing fail in no one for infinite things are all things without limit. Those infinite things that go forth from the Lord flow in both universally and also most particularly for the Divine is universal from its least particulars and it is these Divine particulars that are called the universal as has been shown above and every Divine particular is also infinite. From this it can be seen that the Lord alone causes every one to think and to will in accordance with his quality and in accordance with the laws of the Divine providence. That all things

quae in Domino sunt, et a Domino procedunt, infinita sint, supra (n 46-69,) ostensum est, et quoque in transactione *De Divino Amore et Divina Sapientia* (n 17-22)

295. (11) *Quod mali se ipsos continue inducant in mala, sed quod Dominus illos continue abducatur a malis* —Qualis Divina Providentia est apud bonos, facilius comprehenditur, quam qualis est apud malos et quia de hac nunc agitur, dicetur in hac serie (1) Quod innumerabilia sint in unoquoque malo (2) Quod malus in sua mala se ex se continue profundius inducat (3) Quod Divina Providentia cum malis sit continua mali permissio, ob fine ut sit continua abductio (4) Quod abductio a malo fiat mille modis, etiam arcanissimis, a Domino

296. Ut itaque Divina Providentia cum malis distincte percipiatur, et sic comprehendatur, explicanda sunt supradicta in illa serie, in qua allata sunt Primum *Quod innumerabilia sint in unoquoque malo* Unumquodvis malum apparet coram homine sicut unum simplex, sic apparet odium et vindicta, sic furtum et fraus, sic adulterium et scortatio, sic superbia et elatio animi, praeter reliqua; et non scitur quod in unoquoque malo sint innumerabilia; sunt plura quam in hominis corpore sunt fibrae et vasa: est enim homo malus in minima forma infernum, ac infernum consistit ex myriadibus 'myriadum, et unusquisque ibi est in forma sicut homo tametsi monstrosus, ac omnes fibrae ac omnia vasa in illo sunt inversa, ipse spiritus est malum, apparens sibi sicut unum, sed tot innumerabilia quot in illo sunt, tot sunt concupiscentiae illius mali, est enim quisque homo suum malum aut suum bonum a capite ad volam pedis Cum itaque talis est malus, patet quod sit unum malum compositum ex variis innumerabilibus, quae distincte mala sunt, et vocantur concupiscentiae mali. Ex his sequitur, quod illa omnia in ordine in quo sunt, a Domino reparanda et convertenda sint, ut homo reformari possit, et quod hoc non fieri possit nisi per Divinam Domini Providentiam successive a prima aetate hominis usque ad ultimam ejus [2.] Omnis concupiscentia mali in inferno apparet, cum repraesentatur, sicut animal noxium, ut vel sicut draco, vel sicut basiliscus, vel sicut vipera, vel sicut bubo, vel sicut ulula, et sic porro, similiter apparent concupiscentiae mali apud hominem malum,

that are in the Lord and go forth from the Lord are infinite has been shown above (n. 46-69) and also in the work on *The Divine Love and the Divine Wisdom* (n. 1, - -)

295 (11.) *The evil are continually leading themselves into evils but the Lord is continually leading them away from evils*—What the Lord's Divine providence is with the good is more easily comprehended than what it is with the evil but as the latter is now treated of it shall be told in the following order (1.) In every evil there are things innumerable. (2.) An evil man from himself continually leads himself more deeply into his evils. (3.) The Divine providence with the evil is a continual permission of evil to the end that there may be a continual withdrawal from it. (4.) The withdrawal from evil is effected by the Lord in a thousand ways and even in most secret ways.

296 That the Divine providence with the evil may be more clearly seen and comprehended the points that have been stated shall be explained in the order of their presentation. First *In every evil there are things innumerable* In man's sight every evil appears as one simple thing—hatred and revenge, theft and fraud, adultery and whoredom pride and haughtiness, and other evils, so appear—and it is not known that in every evil there are things innumerable more than there are fibres and vessels in a man's body For an evil man is hell in the least form and hell consists of myriads of myriads and every one there is in form like a man, though monstrous, in which all the fibres and vessels are inverted The [evil] spirit is itself an evil appearing to itself as a one but as many as are the innumerable things in a spirit so many are the lusts of that evil for every man is his own evil or his own good from the head to the sole of the foot. Since then an evil man is such, it is evident that he is one evil composed of innumerable different ones, each of which is a distinct evil and these are called lusts of evil. From all this it follows that all these, in the order in which they are, must be restored and turned about by the Lord that man may be reformed and that this can be done only by the Lord's Divine providence, step by step from the earliest period of man's life to the last. [2.] Every lust of evil in hell when it is represented, appears like some noxious animal as a dragon or a basilisk or a viper or a horned owl or a screech owl, and so on the lusts of evil in an evil man have a like ap-

cum spectatur ab angelis Omnes hae formae concupiscentiarum singillatim convertendae sunt, ipse homo, qui quoad spiritum apparet ut homo monstrum seu ut diabolus, convertendus est ut sit sicut angelus pulcher, et unaquaevis concupiscentia mali convertenda est, ut appareat sicut agnus, aut ovis, aut sicut columba et turtur, quemadmodum affectiones boni angelorum in caelo, cum repraesentantur, apparent, ac convertere draconem in agnum, basiliscum in ovem, ac bubonem in columbam, non potest fieri nisi quam successive, eradicando malum a suo semine, ac implantando bonum semen loco ejus. Sed hoc non fieri aliter potest, quam comparative sicut fit cum insitione arborum, quarum radices cum aliquo trunco remanent, sed usque insitus ramus succum per veterem radicem extractum vertit in succum facientem fructus bonos Ramus ille inoculandus non aliunde desumi potest quam a Domino, qui est Arbor vitae, quod etiam est secundum Domini verba, *Joh* xv 1-7 [3.] Secundum: *Quod malus in sua mala se ex se continue profundius inducat* Dicitur, ex se, quia omne malum est ex homine, vertit enim bonum, quod a Domino est, in malum, ut supra dictum est Quod malus se profundius inducat in malum, ipsa causa est, quod inferat se in societates infernales interius et interius, et quoque profundius et profundius, sicut vult et facit malum, inde quoque crescit jucundum mali, et hoc occupat ita cogitationes ejus, ut tandem non sentiat dulcius Et qui se in societates infernales interius et profundius intulit, fit sicut circumligatus vinculis, sed quamdiu in mundo vivit, vincula non sentit, sunt sicut ex molli lana, aut ex lenibus filis serici, quae amat quia titillant, verum post mortem vincula illa ex mollibus fiunt dura, et ex titillantibus pungentia [4.] Quod jucundum mali incrementa capiat, notum est ex furtis, latrociniis, depraedationibus, vindictis, dominationibus, lucris, et aliis Quis non in illis secundum successus et secundum exercitia non inhibita sentit elevationes jucundi? Notum est, quod fur in furtis tale jucundum sentiat, ut non desistere possit, et, mirum, quod amet unum nummum furatum plus quam decem nummos dono datos Simile etiam foret cum adulteriis, nisi provisum esset, quod malum illud potentia decrescat secundum

pearance when he is looked at by angels. All these forms of lusts must be changed one by one the man himself who appears in respect to his spirit as a monster man or as a devil must be so changed as to be like a beautiful angel and every evil lust must be so changed as to appear like a lamb or a sheep or like a pigeon or turtle-dove which is the way in which the good affections of the angels appear in heaven when they are represented and to change a dragon into a lamb a basilisk into a sheep or an owl into a pigeon can only be done gradually by eradicating evil from its seed and implanting good seed in place of it. This can only be done comparatively as in the grafting of trees the roots and some of the trunk of which remain, and yet the ingrafted branch turns the sap drawn up through the old root into a sap that makes good fruit. The branch to be ingrafted can be taken from no other source than the Lord who is the Tree of Life. This is in accordance with the Lord's words (*Jhn xi 1-9*) (3) Secondly *An evil man from himself continually leads himself more deeply into his evils*. The expression *from himself* is used because all evil is from man for man turns good that is from the Lord into evil as has been said above. The essential cause of the evil man's leading himself more deeply into evil is that as he wills and does evil he advances more and more interiorly and also more and more deeply into infernal societies and in consequence the delight of evil grows and this so occupies his thoughts that at length nothing is sweeter to his sense. And he who has advanced more interiorly and deeply into infernal societies becomes as if he were bound with cords although so long as he lives in the world he does not feel the cords they are as if made of soft wool or smooth threads of silk which he loves because they titillate. But after death these cords from being soft become hard and instead of titillating they become galling (4) That the delight of evil is augmented is known from thefts robberies depredations revenge tyranny money getting and other evils. Who does not feel the exaltation of delight in these things in the measure of his success and unrestrained indulgence? It is known that a thief feels such delight in thefts that he is unable to refrain and what is wonderful that he has more love for one coin that is stolen than for ten received as a gift. The same would be true of adultery if it had not been provided that this evil decreases in potency in the measure of the abuse

abusum, at usque apud multos remanet jucundum cogitandi et loquendi illa, et si non plus, usque libido tangendi [5.] Sed nescitur, quod hoc inde sit, quod se in societates infernales interius ac interius, tum profundius et profundius inferat, sicut ex voluntate et simul cogitatione committit mala si modo in cogitatione sunt, et non in voluntate, nondum est cum malo in societate infernali, sed tunc intrat quando etiam sunt in voluntate, si tunc etiam cogitat quod id malum sit contra praecepta decalogi, et haec facit Divina, tunc ex proposito committit illud, et per id se demittit profunde, e quo non educi potest nisi per actualementem paenitentiam [6.] Sciendum est, quod omnis homo quoad spiritum suum sit in mundo spirituali in quadam societate ibi, malus homo in societate infernali, et bonus homo in societate caelesti, apparet etiam quandoque ibi, dum in alta meditatione est Tum, quod sicut sonus cum loquela se circumfundit in aere in mundo naturali, ita affectio cum cogitatione se in societates circumfundat in mundo spirituali, est etiam correspondentia, nam affectio correspondet sono, et cogitatio loquela [7.] Tertium *Quod Divina Providentia cum malis sit continua mali permissio, ob finem ut sit continua abductio* —Quod Divina Providentia apud homines malos sit continua permissio, est quia ex vita illorum non aliud prodire potest quam malum; homo enim sive in bono est, sive in malo, non potest in utroque simul esse, nec per vices nisi sit tepidus, et malum vitae in voluntatem et per illam in cogitationem non inducitur a Domino, sed inducitur ab homine, et hoc dicitur permissio [8.] Nunc quia omnia quae homo malus vult et cogitat sunt permissionis, quaeritur quid tunc ibi Divina Providentia est, quae dicitur in singularissimis esse apud unumquemvis hominem, tam malum quam bonum Sed illa consistit in eo, quod continue permittat ob finem, et quod permittat talia quae finis sunt, et non alia, et quod mala quae ex permissione prodeunt, continue lustret, separet, purificet, et non convenientia amandet, et per ignotas vias exoneret Haec fiunt imprimis in hominis interiore voluntate, et ex hac in interiore ejus cogitatione Divina Providentia etiam continua est in eo, quod prospiciat ne amandanda et exoneranda rursus a voluntate reci-

although with many a delight in thinking and talking about it remains, and if nothing more there is still the lust of touch. [5] But it is not known that this increase of delight comes of man's advancing into infernal societies more and more interiorly and more and more deeply as from will and at the same time from thought he commits the evils. So long as the evils are in thought alone, and not in the will man is not in an infernal society with the evil but he enters it as soon as the evils are also in the will. And if he then thinks that this evil is contrary to the commandments of the decalogue, and regards the commandments as Divine he commits the evil designedly and thereby sinks himself to a depth from which he can be led forth only by actual repentance. [6.] It must be understood that in respect to his spirit every man is in the spiritual world in some society there—an evil man in an infernal society and a good man in a heavenly society and sometimes when in deep meditation he appears there also that as the sound of the voice with the spoken words spreads itself all about in the air of the natural world so affection with thought spreads itself into societies in the spiritual world and this is a correspondence for affection corresponds to sound and thought to speech [7] Thirdly *The Divine providence with the evil is a continual permission of evil, to the end that there may be a continual withdrawal from it.* The Divine providence with evil men is a continual permission, because nothing but evil can go forth from their life for man is either in good or in evil, he cannot be in both at the same time, nor alternately unless he is lukewarm and it is not the Lord but man that introduces evil of life into the will and through the will into the thought. This is what is called permission [8.] Since then all things that an evil man wills and thinks are of permission it may be asked what the Divine providence therein is which is said to be in the least particulars in every man whether evil or good. But it consists in this, that it continually permits for the sake of the end and permits such things as pertain to the end and nothing else, and the evils that go forth from permission it continually surveys, separates, and purifies, sending away things discordant and discharging them by unknown ways. These processes take place especially in man's interior will, and from this in his interior thought. The Divine providence is also unceasing in keeping watch that what must be sent away and discharged be

pianantur, quoniam omnia quae recipiuntur a voluntate, appropriantur homini, at quae recipiuntur cogitatione, et non voluntate, illa separantur et ablegantur. Haec est continua Domini Providentia apud malos, quae, ut dictum est, est continua permissio ob finem ut sit perpetua abductio [9.] De his homo vix aliquid scit, quia non percipit, quod non percipiat, est primaria causa, quia sunt mala concupiscentiarum amoris vitae ejus, et illa mala non sentiuntur ut mala, sed ut jucunda, ad quae non aliquis attendit. Quis attendit ad jucunda sui amoris? In his natat cogitatio ejus, sicut cymba quae fertur in vena fluvii, ac percipitur sicut atmosphaera fragranter olens, quae pleno spiritu attrahitur solum aliquid ex illis sentire potest in cogitatione sua externa, sed usque nec ad illa ibi attendit, nisi probe sciat quod sint mala. Sed de his plura in nunc sequentibus [10.] Quartum. *Quod abductio a malo fiat mille modis, etiam arcanissimis, a Domino*. Ex illis solum aliqua mihi detecta sunt, verum non nisi quam communissima; quae sunt, quod jucunda concupiscentiarum, de quibus homo nihil scit, catervatim et fasciculatim emittantur in cogitationes interiores, quae sunt spiritus hominis, et inde in cogitationes exteriores ejus, in quibus apparent sub aliquo sensu voluptis, amoeni aut cupidi, et commiscantur ibi cum jucundis naturalibus et sensualibus ejus. Ibi sunt media separationis et purificationis, et quoque viae abductionis et exonerationis. Media sunt imprimis jucunda meditationis, cogitationis, reflexionis propter aliquos fines, qui sunt usus, et fines qui sunt usus sunt totidem quot particularia et singularia negotii et functionis alicujus, tum etiam quot sunt jucunda reflexionis propter fines ut appareat sicut homo civilis et moralis, et quoque sicut homo spiritualis, praeter injucunda quae interpolant. Illa jucunda quia sunt amoris ejus in externo homine, sunt media separationis, purificationis, excretionis et abductionis jucundorum concupiscentiarum mali interni hominis [11.] Sit pro exemplo iudex injustus, qui spectat lucra aut amicitias ut fines seu ut usus functionis suae, is interius continue in illis est, sed exterius ut agat sicut legisperitus et justus, ille continue in jucundo meditationis, cogitationis, reflexionis ac intentionis est, ut jus flectat, vertat, adaptet et coaptet, usque ut legibus conforme, ac justitiae analogon appareat;

not received again by the will since all things that are received by the will are appropriated to the man while whatever is received by the thought and not by the will is separated and banished. Such is the Lord's continual providence with the evil, which is as has been said, a continual permission to the end that there may be an unceasing withdrawal. [9] Of all this man knows scarcely anything because he has no perception of it. The primary reason that he has no perception of it is that these evils are the evils pertaining to the lusts of his life's love and these evils are not felt as evils but as delights to which no one gives attention. Who attends to the delights of his love? His thought floats on in them like a boat borne by the current of a river and there is a perception as it were of a fragrant atmosphere which is inhaled with a full breath. Only in his external thought can he feel something of them and even there he gives no attention to them unless he knows well that they are evils. But of this more in what follows. [10] Fourthly *The withdrawal from evil is effected by the Lord in a thousand ways and even in most secret ways*—Only some of these have been disclosed to me and none but the most general which are these. The delights of lusts of which man has no knowledge are emitted in companies or in bundles into the interior thoughts that belong to man's spirit, and therefrom into his exterior thoughts in which they appear under a kind of feeling of satisfaction or pleasure or longing and there they are mingled with his natural and sensual delights. There too are the means of separation and purification and also the ways of withdrawal and discharge. The means are chiefly the delights of meditation of thought, and of reflection for the sake of certain ends which are uses and the ends which are uses are as many as are the particulars and least particulars of one's business and office. Or again they are as many as the delights of reflection to the end that he may appear like a civil and moral man and also like a spiritual man besides the undelightful things that insert themselves. These delights, because they belong to one's love in the external man are the means of separation purification, excretion and withdrawal of the delights of the lusts of evil belonging to the internal man. [11] Take, for example, an unjust judge who regards gains or friendship as ends or as uses of his office inwardly he is continually in these things, but outwardly he aims to act like a skilled lawyer and a just man. He is constantly in the delight of meditation thought, reflection and purpose, that he may so bend turn adapt, and adjust the right

nec scit quod internum ejus jucundum consistat ex astutiis, fraudibus, dolis, furtis clandestinis, ac multis aliis, et quod illud jucundum ex tot jucundis concupiscentiarum mali compositum dominetur in omnibus et singulis externae cogitationis, in qua jucunda apparentiae quod sit justus et sincerus, sunt. In haec jucunda externa demittuntur jucunda interna, et commiscantur sicut cibi in ventriculo, et ibi separantur, purificantur et abducuntur, sed usque non alia jucunda concupiscentiarum mali quam quae graviora sunt. [12.] apud hominem enim malum non datur alia separatio, purificatio et abductio quam malorum graviorum a minus gravibus, at apud hominem bonum datur separatio, purificatio et abductio malorum non modo graviorum sed etiam minus gravium, et hoc fit per jucunda affectionum boni ac veri, ac justi et sinceri, in quas venit quantum mala spectat ut peccata, ac ideo fugit et aversatur illa, et magis si pugnat contra illa. Haec sunt media, per quae Dominus purificat omnes qui salvantur; purificat etiam eosdem per media externa, quae sunt famae et honoris, et quandoque lucri, sed usque his a Domino inserta sunt jucunda affectionum boni et veri, per quae diriguntur et aptantur ut fiant jucunda amoris proximi. [13.] Si quis videret jucunda concupiscentiarum mali simul in aliqua forma, aut distincte perciperet illa aliquo sensu, visurus et percepturus esset illa in tali numero, ut non definiri possint, est enim totum infernum [nihil] nisi forma omnium concupiscentiarum mali, et ibi nulla concupiscentia mali est alteri prorsus similis seu eadem, nec dari potest una alteri prorsus similis seu eadem in aeternum, et de innumerabilibus illis homo vix scit aliquid, minus quomodo connexa sunt. Et tamen a Domino per Divinam Ipsius Providentiam continue permittitur ut prodeant ob finem ut abducantur, quod fit in omni ordine et serie. Homo malus est in minima forma infernum, sicut homo bonus est in minima forma caelum. [14.] Quod abductio a malis fiat mille modis, etiam arcanissimis a Domino, non melius videri, et sic concludi potest, quam ex arcanis operationibus animae in corpore. Illae de quibus homo novit sunt hae, quod cibum, quem comesturus est, spectet, odore percipiat, appetat, gustet, dentibus comminuat, per linguam devolvat in stomachum,

that there may still appear to be a conformity with the laws and a semblance of justice, not knowing that his internal delight consists of cunning frauds deceits clandestine thefts, and many other things, and that this delight, made up of so many delights of the lusts of evil, rules in all things and each thing of his external thought, wherein are the delights of appearing to be just and sincere. The internal delights are let down into these external delights, and are mixed with them like various kinds of food in the stomach and there they are separated purified and conducted away nevertheless, this is done only with the most noxious delights of the lusts of evil. [12.] For with an evil man no separation purification and withdrawal is possible except of the more noxious evils from the less noxious while with a good man there can be not only a separation purification and withdrawal of the more noxious evils, but also of the less noxious and this is done by means of the delights of affections for what is good and true and for what is just and sincere into which he comes so far as he regards evils as sins and in consequence shuns them and turns away from them and still more if he fights against them Such are the means by which the Lord purifies all who are saved. These He also purifies by external means, which are the interests of fame and honor and sometimes of wealth although there is implanted in these by the Lord the delights of affections for good and truth by which they are set in order and are fitted to become delights of love of the neighbor [13.] If one could see the delights of the lusts of evil together in some form or if he could clearly perceive them by any sense he would see and perceive them to be too numerous to be defined for all hell is nothing but a form of all the lusts of evil and there no lust of evil is exactly like another or the same as another neither can there be to eternity And of these numberless lusts man knows scarcely anything still less how they are connected Nevertheless the Lord through His Divine providence continually permits them to come forth to the end that they may be taken away which is done in every order and series An evil man is a hell in the least form as a good man is a heaven in the least form. [14.] That this withdrawal from evils is effected by the Lord in a thousand ways even the most secret ways, one can best see and be convinced of by comparison with the secret operations of the soul in the body Those that man has any knowledge of are the following The food that he is about to eat he looks at, perceives the odor of, hungrily for tastes, chews with his teeth rolls to the oesophagus

et sic in ventriculum At vero arcanæ operationes animæ, de quibus homo non aliquid scit, quia non sentit, sunt hæc quod ventriculus cibos receptos convolvat, per menstrua aperiat et separet, hoc est, digerat, ac convenientia porrigat osculis ibi hiantibus ac venis quæ illa imbibunt; et quod quaedam amandet in sanguinem, quædam in vasa lymphatica, quædam in vasa lactea mesenterii, et quædam demittat in intestina, dein quod chylus ex cisterna sua in mesenterio per ductum thoracicum subductus inferatur venæ cavæ, et sic in cor, et a corde in pulmonem, et ab hoc per sinistrum cordis ventriculum in aortam et ab hac per ramos in viscera totius corporis, et quoque in renes, in quorum unoquoque fit sanguinis separatio, purificatio, ac heterogeneorum abductio ut taceam quomodo cor suum sanguinem in pulmone defaecatum submittit in cerebrum, quod fit per arterias, quæ vocantur carotides, et quomodo cerebrum remittit sanguinem vivificatum in venam cavam mox supra ubi ductus thoracicus chylum infert, et sic rursus in cor [15.] Hæc præter innumerabilia alia sunt arcanæ operationes animæ in corpore Homo de his nihil sentit, et qui non scientiæ anatomicæ peritus est, nihil scit Et tamen similia fiunt in interioribus mentis hominis; nam nihil potest fieri in corpore, nisi inde; est enim mens hominis ejus spiritus, ac spiritus ejus æque est homo, cum sola differentia, quod quæ fiunt in corpore, fiant naturaliter, et quæ fiunt in mente, fiant spiritualiter, est omnimoda similitudo Ex his patet, quod Divina Providentia operetur mille modis, etiam arcanissimis, apud unumquemque hominem, et quod sit continua in fine purificandi illum, quia in fine salvandi est, et quod non plus incumbat homini, quam ut removeat mala in externo homine, reliqua providet Dominus, si imploratur

297. (111) *Quod mali non possint a Domino prorsus abduci a malis, et duci in bonis, quamdiu credunt propriam intelligentiam esse omne, et Divinam Providentiam non aliquid*—Apparet sicut homo possit semet abducere a malo, modo cogitet quod hoc aut illud sit contra commune bonum, contra utile, et contra jus gentis et gentium Hoc potest tam malus, quam bonus, modo a nativitate aut ab exercitio talis est, ut intus in se analytice et ratio-

with his tongue, and thus into the stomach. But the soul's secret workings, of which man knows nothing because he has no sensation of them, are these. That the stomach rolls about the food received, opens and separates it by means of solvents that is, digests it, offers fitting portions of it to the little mouths there opening and to the veins that drink them in, sends some to the blood, some to the lymphatic vessels, some to the lacteal vessels of the mesentery and some down to the intestines, and finally the chyle, conveyed through the thoracic duct from its receptacle in the mesentery, is carried into the vena cava, and so into the heart, and from the heart into the lungs, from them through the left ventricle of the heart into the aorta, and from this by its branches into the viscera of the whole body and to the kidneys, and in every one of these organs a separation of the blood, a purification and a withdrawal of heterogeneous substances is effected, not to speak of how the heart presents its blood, when defecated in the lungs, to the brain, which is done through the arteries called carotids, and how the brain returns the blood vivified to the vena cava (just above where the thoracic duct brings in the chyle) and so back again to the heart. [15] These and innumerable others are the secret operations of the soul in the body. These operations are not felt by man, and he who is not versed in the science of anatomy knows nothing about them. And yet similar things take place in the interiors of man's mind, for nothing can take place in the body except from the mind, for man's mind is his spirit, and his spirit is equally a man, with the difference only that whatever is done in the body is done naturally and whatever is done in the mind is done spiritually, the similitude is complete. From all this it is evident that the Divine providence works in every man in a thousand ways, even to the most secret, and that its unceasing end is to purify him, because its end is to save him, and that nothing is incumbent on man except to remove evils in the external man. All the rest the Lord provides if He is appealed to.

297 (III.) *The evil cannot be wholly led by the Lord away from evil and into good so long as they believe their own intelligence to be everything and the Divine providence nothing*—The appearance is that man has the ability to withdraw himself from evil, provided he thinks this or that to be contrary to the common good, contrary to what is useful, and contrary to the law of the nation and of nations. Thus an evil man can do as well as a good man, provided he is such by birth or by practice as

naliter distincte possit cogitare sed usque tamen non potest semet abducere a malo Causa est, quia facultas intelligendi et percipiendi res etiam abstracte data est unicuique, tam malo quam bono, a Domino, ut supra passim ostensum est; at usque homo ex illa non potest se educere a malo. malum enim est voluntatis, ac intellectus non influit in voluntatem, nisi solum cum luce, ac illustrat et docet, et si calor voluntatis, hoc est, amor vitae hominis est fervidus ex concupiscentia mali, est tunc frigidus quoad affectionem boni, quare non recipit, sed vel rejicit vel exstinguit, vel per quoddam excogitatum falsum vertit in malum Hoc fit sicut cum luce hiemis, quae aequae clara est qualis est lux aestatis, quae influens in arbores frigidas similiter facit, sed haec plenius videri possunt in hoc ordine —(1) Quod propria intelligentia, cum voluntas in malo est, non videat nisi quam falsum, et quod non videre velit nec possit aliud (2) Quod si propria intelligentia tunc videt verum, avertat se, aut falsificet illud (3) Quod Divina Providentia continue faciat hominem videre verum, et quod etiam det affectionem percipiendi illud, et quoque recipiendi illud. (4) Quod homo per id abducatur a malo, non a se, sed a Domino

298. Sed ut haec coram rationali homine [appareant], sive malus sit sive bonus, ita sive sit in luce hiemali sive in luce aestiva, in utraque enim colores similiter apparent, explicanda sunt in suo ordine Primum *Quod propria intelligentia, cum voluntas in malo est, non videat nisi falsum, et quod non videre velit nec possit aliud*—Hoc saepius in mundo spirituali ostensum est Unusquisque homo, dum fit spiritus, quod fit post mortem, tunc enim exiit materiale corpus ac induit spirituale, immittitur alternis in binos suae vitae status, externum ac internum. Dum in statu externo est, loquitur et quoque agit rationaliter et sapienter, prorsus sicut homo rationalis et sapiens in mundo, et quoque potest docere alios plura quae vitae moralis et civilis sunt, et si praedicator fuerat, potest etiam docere quae vitae spiritualis sunt At cum ab externo hoc statu in internum suum mittitur, ac externus sopitur et internus expurgiscitur, tunc, si malus est, mutatur scena; fit a rationali sensualis et a sapiente insanus, cogitat enim

to be able inwardly in himself to think analytically and rationally with some clearness. But he is not able to withdraw himself from evil. And the reason of this is that while the Lord gives to every man the good and the evil alike the capacity to understand and perceive things even abstractly as has been shown above throughout, yet man from that capacity is not able to deliver himself from evil because evil belongs to the will and the understanding flows into the will only as with light enlightening and teaching and if the heat of the will that is man's life's love, is glowing with a lust of evil it is frigid in affection for good and in consequence he does not receive [that light], but either rejects or extinguishes it or by some contrived falsity turns it into evil. It is in this as with the light of winter which is equally clear with the summer's light and acts in a like manner as it flows in upon the frozen trees. But this can be seen more fully in the following order (1) One's own intelligence when the will is in evil sees nothing but falsity and has no desire or ability to see anything else (2) If one's own intelligence then sees truth it either turns itself away or it falsifies the truth (3.) The Divine providence continually causes man to see truth and also gives an affection for perceiving it and for receiving it. (4) By this means man is withdrawn from evil not by himself but by the Lord

298 But that these things may be made evident to the rational man whether he be an evil or a good man thus whether he be in the light of winter or of summer (for colors appear the same in both) they shall be explained in their order. First *One's own intelligence when the will is in evil sees nothing but falsity and has no desire or ability to see any thing else*. This has often been shown in the spiritual world. Every man when he becomes a spirit, which takes place after death (for he then puts off the material body and puts on the spiritual) is introduced by turns into the two states of his life the external and the internal. While he is in the external state he speaks and acts rationally and wisely just as a rational and wise man does in the world he can also teach others many things that pertain to moral and civil life and if he has been a preacher he can teach things pertaining to spiritual life. But when from this external state he is let into his internal and the external is put to sleep and the internal is awakened if he is an evil man the scene is changed from being rational he becomes sensual and from being wise he becomes insane for he then thinks from

tunc a voluntatis suae malo et ejus jucundo, ita ex propria intelligentia, ac non videt nisi quam falsum, et non agit nisi quam malum, credendo quod malitia sit sapientia, et quod astutia sit prudentia, et ex propria intelligentia credit se numen, et haurit tota mente artes nefandas [2.] Tales insanias vidi pluries, et quoque quod in alternos illos status intra horae tempus bis aut ter missi sint, et tunc datum est illis videre suas insanias, et quoque agnoscere illas, at usque non voluerunt in statu rationali et morali manere, sed se ipsos sponte converterunt in statum internum sensualem et insanum; hunc enim amabant prae altero, quia in illo erat jucundum amoris vitae illorum. Quis potest credere, quod homo malus intra faciem suam talis sit, et quod talem metamorphosin subeat, cum intra illum venit? Ex sola hac experientia constare potest, qualis est propria intelligentia, quando ex malo voluntatis suae cogitat et agit. Aliter fit cum bonis hi cum a statu externo in internum mittuntur, fiunt adhuc sapientiores et moratiores [3.] Secundum *Quod si propria intelligentia tunc videt verum, vel avertat se, vel falsificet illud* Est homini proprium voluntarium, et est proprium intellectuale, proprium voluntarium est malum, et proprium intellectuale est falsum inde, hoc intelligitur per “voluntatem viri” et illud per “voluntatem carnis” (*Joh i 13*) Proprium voluntarium est in sua essentia amor sui, et proprium intellectuale est fastus ex illo amore, sunt hi binum sicut duo conjuges, et conjugium eorum vocatur conjugium mali et falsi. In hoc conjugium mittitur unusquisque malus spiritus, antequam in infernum, et cum ibi est, tunc non scit quid bonum, nam malum suum vocat bonum, sentit enim illud ut jucundum, et quoque tunc avertit se a vero, nec vult videre illud, quia falsum concordans cum suo malo videt sicut oculus pulchrum, et audit sicut auris harmonicum [4.] Tertium *Quod Divina Providentia continue faciat hominem videre verum, et quod etiam det affectionem percipiendi illud et recipiendi illud* Hoc fit, quia Divina Providentia agit ab interiori, et per id influat in exteriora, seu a spirituali in illa quae sunt in naturali homine, ac per lucem caeli illuminat intellectum, et per calorem caeli vivificat voluntatem. Lux caeli in sua essentia est Divina Sapientia, et calor caeli in sua

the evil of his will and is delight, thus from his own intelligence, and he sees nothing but falsity and does nothing but evil believing that wickedness is wisdom and that cunning is prudence and from his own intelligence he believes himself to be a deity and with his whole mind drinks in nefarious schemes. (2) Such insanities I have often seen. I have also seen spirits let into these alternate states two or three times within an hour and they were then permitted to see their insanities and to acknowledge them nevertheless they were unwilling to remain in a rational and moral state but turned themselves back of their own accord into their internal state which was sensual and insane for they loved this more than the other because the delight of their life's love was in it. Who can believe that an evil man is such behind his outward appearance and that he undergoes such a transformation when he enters into what is within? From this experience alone it can be seen what one's own intelligence is when he thinks and acts from the evil of his will. It is otherwise with the good when these from the external state are admitted into the internal they become still wiser and better behaved. (3.) Secondly *If one's own intelligence then sees truth it either turns itself away or it falsifies the truth* Man has a voluntary self (*proprium*) and an intellectual self the voluntary self is evil, and the intellectual self is falsity therefrom the latter is meant by "the will of man" and the former by "the will of the flesh" (in *John* i. 13). The voluntary self in its essence is love of self and the intellectual is conceit from that love these two are like two consorts and their marriage is called the marriage of evil and falsity. Every evil spirit is admitted into this marriage before he comes into hell and when he is in it he does not know what good is for he calls his evil good because he feels it to be delightful and he then turns away from the truth and is unwilling to see it, because he sees the falsity that is in harmony with his evil as the eye sees what is beautiful, and he hears it as the ear hears what is harmonious. (4) Thirdly *The Divine providence continually causes man to see truth and also gives an affection for perceiving it and receiving it* This is done because the Divine providence acts from the interior and through it flows into exteriors that is from the spiritual into the things that are in the natural man and by the light of heaven enlightens the understanding and by the heat of heaven vivifies the will. The light of heaven in its essence is Divine wisdom and the heat of heaven in its essence is

essentia est Divinus Amor, et ex Divina Sapientia non aliud influere potest quam verum, et ex Divino Amore non aliud influere potest quam bonum, et ex hoc dat Dominus in intellectu affectionem videndi verum, et quoque percipiendi et recipiendi illud sic fit homo non solum quoad externam faciem homo, sed etiam quoad internam. Quis non vult videri ut homo rationalis et spiritualis? Et quis non scit, quod velit videri ut ab aliis credatur quod sit verus homo? Si itaque solum est rationalis et spiritualis in externa forma, et non simul in interna, num ille est homo? num est aliud quam sicut histrio super theatro, aut sicut simia cui facies paene humana? Annon inde nosse potest, quod ille solum sit homo, qui interius est, sicut ab aliis vult videri, qui agnoscit unum, agnoscet alterum. Propria intelligentia solum potest externis inducere formam humanam, sed Divina Providentia inducit internis, et per interna externis illam formam, quae quando inducta est, homo non apparet ut homo, sed est homo [5.] Quartum: *Quod homo per id abducatur a malo, non a se sed a Domino.* Quod cum Divina Providentia dat videre verum, et simul affectionem ejus, homo possit abduci a malo, est quia verum monstrat et dicit, et cum voluntas facit id, conjungit se cum illo, ac in se vertit verum in bonum, fit enim amoris ejus, et quod amoris est, hoc est bonum. Omnis reformatio fit per verum, et non absque illo, nam absque vero est voluntas continue in suo malo, et si consulit intellectum, non instruitur, sed confirmatur malum per falsa. [6.] Quod intelligentiam attinet, illa apparet ut sua atque propria tam apud hominem bonum quam apud hominem malum, et quoque tenetur bonus aequè agere ex intelligentia sicut propria, quemadmodum malus sed qui credit Divinam Providentiam, ille abducitur a malo, at qui non credit, non abducitur et ille credit, qui agnoscit malum esse peccatum, et ab illo vult abduci, et ille non credit qui non agnoscit et vult. Differentia inter binas illas intelligentias, est sicut inter id quod creditur esse in se, et inter id quod creditur non esse in se sed usque sicut in se, et est quoque sicut inter externum absque tali consimili interno, et inter externum cum consimili interno, ita sicut inter loquelas et gestus mimorum et hariolorum, qui agunt personas regum, principum et ducum, et inter ipsos

Divine love, and from the Divine wisdom nothing else can flow in but truth and from the Divine love nothing else can flow in but good and from this the Lord gives in the understanding an affection for seeing truth and also for perceiving and receiving it. Thus man becomes a man both in external and in internal aspect. Does not every one wish to appear a rational and spiritual man? And does not every one know that he wishes so to appear that he may be believed by others to be a true man? If, therefore, he is rational and spiritual in external form only and not also in internal form is he a man? Is he anything but as a player upon the stage or as an ape with a face almost human? From this can it not be acknowledged that he alone is a man who is interiorly what he wishes to seem to others to be? He who acknowledges the one must acknowledge the other. One's own intelligence can establish the human form in externals only but the Divine providence establishes that form in the internals and through these in the externals and when it has been so established man does not merely appear to be a man but he is a man. [5] Fourthly *By this means man is withdrawn from evil, not by himself but by the Lord*. When the Divine providence enables man to see truth and at the same time gives him an affection for it, man can be withdrawn from evil because truth instructs and directs and when the will does accordingly it joins itself with the truth and in itself it turns the truth into good for the truth comes to be of its love and what is of the love is good. All reformation is effected by means of truth and not without it for without truth the will is continually in its own evil and if it consults the understanding it is not instructed but the evil is confirmed by falsities. [6] In respect to intelligence, it appears both to the good man and to the evil man to be his even his own moreover a good man is bound to act from intelligence as if it were his own just as much as an evil man but he that believes in the Divine providence is withdrawn from evil while he that does not believe is not withdrawn and he believes who acknowledges evil to be an and wishes to be withdrawn from it while he does not believe who does not so acknowledge and wish. The difference between these two kinds of intelligence is like the difference between that which is believed to be in itself and that which is believed not to be in itself and yet as if in itself or it is like the difference between an external without a correlative internal and an external with a correlative internal thus it is like the difference between the

reges, principes et duces; hi interius et simul exterius tales sunt, illi autem modo exterius, quod cum exiit, vocantur comoedi, histriones et ludiones

299. (iv) *Quod Dominus regat infernum per opposita; et quod malos qui in mundo sunt, regat in inferno quoad interiora, et non quoad exteriora* Qui non scit quale caelum est et quale infernum, prorsus non scire potest qualis hominis mens est, mens hominis est ejus spiritus qui vivit post mortem Causa est, quia mens seu spiritus hominis in omni forma est, in qua est caelum aut infernum, non differt quicquam, solum quod unum sit maximum, et alterum minimum, seu quod unum sit effigies et alterum typus quare homo quoad mentem seu spiritum est in minima forma vel caelum vel infernum, est caelum qui a Domino ducitur, et est infernum qui a suo proprio Nunc quia mihi datum est scire quale est caelum, et quale est infernum, ac interest scire qualis est homo quoad mentem seu spiritum suum, volo utrumque breviter describere

300. Omnes qui in caelo sunt, non sunt nisi quam affectiones boni et inde cogitationes veri, et omnes qui in inferno sunt, non sunt nisi quam concupiscentiae mali et inde imaginationes falsi, quae utrinque ita ordinatae sunt, ut concupiscentiae mali ac imaginationes falsi in inferno prorsus oppositae sint affectionibus boni et cogitationibus veri in caelo, quare infernum est sub caelo, e diametro ei oppositum, ita e diametro sicut bini homines ex opposito sibi jacentes, aut stantes sicut antipodes, ita inversi, et conjuncti quoad plantas pedis, et calcitrantes Quandoque etiam apparet infernum in tali situ seu versu respective ad caelum causa est, quia illi qui [in] inferno sunt, concupiscentias mali faciunt caput, et affectiones boni pedes, at illi qui in caelo sunt, affectiones boni faciunt caput, et concupiscentias mali plantas pedis; inde oppositio mutua Dicitur quod in caelo sint affectiones boni et inde cogitationes veri, et quod in inferno sint concupiscentiae mali et inde imaginationes falsi, et intelligitur quod sint spiritus et angeli qui tales; nam quisque est sua affectio aut sua concupiscentia; angelus caeli est sua affectio, et spiritus inferni sua concupiscentia.

301. Quod angeli caeli sint affectiones boni et inde

words and gestures of mimics and actors who personate kings, princes, and generals and the kings, princes and generals themselves the latter are such both inwardly and outwardly while the others are such only outwardly and when this outward is put off they are called comedians, performers and players.

299 (11) *The Lord governs hell by opposites and He governs in hell the evil who are in the world in respect to their interiors but not in respect to their exteriors*—He that does not know what heaven is and what hell is can know nothing about what man's mind is. The mind of man is his spirit that lives after death. This is because the mind or spirit of man is wholly in the form in which heaven is or in which hell is there is not the slightest difference except that one is the greatest and the other the least, or that one is the effigy and the other the type. Consequently in respect to his mind or spirit man is either a heaven or a hell in the least form. He that is led by the Lord is a heaven and he that is led by what is his own is a hell. Since then it has been granted me to know what heaven is and what hell is and it is important to know what man is in respect to his mind or spirit I will describe both briefly.

300 All that are in heaven are nothing but affections for good and thoughts of truth therefrom and all that are in hell are nothing but lusts of evil and imaginations of falsity therefrom and these are so arranged on either side that the lusts of evil and the imaginations of falsity in hell are directly opposed to the affections for good and the thoughts of truth in heaven. Consequently hell is under heaven diametrically opposite to it that is diametrically opposite like two men lying in opposite ways or standing as antipodes thus inversely to each other and meeting at the soles of the feet or with the heels together. Sometimes hell is seen to be so situated or reversed in respect to heaven. This is because those that are in hell make lusts of evil the head and affections for good the feet while those who are in heaven make affections for good the head and lusts of evil the soles of the feet hence the mutual opposition. When it is said that in heaven there are affections for good and consequent thoughts of truth and in hell there are lusts of evil and consequent imaginations of falsity it is meant that there are spirits and angels there who are such for every one is his own affection or his own lust an angel of heaven is his own affection and a spirit of hell is his own lust.

cogitationes veri, est quia sunt recipientes Divini Amoris et Divinae Sapientiae a Domino, ac omnes affectiones boni sunt ex Divino Amore, et omnes cogitationes veri sunt ex Divina Sapientia. Quod autem spiritus inferni sint concupiscentiae mali et inde imaginationes falsi, est quia in amore sui sunt et in propria intelligentia, et omnes concupiscentiae mali sunt ex amore sui, ac imaginationes falsi sunt ex propria intelligentia.

302. Ordinatio affectionum in caelo, et concupiscentiarum in inferno, est mirabilis, et soli Domino nota. Sunt utrinque distinctae in genera et species, ac ita conjunctae ut unum agant, et quia distinctae sunt in genera et species, distinctae sunt in societates majores et minores, et quia conjunctae sunt ut unum agant, conjunctae sunt sicut omnia quae apud hominem sunt. Inde caelum in sua forma est sicut homo pulcher, cujus anima est Divinus Amor et Divina Sapientia, ita Dominus, ac infernum in sua forma est sicut homo monstrosus, cujus anima est amor sui et propria intelligentia, ita diabolus non enim est aliquis diabolus, qui solus est dominus ibi, sed amor sui ita vocatur.

303. Sed ut melius sciatur, quale est caelum et est infernum, pro affectionibus boni sumantur jucunda boni, et pro concupiscentiis mali sumantur jucunda mali, nam non datur affectio et concupiscentia absque jucundis, haec enim faciunt vitam cujusvis. Haec sunt quae ita distincta et conjuncta sunt, ut supra de affectionibus boni et de concupiscentiis mali dictum est. Jucundum suae affectionis implet et circumstipat unumquemvis angelum caeli, et quoque jucundum commune implet et circumstipat unamquamvis societatem caeli, et jucundum omnium simul seu communissimum universum caelum. Similiter jucundum suae concupiscentiae implet et circumstipat unumquemvis spiritum inferni, et jucundum commune unamquamvis societatem inferni, et jucundum omnium seu communissimum totum infernum. Quoniam, ut supra dictum est, affectiones caeli et concupiscentiae inferni sunt sibi e diametro oppositae, patet quod jucundum caeli sit tale injucundum in inferno ut illud non sustineant, et vicissim quod jucundum inferni sit tale injucundum in caelo, ut illud nec sustineant. Inde est antipathia, aversatio, et separatio.

301. The angels of heaven are affections for good and consequent thoughts of truth because they are recipients of Divine love and Divine wisdom from the Lord. All affections for good are from the Divine love, and all thoughts of truth are from the Divine wisdom. But the spirits of hell are lusts of evil and consequent imaginations of falsity because they are in the love of self and in their own intelligence, and all lusts of evil are from the love of self and the imaginations of falsity are from one's own intelligence.

302. The arrangement of affections in heaven and of lusts in hell is wonderful and is known to the Lord alone. In each they are distinguished into genera and species and are so conjoined as to act as one. And because they are distinguished into genera and species they are distinguished into societies greater and less and because they are so conjoined as to act as one they are conjoined like all the things that are in man. Consequently heaven in its form is like a beautiful man whose soul is the Divine love and Divine wisdom thus the Lord and hell in its form is like a monstrous man whose soul is the love of self and self intelligence, thus the devil for there is no devil who is sole lord there, but the love of self is called the devil.

303 But in order to make it more clear what heaven is and what hell is let delights of good be substituted for affections for good, and delights of evil for lusts of evil for there is no affection or lust without delight, since these make the life of every one. These delights are what are distinguished and conjoined in the way described above respecting affections for good and lusts of evil. The delight of his affection fills and surrounds every angel of heaven and a general delight fills and surrounds every society of heaven and the delight of all together or a most general delight fills and surrounds the universal heaven. In like manner the delight of his lust fills and surrounds every spirit of hell, and a general delight every society of hell, and the delight of all or a most general delight fills and surrounds the entire hell. Because, as said above, the affections of heaven and the lusts of hell are diametrically opposed to each other it is clear that the delight of heaven is so undelightful in hell that it cannot be endured, and on the other hand, that the delight of hell is so undelightful in heaven that it cannot be endured. This is the cause of the antipathy aversion and separation.

304. Jucunda illa, quia faciunt vitam cujusvis in singulari, et omnium in communi, non sentiuntur ab illis qui in illis sunt, sed opposita sentiuntur quando appropinquant, imprimis cum vertuntur in odores; quodlibet enim jucundum correspondet odori, ac in spirituali mundo in illud converti potest, et tunc sentitur commune jucundum in caelo, sicut odor horti, cum varietate secundum fragrantia ibi ex floribus et fructibus; et commune jucundum in inferno sentitur sicut stagnata aqua in quam conjectae sunt diversae sordes, cum varietate secundum maleolentia ex putribus et nidorosis inibi. Quomodo autem jucundum cujusvis affectionis boni in caelo, et jucundum concupiscentiae mali in inferno, sentitur, datum etiam est scire, sed prolixum foret hic illud exponere.

305. Audivi plures advenas e mundo conquestos, quod non sciverint quod sors vitae illorum foret secundum affectiones amoris illorum, dicentes quod in mundo non de illis cogitaverint, minus de jucundis illorum, quia id amaverunt quod jucundum illis fuit; et quod solum crediderint, quod cuius sors esset secundum cogitationes ex intelligentia, imprimis secundum cogitationes ex pietate, et quoque ex fide. Sed illis responsum est, quod scire potuerint si voluerint, quod malum vitae sit ingratum caelo et injucundum Deo, ac gratum inferno ac jucundum diabolo, et vicissim, quod bonum vitae sit gratum caelo ac jucundum Deo, ac ingratum inferno et injucundum diabolo, et inde quoque quod malum in se puteat, ac bonum in se fragret et cum id potuerunt scire si voluerunt, cur non fugerunt mala ut infernalium et diabolica, et cur illis faverunt ex unica causa quia jucunda fuerunt? Et quia nunc sciunt quod jucunda mali tam tetre oleant, etiam scire possunt quod ita scatentes non in caelum venire possint. Post hoc responsum contulerunt se ad illos qui in similibus jucundis erant, quia ibi et non alibi respirare potuerunt.

306. Ex idea caeli et inferni nunc data constare potest qualis est mens hominis, nam, ut dictum est, mens seu spiritus hominis est in minima forma vel caelum vel infernum, quod nempe interiora ejus sint merae affectiones et inde cogitationes, distinctae in genera et species, sicut in societates majores et minores, ac conjunctae ut

304. Inasmuch as these delights constitute the life of every one in particular and of all in general, they are not felt by those who are in them but their opposites are felt when they approach especially when they are turned into odors for every delight corresponds to an odor and in the spiritual world may be converted into an odor and then the general delight in heaven is sensed as the odor of a garden with variety according to the varieties of fragrance there from flowers and fruits while the general delight in hell is sensed as stagnant water into which different kinds of filth have been thrown with variety according to the odors from putrid and offensive things therein How the delight of each affection for good in heaven and the delight of the lust of evil in hell is felt it has been granted me to know, but it would require too much space to explain it here.

305. I have heard many newcomers from the world complain that they had not known that their life's lot would be in accordance with the affections of their love, saying that in the world they had not thought about these affections, still less about their delights, because they had loved whatever was delightful to them and had merely believed that every one's lot would be in accordance with their thoughts from intelligence especially in accordance with the thoughts arising from their piety and faith. But it was replied that they could have known if they had wished that evil of life is out of harmony with heaven and displeasing to God but is in harmony with hell and pleasing to the devil and on the other hand, that good of life is in harmony with heaven and pleasing to God, and out of harmony with hell and displeasing to the devil consequently that evil in itself is a stench, while good in itself is fragrant And as they might have known this if they would, why had they not shunned evil as infernal and diabolical and why had they favored evils merely because they were delightful? And as they were now aware that the delights of evil have so foul a smell they might also know that those who are full of such delights cannot enter heaven. After this reply they betook themselves to those who were in like delights because there and not elsewhere they could breathe.

306. From the idea here given of heaven and hell it can be seen what man's mind is for as has been said, man's mind or spirit is either a heaven or a hell in the least form that is its interiors are mere affections and thoughts therefrom distinguished into genera and species, as into greater and less societies,

unum agant, et quod Dominus illas regat similiter ut regit caelum aut infernum Quod homo sit in minima forma vel caelum vel infernum, videatur in opere *De Caelo et Inferno*, an 1758, Londini edito (n 51-87)

307. Nunc ad rem propositam, quod Dominus regat infernum per opposita, et quod malos, qui in mundo sunt, regat in inferno quoad interiora, et non quoad exteriora Quod concernit Primum, *Quod Dominus regat infernum per opposita* Supra (n 288, 289), ostensum est, quod angeli caeli non in amore et sapientia, seu in affectione boni et inde cogitatione veri sint a se, sed a Domino, et quod e caelo influat bonum et verum in infernum, et quod ibi bonum vertatur in malum, et verum in falsum, ex causa quia interiora mentis eorum in contrario versu sunt Nunc quia omnia inferni opposita sunt omnibus caeli, sequitur quod Dominus regat infernum per opposita [2.] Secundum *Quod Dominus malos, qui in mundo sunt, regat in inferno*, est quia homo quoad spiritum suum est in Mundo spirituali, et ibi in aliqua societate, in societate infernali si malus est, et in societate caelesti si bonus, mens enim hominis, quae in se est spiritualis, non potest alibi esse quam inter spirituales, inter quos etiam post mortem venit quod ita sit, etiam supra dictum et ostensum est Sed homo non est ibi quemadmodum spiritus qui societati inscriptus est, est enim homo continue in statu reformationis, quare secundum vitam suam et ejus mutationes transfertur a Domino ab una societate inferni in alteram, si malus est, at si se reformari patitur, educitur ex inferno, et subducitur in caelum, et quoque ibi transfertur ab una societate in alteram, et hoc usque ad mortem, post quam non amplius a societate in societatem ibi fertur, quia tunc non amplius in aliquo statu reformationis est, sed manet in illo in quo est secundum vitam Quare dum homo moritur, inscriptus est suo loco [3.] ^[1]Tertium *Quod Dominus malos in mundo ita regat quoad interiora, aliter quoad exteriora* Interiora mentis hominis regit Dominus sicut nunc dictum est, sed exteriora in mundo spirituum, qui medius est inter caelum et infernum Causa est, quia homo ut plurimum alius est in externis quam est in internis, potest enim in externis mentiri lucis angelum, et tamen in internis esse spiritus tenebrarum, quare aliter

and so conjoined as to act as one and that the Lord rules them the same as He rules heaven and hell. That man is either a heaven or a hell in the least form can be seen in the work on *Heaven and Hell* published in London in the year 1758 (n. 51-57)

307 Now in regard to the subject proposed That the Lord governs hell by means of opposites and that the evil who are in the world He governs in hell in respect to their interiors but not in respect to their exteriors. As to the first *That the Lord governs hell by means of opposites* It has been shown above (n. 88 289) that the angels of heaven are not in love and wisdom or in affection for good and the consequent thought of truth from them elves but from the Lord also that good and truth flow out of heaven into hell and that good is there turned into evil and truth into falsity because the interiors of the minds of those in heaven and in hell are turned in opposite directions. Since then all things in hell are opposite to all things in heaven it follows that the Lord governs hell by means of opposites. (2.) Secondly *The evil who are in the world the Lord governs in hell* This is true because man as to his spirit is in the spiritual world and in some society there in an infernal society if he is evil and in a heavenly society if he is good for man's mind which in itself is spiritual must needs be among the spiritual, and he comes among such after death. That this is true has also been said and shown above. But a man is not there in the same way as a spirit is who has been assigned to the society for a man is constantly in a state to be reformed, and if he is evil he is transferred by the Lord from one society of hell to another in accordance with his life and its changes. But if he suffers himself to be reformed he is led out of hell, and is led up into heaven and there he is transferred from one society to another and this even until death. But after death he is no longer borne from one society to another there, because he is no longer in any state to be reformed but remains in the state in which he is in accordance with his life. When therefore a man dies he is assigned to his own place (3.) Thirdly *The Lord in this way governs the evil in the world in respect to their interiors but otherwise in respect to their exteriors* The Lord governs the interiors of man's mind as has now been told but the exteriors He governs in the world of spirits which is intermediate between heaven and hell. The reason of this is that in externals man is for the most part different from what he is in internals for in externals

regitur externum ejus, et aliter internum, externum regitur in mundo spirituum, internum autem in caelo vel in inferno, quamdiu in mundo est, quare etiam cum moritur, primum venit in mundum spirituum, et ibi in externum suum, et hoc ibi exiit, quo exutus fertur in locum suum, cui inscriptus est Quid mundus spirituum, et qualis ille, videatur in opere *De Caelo et Inferno*, Londini, an. 1758, edito (n 421-535)

QUOD DIVINA PROVIDENTIA NON APPROPRIET ALICUI
MALUM NEC ALICUI BONUM, SED QUOD PROPRIA
PRUDENTIA UTRUMQUE APPROPRIET.

308. Creditur paene ab unoquoque, quod homo cogitet et velit ex se, et inde loquatur et agat ex se Quis aliud potest credere dum a se? cum apparentia quod ita sit, tam fortis est, ut nihil differat ab actualiter a se cogitare, velle, loqui et agere, quod tamen non dabile est In *Sapientia Angelica De Divino Amore et Divina Sapientia*, demonstratum est, quod unica Vita sit, et quod homines sint recipientes vitae, tum quod voluntas hominis sit receptaculum amoris, ac intellectus hominis sit receptaculum sapientiae, quae duo sunt unica illa Vita Demonstratum etiam est, quod ex creatione sit, et inde ex Divina Providentia continue, ut vita illa appareat in homine, in tali similitudine, sicut esset ejus, proinde sicut propria, sed quod hoc sit apparentia, ob finem ut homo possit esse receptaculum Demonstratum etiam est supra (n 288-294), quod nullus homo cogitet ex se, sed ex aliis, et quod nec alii ex se, sed omnes ex Domino, ita tam malus quam bonus tum quod hoc in orbe Christiano notum sit, imprimis apud illos qui non modo dicunt, sed etiam credunt, quod omne bonum et verum sit a Domino, tum quod omnis sapientia, ita fides et charitas, et quoque quod omne malum et falsum sit a diabolo seu ab inferno [2.] Ex his omnibus non potest aliud conclusum sequi, quam quod omne influat quod homo cogitat et vult; et

he can feign himself an angel of light while in internals he is a spirit of darkness therefore his external is governed in one way and his internal in another As long as he is in the world his external is governed in the world of spirits, but his internal is governed in heaven or in hell therefore when he dies he first enters the world of spirits, and there comes into his external, which is there put off and when freed from this he is borne into his own place to which he has been assigned. What the world of spirits is and the nature of it may be seen in the work on *Heaven and Hell*, published at London in the year 1758 (n. 421-535)

THE DIVINE PROVIDENCE APPROPRIATES NEITHER EVIL NOR GOOD TO ANY ONE BUT MAN'S OWN PRUDENCE APPROPRIATES BOTH.

308 Nearly every one believes that man thinks and wills from himself, and consequently speaks and acts from himself. And who from himself can believe otherwise when the appearance that it is so is so strong that it does not differ in the least from an actual thinking willing speaking and acting from one's self? Nevertheless, that is impossible. In *Angelic Wisdom concerning the Divine Love and the Divine Wisdom* it has been shown that there is only one life and that men are recipients of life also that man's will is the receptacle of love, and his understanding the receptacle of wisdom and these two are that only life. It has also been shown there that it is from creation and therefore from an unceasing Divine providence, that in man this life should manifest itself in an appearance of belonging to him consequently as if it were his own life this, however being an appearance, to the end that man may be a receptacle. It has also been shown above (n. 288-294) that man never thinks from himself but always from others, nor these others from themselves, but all from the Lord, and that this is true both of the evil man and of the good furthermore, that this is recognized in the Christian world, especially by those who not only say but believe that all good and truth are from the Lord, also all wisdom thus all faith and charity while all evil and falsity are from the devil, or from

quia omnis loquela fluit a cogitatione, sicut effectus a sua causa, et omnis actio a voluntate similiter, quod etiam omne id influat, quod homo loquitur et agit, tametsi derivative seu mediate. Quod omne influat quod homo videt, audit, odorat, gustat et sentit, non potest negari, quid non quod homo cogitat et vult? Num aliud potest esse discrimen, quam quod in organa sensuum externorum seu corporis influant talia quae in mundo naturali sunt, et quod in substantias organicas sensuum interiorum seu mentis influant talia quae in mundo spirituali sunt? proinde quod sicut organa sensuum externorum seu corporis sunt receptacula objectorum naturalium, ita substantiae organicae sensuum interiorum seu mentis sint receptacula objectorum spiritualium. Cum talis status est hominis, quid tunc est proprium ejus? et proprium ejus non est quod tale aut tale receptaculum sit, quia hoc proprium non aliud est quam quale ejus quoad receptionem, non autem est proprium vitae, per proprium enim a nemine intelligitur aliud, quam quod vivat ex se, et inde cogitet et velit ex se sed quod hoc proprium non sit apud hominem, immo quod nec dari possit apud ullum, a supradictis consequitur

309. Sed referam quid a quibusdam in mundo spirituali audivi, erant ex illis, qui crediderunt propriam prudentiam esse omne, ac Divinam Providentiam non aliquid. Dixi, quod non aliquod proprium homini sit, nisi velis id vocare proprium ejus, quod tale aut tale subjectum sit, seu tale aut tale organum, seu talis aut talis forma, sed hoc non est proprium quod intelligitur, est enim modo quale, at quod nulli homini aliquod proprium sit sicut proprium communiter intelligitur Illi, qui prudentiae propriae addixerunt omnia, qui etiam vocari possunt proprietarii in imagine sua, excanduerunt ita, ut appareret flamma ex naribus, dicentes, “Loqueris paradoxa et insana, annon sic foret homo nihil et inane? vel foret idea et phantasia? vel foret sculptile aut statua?” [2.] Sed non potui aliter respondere, quam quod paradoxon et insanum sit credere, quod homo sit vita ex se, quodque sapientia et prudentia non influat a Deo, sed quod sint in homine, ita quoque bonum quod charitatis et verum quod fidei est Haec sibi attribuere, ab omni sapiente vocatur

hell. [2] From all this no other conclusion can follow than that every thing that man thinks and wills flows in. And since all speech flows from thought as an effect from its cause and all action flows from will in like manner it follows that everything also that a man says and does flows in although derivatively or mediately. That every thing that a man sees, hears, smells tastes, and feels flows in cannot be denied why not, then every thing that a man thinks and wills? Can there be any other difference than that what flows into the organs of the external senses or those of the body are such things as are in the natural world, while what flows into the organic substances of the internal senses or those of the mind are such things as are in the spiritual world? Consequently as the organs of the external senses or those of the body are receptacles of natural objects, so the organic substances of the internal senses or of the mind are receptacles of spiritual objects. Such being the state of man what has he that is his own? His being this or that kind of receptacle is not what is his own since this own is simply what he is in respect to reception and is not his life's own and by one's own nothing else is meant by any one except that one lives from himself and therefore thinks and wills from himself. But that such an own is not in man, and cannot possibly exist in any man, follows from what has been said above.

309 But I will relate what I have heard from some in the spiritual world. They were among those who believed their own prudence to be everything and the Divine providence to be nothing. I said that man has nothing that is his own unless you choose to say that his being this or that kind of a subject or his being this or that kind of an organ, or this or that kind of a form is his own. But this is not the own that is meant, for this is merely what he is. In fact, no man, according to the common understanding of his own has any thing his own. Those who had ascribed all things to their own prudence and who might be called owners in their very image, so blazed up at this that flame appeared from their nostrils, saying "You are uttering contradictions and insanities would not a man thus be nothing and emptiness or an idea or fantasy or a graven image or statue?" [2] But I could only answer that it is absurd and insane to believe that man is life from himself, and that wisdom and prudence do not flow in from God but are in man as well as the good that belongs to charity and the truth that belongs to faith. To attribute these to oneself is called by every wise man an

insanum, et inde quoque est paradoxon, ac insuper sunt sicut illi, qui alterius domum et possessionem inhabitant, et cum in illis sunt, persuadent sibi quod suae sint, aut sicut oeconomus et dispensatores, qui omnia domini sui credunt esse sua, et sicut servi ministratores, quibus dominus dedit talenta et minas ad negotiandum, non rationem redderent, sed retinerent ut sua, et sic fures agerent, [3.] de his et illis dici potest quod insaniant, immo quod nihili et inanes, tum quod idealistae sint, quia bonum, quod est ipsum Esse vitae, non apud se a Domino habent, ita nec verum, quare tales etiam vocantur "mortui," et quoque "nihili et inanes" (*Esai* xl 17, 23), et alibi, "formatores imaginis," tum "sculptilia" et "statuae" Sed de his plura in sequentibus, quae in hoc ordine lustrentur —

- (i) *Quid Prudentia propria, et quid Prudentia non propria*
- (ii) *Quod homo ex prudentia propria persuadeat sibi et confirmet apud se, quod omne bonum et verum sit a se et in se, similiter omne malum et falsum*
- (iii) *Quod omne persuasum et confirmatum permaneat sicut proprium apud hominem*
- (iv) *Quod si homo crederet sicut veritas est, quod omne bonum et verum sit a Domino, ac omne malum et falsum ab inferno, non appropriaret sibi bonum et id meritorium faceret, nec appropriaret sibi malum, et se reum ejus faceret*

310. (i) *Quid Prudentia propria, et quid Prudentia non propria* — In prudentia propria sunt, qui apparentias apud se confirmant, et illas faciunt veritates, imprimis illam apparentiam, quod propria prudentia sit omne, et Divina Providentia non aliquid, nisi aliquod universale, quod tamen non dabile est absque singularibus ex quibus, ut supra ostensum est Illi etiam sunt in fallaciis, nam omnis apparentia confirmata ut veritas fit fallacia, et quantum se confirmant ex fallaciis, tantum fiunt naturalistae, et tantum non credunt aliud, quam quod aliquo sensu corporis simul possunt percipere, imprimis sensu visus, quia hic praecipue unum agit cum cogitatione, hi denique fiunt sensuales Et si se confirmant pro natura contra Deum, claudunt interiora mentis suae, ac interponunt sicut velum, ac postea sub velo cogitant, nec aliquid quod supra illud est Hi sensuales ab antiquis dicti fuerunt serpentes arboris scientiae De his dicitur in mundo

insanity consequently it is absurd moreover those who do this are like those who occupy the house and property of another and as soon as they are in possession persuade themselves that they are the owners or they are like overseers and stewards who believe all things belonging to their lord to be theirs or like business servants to whom their lord has given talents and pounds to trade with and who render no account but keep them as their own and thus act as thieves. [3.] Of all these it can be said that they are insane and even that they are nothings and vanities, and are merely creatures of thought, since they do not have in them from the Lord that good which is the very being of life, thus neither the truth. Therefore such are called dead and nothings and vanities (*Isaiah xl. 17-23*) and elsewhere, formers of an image, and graven images, and "statues. But of all this more in what follows, which will be considered in this order

- (I.) *What one's own prudence is and what prudence not one's own is*
- (II.) *Man from his own prudence persuades himself and corroborates in himself that all good and truth are from himself and in himself likewise all evil and falsity*
- (III.) *Everything that a man has adopted by persuasion and confirmation remains in him as his own*
- (IV.) *If man believed as is the truth, that all good and truth are from the Lord and all evil and falsity from hell, he would not appropriate good to himself and make it meritorious nor appropriate evil to himself and make himself guilty of it*

310 (i.) *What one's own prudence is and what prudence not one's own is*—Those are in their own prudence who corroborate appearances in themselves and make them truths, especially the appearance that one's own prudence is everything and the Divine providence nothing unless something universal and this is impossible without the particulars that constitute it, as has been shown above. Such are in fallacies also for every appearance confirmed as a truth is a fallacy and as far as they confirm themselves by fallacies they become naturalists and to that extent they believe nothing but what they are able also to perceive by some bodily sense, especially by the sense of sight, because that sense especially acts as one with thought. Such at last become sensual. When such confirm themselves in favor of nature against God, they close up the interiors of their minds, interposing a veil, as it were, and afterwards they think below the veil, but not of any thing that is above it. The an

spirituali, quod sicut se confirmant, ita mentis suae interiora occludant, usque tandem ad nasum, nasus enim significat perceptionem veri, et id non aliquam. Quales sunt nunc dicetur [2.] Sunt prae aliis callidi et astuti, ac ratiocinatores ingeniosi, ac calliditatem et astutiam vocant intelligentiam et sapientiam, nec sciunt aliter. Illos, qui non tales sunt, spectant ut simplices et stupidos, imprimis cultores Dei, et confessores Divinae Providentiae. Quoad principia interiora mentis eorum, de quibus ipsi parum sciunt, sunt sicut illi qui vocantur Machiavelistae, qui homicidia, adulteria, furta et falsa testimonia in se spectata, nihili faciunt, et si ratiocinantur contra illa, est solum ex prudentia ne appareant tales [3.] De vita hominis in mundo non aliter cogitant, quam quod illa sit similis vitae bestiae, et de vita hominis post mortem, quod sit sicut vapor vitalis, qui exurgens e cadavere seu sepulcro relabitur, et sic moritur. Ex hac vesania est, quod spiritus et angeli sint aeres, et apud illos quibus iunctum est credere vitam aeternam, quod animae hominum similiter, et sic quod non videant, audiant et loquantur, proinde quod caeci, surdi et muti sint, et quod solum in particula aeris sui cogitent. Dicunt, Quomodo potest anima esse aliud? Nonne sensus externi una cum corpore mortui sunt? et quod illos non possint recipere priusquam anima reunitur cum corpore, et quia non aliter quam sensualiter et non spiritualiter comprehendere poterunt statum animae post mortem, illum constabiliverunt; alioqui perisset fides de vita aeterna. Imprimis confirmant apud se amorem sui, illum vocantes vitae ignem, et excitamentum ad varios in regno usus. Et quia tales sunt, etiam sunt idola sui, ac cogitationes illorum, quia sunt fallaciae et ex fallaciis, sunt imagines falsi, et quia iucundis concupiscentiarum favent, sunt illi satanae et diaboli, satanae dicuntur qui concupiscentias mali apud se confirmant, et diaboli qui illas vivunt [4.] Quales sunt sensuales homines astutissimi, etiam datum est scire. Infernum eorum est profunde a tergo, et volunt inconspicui esse; quare apparent ibi volantes sicut larvae, quae sunt phantasiae eorum, et vocantur geni. Quondam ex illo inferno aliqui emissi sunt, ut scirem quales sunt. Illi statim applicabant se cervici meae sub occipitio, et inde intrabant in

meas affectiones, non volentes in cogitationes, quas dextre evitabant, et affectiones meas variabant unam post alteram, animo flectendi illas insensibiliter in oppositas, quae sunt concupiscentiae mali, et quia nihil tangebant cogitationes, inflexissent et invertissent illas, me nesciente, nisi Dominus avertisset [5.] Fiunt tales, qui in mundo non credunt dari aliquid Divinae Providentiae, et non aliud explorant apud alios, quam eorum cupiditates et desideria, et sic ducunt illos usque dum dominantur super illos. Et quia id tam clandestine et astute faciunt, ut alter non sciat, et sibi similes fiunt post mortem, ideo statim, dum in mundum spiritualem veniunt, in illud infernum deiciuntur. Visi in luce caeli apparent absque naso, et quod mirum, est, quod, tametsi ita astuti sunt, usque sint sensuales prae reliquis. Quoniam antiqui sensualem hominem vocaverunt serpentem, et talis homo callidus, astutus et ratiocinator ingeniosus est prae aliis, ideo dicitur,

Quod serpens factus sit astutus prae omni fera agri (*Gen* iii 1).

et dicit Dominus,

“Estote prudentes ut serpentes, et simplices ut columbae” (*Matth* x. 16),

et quoque draco, qui etiam vocatur serpens antiquus, diabolus et satanas, describitur,

Quod haberet capita septem, et cornua decem, et super capitibus diademata septem (*Apoc* xii 3, 9),

per “capita septem” significatur astutia, per “cornua decem” significatur potentia persuadendi per fallacias, et per “diademata septem” significantur sancta Verbi et ecclesiae profanata.

3II. Ex descriptione propriae prudentiae, et illorum qui in illa sunt, videri potest qualis est prudentia non propria, et quales illi qui in ea sunt, quod nempe prudentia non propria sit prudentia apud illos qui non apud se confirmant quod intelligentia et sapientia sint ex homine, dicentes “Quomodo quis potest sapere ex se, et quomodo quis potest bonum facere ex se?” Et hoc cum dicunt, vident in se quod ita sit, cogitant enim interius, et quoque credunt, quod alii similiter cogitent, imprimis eruditi, quia non sciunt quod aliquis solum exterius possit cogi-

themselves to my neck beneath the occiput, and thus entered into my affections, not wishing to enter my thoughts—these they skilfully avoided and they varied my affections one after another for the purpose of bending them insensibly into their opposites which are lusts of evil and as they did not touch my thoughts they would have bent and inverted the affections without my knowledge if the Lord had not prevented it. [6] Such do those become who in the world do not believe that there is any such thing as Divine providence, and who seek out in others nothing but their cupidities and desires, thus leading them on until they rule over them. And as they do this so secretly and cunningly that the other does not know it, and as after death they become like themselves, as soon as they enter the spiritual world they are cast down into that hell. Such when seen in the light of heaven appear without noses, and what is wonderful, although they are so crafty they are nevertheless more sensual than others. As the ancients called a sensual man a serpent, and as such a man is shrewd, crafty and an ingenious reasoner above others, therefore it is said that

“The serpent was made more crafty than any wild beast of the field”
(*Gen.* iii. 1)

and the Lord says

Be ye therefore prudent as serpents and simple as doves” (*Matt.* x. 16)

and also the dragon which is likewise called the old serpent, “the devil, and satan,” is described as

Having seven heads and ten horns, and seven crowns upon his heads
(*Apoc.* xii. 3, 9)

seven heads signifying craftiness the ten horns the power of persuading by fallacies and the seven crowns” the holy things of the Word and of the church profaned.

311. This description of one's own prudence and of those who are in it makes clear what prudence that is not one's own is, and the character of those who are in it, namely that prudence not one's own is the prudence of those who do not persuade themselves that intelligence and wisdom are from man for they say How can one be wise from himself or how can one do good from himself? And when they say this they see in themselves that it is so for they think interiorly they also believe that others think in the same way especially the learned not knowing that any one can think in a purely exterior way

tare [2.] Non per aliquas confirmationes apparentiarum in fallacis sunt, quare sciunt et percipiunt quod homicidia, adulteria, furta et falsa testimonia sint peccata, et fugiunt illa ideo, tum quod malitia non sit sapientia, et quod astutia non sit intelligentia, cum audiunt ratiocinatione ingeniosas ex fallacis, mirantur et in se rident. Causa est, quia apud illos non est velum inter interiora et exteriora, seu inter spiritualia et naturalia mentis, sicut est apud sensuales, quare ex caelo recipiunt influxum, ex quo interius vident talia [3.] Loquuntur simplicius et sincerius quam alii, ac in vita ponunt sapientiam, et non in sermone. Sunt respective sicut agni et oves, cum illi qui in prudentia propria sunt, sicut lupi et vulpes, et sunt sicut qui habitant in domo, et per fenestras vident caelum, illi autem qui in propria prudentia sunt, sunt sicut qui habitant in fundamento domus, et per suas fenestras non vident nisi quae sub terra sunt, et sunt sicut qui in monte stant, et vident illos qui in propria prudentia sunt sicut errantes in vallibus et in silvis [4.] Ex his constare potest, quod prudentia non propria sit prudentia ex Domino, in simili apparentia in externis cum prudentia propria, sed in prorsus dissimili in internis, in internis apparet prudentia non propria in mundo spirituali sicut homo, at prudentia propria sicut simulacrum apparens vitale ex eo solo, quod illis qui in ea sunt, usque sit rationalitas et libertas seu facultas intelligendi et volendi, et inde loquendi et agendi, et quod per illas facultates possint simulare quod etiam homines sint. Quod talia simulacra sint, est quia mala et falsa non vivunt, sed solum bona et vera, et quia hoc ex rationalitate sua sciunt, nam si non scirent non simularent illa, possident vitale humanum in simulacris suis [5.] Quis non scire potest, quod homotalis sit, qualis est interius? consequenter quod ille homo sit, qui interius est qualis vult videri exterius? et quod ille simulacrum sit, qui solum exterius homo est, et non interius? Cogita sicut loqueris pro Deo, pro religione, proque iustitia et sinceritate, et eris homo, et tunc Divina Providentia erit prudentia tua, et videbis apud alios quod propria prudentia sit insania

312. (11) *Quod homo ex prudentia propria persuadeat sibi, et confirmet apud se, quod omne bonum et verum sit a*

[2] Such are not in fallacies through certain confirmations of appearances and therefore they know and perceive that murder adultery theft, and false witness are sins, and consequently shun them. They know also that shrewdness is not wisdom and that cunning is not intelligence. When they listen to ingenious reasonings from fallacies they wonder and inwardly smile. This is because with them there is no veil between interiors and exteriors or between the spiritual and the natural things of the mind as there is with the sensual therefore they receive influx from heaven by which they interiorly see these things. [3] Such speak more simply and sincerely than others and place wisdom in the life and not in talking. They are comparatively like lambs and sheep while those who are in their own prudence are like wolves and foxes. They are like those who live in a house and see heaven through the windows while those who are in their own prudence are like those who live in the basement of a house, and through their windows see only what is below the level of the ground. They are like those who stand on a mountain and they see those who are in their own prudence like persons wandering in the valleys and forests. [4] From all this it can be seen that the prudence that is not one's own is prudence from the Lord having the same appearance in externals as one's own prudence but wholly unlike it in internals. In the spiritual world prudence not one's own appears in internals like a man while one's own prudence appears like an effigy seemingly alive merely from this, that those who are in that prudence have nevertheless rationality and liberty or a capacity to understand and will and consequently to speak and act, and by means of these capacities they can feign themselves men also. They are such effigies because evils and falsities have no life for goods and truths alone live and knowing this from their rationality (for if they did not know it they would not counterfeit goods and truths) they endow their effigies with human vitality. [5] Who cannot know that a man is such as he is interiorly? Consequently is not he a man who is interiorly what he wishes to seem to be outwardly? And is not he an effigy who is a man only outwardly and not interiorly? Think as you talk in favor of God and religion, and justice and sincerity and you will be a man and the Divine providence will then be your prudence, and you will see in others that one's own prudence is insanity.

312 (ii.) *Man from his own prudence persuades himself and corroborates in himself that all good and truth are from him*

se et in se; similiter omne malum et falsum.—Fiat argumentatio per analogiam inter bonum et verum naturale, ac bonum et verum spirituale. Quaeritur, Quid verum et bonum in visu oculi? Annon id ibi est verum quod vocatur pulchrum, et ibi bonum quod vocatur jucundum? sentitur enim jucundum ex visis pulchris. Quid verum et bonum in auditu? Annon id ibi est verum quod vocatur harmonicum, et id ibi est bonum quod vocatur amoenum? sentitur enim amoenum ex auditis harmonicis. Similiter in aliis sensibus. Inde patet quid verum et bonum naturale. Expendatur nunc quid verum et bonum spirituale. Num verum spirituale est aliud quam pulchrum et harmonicum rerum et objectorum spiritualium? et num bonum spirituale est aliud quam jucundum et amoenum ex percepta illorum pulchritudine aut harmonia? [2.] Videatur nunc, num aliud dici possit de uno quam de altero; seu de spirituali quam de naturali. De naturali dicitur, quod pulchrum et jucundum in oculo influant ex objectis, et quod harmonicum et amoenum in aure influant ex instrumentis. Quid aliud est in substantiis organicis mentis? Dicitur de his quod illa insint, et de illis quod influant; sed si quaeritur, cur dicitur quod influant, non aliud responderi potest quam quia distantia apparet, at cur dicitur quod insint, non aliud responderi potest quam quia distantia non apparet consequenter, quod apparentia distantiae sit quae facit, quod credatur aliud de illis quae homo cogitat et percipit, quam de illis quae videt et audit. Sed hoc cadit, dum scitur quod spirituale non sit in distantia sicut est naturale. Cogita de sole et luna, aut de Roma et Constantinopoli. annon sunt in cogitatione absque distantia, modo cogitatio illa non conjungitur cum experientia facta per visum aut per auditum? Cur itaque persuades tibi, quod quia distantia in cogitatione non apparet, bonum et verum, ut et malum et falsum sint ibi, et non influant? [3.] Addam his experientiam, quae in mundo spirituali communis est. Potest unus spiritus infundere suas cogitationes et affectiones in alterum spiritum, et hic non scit aliter quam quod id sit suae propriae cogitationis et affectionis, hoc vocatur ibi cogitare ex alio et cogitare in alio. Hoc millies vidi, et quoque centies ego feci, et tamen apparentia distantiae fuit insignis. Ast

self and in himself likewise all evil and falsity—Let an argument be drawn from the analogy between natural good and truth and spiritual good and truth. It is asked what the true and the good are in the sight of the eye? Is not the true there that which is called beautiful, and good there that which is called delightful? For delight is felt in seeing what is beautiful. What are the true and the good in the hearing? Is not the true there that which is called harmonious and the good that which is called pleasing? for pleasure is felt in hearing harmonious sounds. So of the other senses. This makes clear what natural truth and good are. Consider now what spiritual truth and good are. Is spiritual truth any thing, except the beautiful and harmonious in spiritual things and objects? And is spiritual good any thing except the delight and pleasure that are derived from what is perceived of their beauty or harmony? (2) And now of or whether anything can be said of the one different from what may be said of the other that is of the spiritual different from what may be said of the natural. Of the natural it is said that beauty and delight flow from objects into the eye and that what is harmonious and pleasing flows from musical instruments into the ear. What is there different in the organic substances of the mind? Of these it is said that their contents reside in them of natural organs that they flow in. But if it is asked why they are said to flow in there can be no other answer than that it is because there is a manifest distance between them. But why in the other case are they said to be contained in them? There can be no other answer than that it is because there is no manifest distance between them. Consequently it is the appearance of distance that causes one kind of belief about what man thinks and perceives and another about what he sees and hears. But this is set aside as soon as it is known that the spiritual is not in distance as the natural is. Think of the sun and the moon or of Rome and Constantinople—in the thought is there any distance between them, provided this thought is not joined with experience acquired through sight and hearing? Why then persuade your self that because there is no manifest distance in the thought good and truth and also evil and falsity reside within and do not flow in? (3) To this I will add this experience which is common in the spiritual world. One spirit can infuse his thoughts and affections into another spirit and the latter be unaware that it is not a part of his own thought and affection. This is there called thinking from another and thinking in another. I have seen this a thousand times and I have myself done it a hundred

ut primum sciverunt, quod alius esset qui intulit cogitationes et affectiones illas, indignati sunt, et se averterunt, agnoscentes tamen quod distans non appareat in visu interno seu cogitatione, nisi detegatur, sicut in visu ^[1]externo seu oculo, et quod inde credatur quod influat [4.] Huic experientiae cottidianam meam adjiciam Spiritus mali saepius in meam cogitationem injecerunt mala et falsa, quae apud me apparuerunt sicut in me et a me essent, seu quod ipse cogitarem illa, sed quia novi quod mala et falsa essent, inquisivi quinam illa injecerunt, ac detecti et abacti sunt, et erant in eximia a me distantia Ex his constare potest, quod omne malum cum ejus falso influat ab inferno ac omne bonum cum ejus vero influat a Domino, et quod utrumque appareat sicut in homine

313. Quales illi sunt qui in propria prudentia, et quales qui in prudentia non propria, et inde in Divina Providentia sunt, describitur in Verbo per Adamum et Chaivam uxorem ejus in horto Edenis, ubi binae arbores, una vitae, et altera scientiae boni et mali, et per eorum esum ex hac arbore Quod per Adamum et Chaivam uxorem ejus in sensu interno seu spirituali intelligatur et describatur Antiquissima Domini Ecclesia in hac tellure, prae sequentibus nobilis et caelestis, videatur supra (n 241), per cetera significantur haec sequentia [2.] per “hortum Edenis” significatur sapientia hominum illius ecclesiae, per “arborem vitae” Dominus quoad Divinam Providentiam, et per “arborem scientiae” homo quoad propriam prudentiam, per “serpentem” sensuale et proprium hominis, quod in se est amor sui et fastus propriae intelligentiae, ita diabolus et satanas, per “esum ex arbore scientiae,” appropriatio boni et veri, quod haec non a Domino et inde Domini sint, sed quod ab homine et inde hominis Et quia bonum et verum sunt ipsa Divina apud hominem, per bonum enim intelligitur omne amoris, et per verum omne sapientiae, ideo si homo vindicat sibi illa ut sua, non potest aliter credere quam quod sit sicut Deus, quare dixit serpens,

“Quo die comederitis de eo aperientur oculi vestri, et eritis sicut Deus scientes bonum et malum” (*Genes* iii 5),

ita quoque faciunt illi qui in amore sui et inde fastu pro-

times, even when there was an appearance of considerable distance. But as soon as they knew that another had introduced these thoughts and affections they were indignant and turned themselves away acknowledging however that in the internal sight or the thought there is no appearance of distance, and that there is a belief in influx only when this is made manifest, as it is to the external sight or the eye. [4.] To this I will add my own daily experience. Evil spirits have often infused into my thoughts evils and falsities which seemed to me to be in me and from me, that is, as if I myself thought them but as I knew them to be evils and falsities I tried to discover who had infused them and they who did so were detected and driven away. These had been at a very great distance from me. All this makes clear that all evil with its falsity flows in from hell and that all good with its truth flows in from the Lord and that they both seem to be in man.

313 The character of those who are in their own prudence and of those who are in prudence not their own and who are thus in the Divine providence, is described in the Word by Adam and his wife Eve in the garden of Eden where there were two trees, one of life and the other of the knowledge of good and evil, and by their eating of the latter tree. That by Adam and his wife Eve, in the internal or spiritual sense, the Most Ancient Church of the Lord on this earth which was more noble and heavenly than the succeeding churches, is meant and depicted, can be seen above (n. 241) the signification of the other things is as follows. [2.] The garden of Eden signifies the wisdom of the men of that church the tree of life the Lord in respect to the Divine providence and the tree of knowledge man in respect to his own prudence the serpent signifies the sensual of man and what is his own (*proprium*) which in itself is the love of self and the pride of self intelligence, thus the devil and satan eating from the tree of knowledge signifies the appropriation of good and truth as being from man and consequently man's and not from the Lord and consequently the Lord's. And as good and truth are the Divine things themselves with man (for by good everything of love is meant and by truth everything of wisdom) so when man claims these to himself as his he cannot but believe that he is as God therefore the serpent said

"In the day ye eat thereof your eyes shall be opened, and ye shall be as God, knowing good and evil" (Gen. III. 5).

Thus do those do in hell who are in the love of self and in the

priae intelligentiae sunt, in inferno, [3.] per damnationem "serpentis" significatur damnatio proprii amoris et propriae intelligentiae, per damnationem "Chaivae" damnatio proprii voluntarii, et per damnationem "Adami" damnatio proprii intellectualis, per "spinam et tribulum," quae terra germinabit illi, significatur mere falsum et malum, per "ejectionem ex horto" significatur deprivatio sapientiae, per "custoditionem viae ad arborem vitae" tutela Domini ne sancta Verbi et ecclesiae violentur, per "folia ficus" per quae texerunt nuditates, significantur vera moralia, per quae velantur illa quae amoris et fastus eorum sunt, et per "tunicas pellis," quibus postea vestiebantur, apparentiae veri, in quibus solis sunt. Hic est intellectus illorum spiritualis. Sed maneat qui vult in sensu litterae, sciat modo quod ille in caelo ita intelligatur

314. Quales sunt illi, qui infatuati sunt ex propria intelligentia, constare potest ex illorum imaginariis in rebus interioris iudicii, pro exemplo, de influxu, de cogitatione, deque vita. De *Influxu* inverse cogitant, ut quod visus oculi influat in visum internum mentis qui est intellectus, et quod auditus auris influat in auditum internum, qui etiam est intellectus, et non percipiunt quod intellectus ex voluntate influat in oculum et in aurem, et non modo faciat illos sensus, sed etiam utatur illis ut suis instrumentis in naturali mundo. Sed quia hoc non secundum apparentiam est, non percipiunt, solummodo si dicitur, quod naturale non influat in spirituale, sed quod spirituale in naturale, at usque tunc cogitant, "Quid spirituale nisi quam purius naturale?" tum "Annon apparet quod si oculus videt aliquod pulchrum, et auris audit aliquod harmonicum, mens, quae est intellectus et voluntas, delectetur?" non scientes quod oculus non videat ex se, nec lingua gustet ex se, nec nares odorent ex [se], nec cuticula sentiat ex se, sed quod sit mens seu spiritus hominis, qui illa ibi sensu percipit, et ex illo secundum quale ejus afficitur, sed usque quod mens seu spiritus hominis non sentiat illa a se, sed a Domino, et quod aliter cogitare, sit ex apparentiis, et si confirmantur, ex fallaciis. [2.] De *Cogitatione*, dicunt, quod sit aliquod modificatum in aere, variatum secundum objecta, et ampliatum

conceit of their own intelligence therefrom [3] The condemnation of the serpent signifies the condemnation of one's own love and one's own intelligence the condemnation of Eve signifies the condemnation of the voluntary self (*proprium*) and Adam's condemnation signifies the condemnation of the intellectual self (*proprium*) the thorn and the thistle that the earth would bring forth to him signify pure falsity and evil the expulsion from the garden signifies the deprivation of wisdom

the guarding of the way to the tree of life the Lord's care lest the holy things of the Word and the church be violated

the fig leaves with which they covered their nakedness signify moral truths by which the things of their love and pride were veiled and the coats of skin in which they were afterwards clothed signify the appearances of truth which were all that they had. Such is the spiritual meaning of these things. But let him who wishes remain in the sense of the letter only let him know that in heaven this is the meaning

314. The character of those who are infatuated by their own intelligence can be seen from their fancies in matters of interior judgment for example, respecting influx, thought, and life. Respecting influx their thought is inverted, as that the sight of the eye flows into the internal sight of the mind, which is the understanding and the hearing of the ear flows into the internal hearing which also is the understanding and they fail to perceive that the understanding from the will flows into the eye and the ear and not only makes those senses but also uses them as its instruments in the natural world. But as this is not in accordance with the appearance they fail to perceive what is meant when it is simply said that the natural does not flow into the spiritual but that the spiritual flows into the natural still thinking "What is the spiritual but a purer natural?" also Is it not evident that when the eye sees any thing beautiful or the ear hears any thing harmonious the mind, which is the understanding and the will, is delighted?" And they are wholly unaware that the eye does not see from itself nor the tongue taste from itself, nor the nose smell from itself nor the skin feel from itself but that it is man's mind or spirit that there perceives things by the sense, and is affected by the sense in accordance with its nature and still these things are not felt by man's mind or spirit from itself, but from the Lord and to think otherwise is to think from appearances and if these are confirmed, from fallacies. [2] Of *Thought* they say that it is

secundum cultum, ita quod ideae cogitationum sint imagines, sicut meteora, apparentes in aere, et quod memoria sit tabula cui impressae sunt, non scientes quod cogitationes sint aequae in substantiis pure organicis, sicut sunt visus et auditus in suis. Spectent modo cerebrum, et videbunt illud talibus substantiis plenum laede illas et delirabis, ac perde illas et morieris. Quid autem cogitatio, et quid memoria, videatur supra (n 279, fin) [3.] De *Vita* non sciunt aliud, quam quod sit quaedam naturae activitas, quae se facit sentiri diversimode, sicut corpus quod vivit, se organice movet. Si dicitur quod sic natura vivat, hoc negant, sed quod natura det vivere. Si dicitur, "Annon tunc vita dissipatur, cum corpus moritur," respondent quod vita in particula aeris, quae vocatur anima, maneat. Si dicitur, Quid tunc Deus? Numne Ille est ipsa Vita? ad haec tacent, et non volunt edicere quod cogitant. Si dicitur, Velitisne quod Divinus Amor et Divina Sapientia sint ipsa Vita? respondent, Quid amor et quid sapientia? Nam in suis fallaciis non vident quid haec, nec quid Deus. Haec adducta sunt, ut videatur quomodo homo a propria prudentia infatuatur, ex causa quia omnia ex apparentis et inde fallacius concludit.

^[1]**316.** Quod propria prudentia persuadeat et confirmet, quod omne bonum et verum ab homine in homine sit, est quia propria prudentia est proprium intellectuale hominis influens ex amore sui, qui est proprium voluntarium hominis, et proprium non potest aliter quam sua facere omnia, non enim potest ab illo elevari. Omnes qui a Divina Domini Providentia ducuntur, elevantur a proprio, et tunc vident quod omne bonum et verum a Domino sit, immo etiam vident, quod id quod a Domino in homine est, sit perpetuo Domini, et nusquam hominis. Qui aliter credit, est sicut qui domini sui bona apud se deposita habet, ac illa sibi vindicat aut appropriat ut sua, qui non est dispensator sed est fur; et quia proprium hominis non est nisi quam malum, quare ille etiam immergit illa suo malo, ex quo consumerentur, sicut uniones stercori aut liquori acetoso injectae.

317. (111) *Quod omne persuasum et confirmatum permaneat sicut proprium apud hominem* — Creditur a multis, quod non videri aliquod verum ab homine possit, nisi ex

something modified in the air varied according to its objects and enlarged according to culture thus that the ideas of the thoughts are images like meteors appearing in the air while the memory is the tablet on which they have been impressed and they are wholly unaware that thoughts are as much in substances purely organic as the sight and the hearing are in theirs. Only let them examine the brain and they will see that it is full of such substances injure them and you become delirious destroy them and you will die But what thought is and what memory is can be seen above (near the end of n. 279) [3] Of *Life* they know nothing else than that it is a certain activity of nature that makes itself felt in various ways as a living body moves itself organically If it is asserted that if this be so nature is alive they deny it, and say that nature imparts life If it is asked Then is not life dissipated when the body dies? they answer that life remains in that body of air that is called the soul If it is asked What is God then? is He not Life itself? they are silent and are unwilling to say what they think If it is asked Would you admit that Divine love and Divine wisdom are *live* itself? they answer "What are love and wisdom?" For in their fallacies they fail to see what these are or what God is. These things are adduced to make clear how man is insituated by his own prudence for the reason that he draws all conclusions from appearances and consequent fallacies.

316 One's own prudence persuades and corroborates that every good and truth is from man and in man because man's own prudence is his intellectual self (*proprium* =) flowing in from the love of self which is his voluntary self (*proprium* =) and self can not do otherwise than make all things its own for it cannot be raised above that. All who are led by the Lord's Divine providence are raised above the self and they then see that all good and truth are from the Lord they even see that what is in man from the Lord is ever the Lord's and never man's. He who believes otherwise is like one who has his master's goods under his care and claims them for himself or appropriates them as his—he is not a steward but a thief. And as man's self (*proprium*) is nothing but evil he also immerses them in his evil whereby they are destroyed like pearls cast into dung or into acid

317 (iii.) *Every thing that a man has adopted by persuasion and confirmation remains in him as his own*—Many believe that no truth can be seen by man except when proved but

confirmatis, sed hoc est falsum. In illis quae civilia et oeconomica regni et reipublicae sunt, non videri potest utile et bonum, nisi sciantur plura statuta et sancita ibi; inque rebus iudicii nisi sciantur leges, inque rebus naturalibus, ut in physicis, chymicis, anatomicis, mechanicis et aliis, nisi homo imbutus sit scientiis. Sed in puris rationalibus, moralibus et spiritualibus, apparent vera ex ipsa luce eorum, modo homo ex justa educatione aliquantum rationalis, moralis, et spiritualis factus est. Causa est, quia unusquisque homo quoad spiritum suum, qui est qui cogitat, est in mundo spirituali, ac unus inter illos ibi, proinde in luce spirituali, quae interiora intellectus ejus illustrat, et quasi dicitur. Nam lux spiritualis in sua essentia est Divinum Verum Divinae Sapientiae Domini. Inde est quod homo possit analytice cogitare, de justo et recto in iudiciis concludere, ac honestum in morali vita, et bonum in spirituali, videre, et quoque multa vera, quae non in tenebras cadunt nisi quam ex confirmatis falsis. Illa videt homo comparative vix aliter quam sicut videt animum alterius ex facie ejus, ac percipit affectiones ejus ex sono loquelae ejus, absque alia scientia quam quae cuius insita est. Cur non homo suae vitae interiora, quae sunt spiritualia et moralia aliquatenus ex influxu videret, cum nullum animal est, quod non scit sua necessaria, quae sunt naturalia ex influxu? Avis scit nidos facere, ova ponere, pullos excludere, et novit suas escas, praeter mirabilia alia, quae vocantur instinctus.

318. Sed quomodo status hominis ex confirmationibus et inde persuasionibus mutatur, nunc dicetur, sed in hoc ordine (1) Quod nihil non confirmari possit, et quod falsum plus quam verum. ^[1](2) Quod confirmato falso non appareat verum, sed quod ex confirmato vero appareat falsum. (3) Quod posse confirmare quicquid lubet, non sit intelligentia, sed solum ingeniositas, dabilis etiam apud pessimos. (4) Quod detur confirmatio intellectualis et non simul voluntaria, at quod omnis confirmatio voluntaria etiam sit intellectualis. (5) Quod confirmatio mali voluntaria et simul intellectualis faciat, ut homo credat propriam prudentiam esse omne, et Divinam Providentiam non aliquid, non autem sola confirmatio intellectualis. (6) Quod omne confirmatum ex voluntate et simul

this is a falsity. In the civil and economical affairs of a kingdom or republic what is useful and good can be seen only by a knowledge of many statutes and ordinances there or in judicial matters only by a knowledge of the laws or in the things of nature, like physics, chemistry, anatomy, mechanics, and so on only when man has been well instructed in the sciences. But in things purely rational, moral, and spiritual truths are seen from the light of truth itself, provided man has from a right education become somewhat rational, moral, and spiritual. This is because every man in respect to his spirit, which is that which thinks, is in the spiritual world, and is one among those who are there and consequently is in spiritual light, which enlightens the interiors of his understanding and as it were dictates. For spiritual light in its essence is the Divine truth of the Lord's Divine wisdom. From this it is that man can think analytically, can form conclusions about what is just and right in judicial affairs, can see what is honorable in moral life and good in spiritual life, and many other truths, which are obscured only by confirmed falsities. These are seen by man comparatively almost as he sees another's disposition from his face, and perceives his affections from the tone of his voice, with no other knowledge than what is inherent in every one. Why should not man see in some measure from influx the interiors of his life which are spiritual and moral when there is no animal that does not know from influx its own necessities, which are natural? A bird knows how to build its nest, lay its eggs, hatch its young and distinguish its food, besides other wonderful things which are called instincts.

318. But how man's state is changed by confirmations and consequent persuasions shall now be told and in the following order: (1.) There is nothing that cannot be confirmed and falsity is confirmed more readily than the truth. (2.) When falsity has been confirmed the truth is not seen but from confirmed truth falsity is seen. (3.) An ability to confirm whatever one pleases is not intelligence but only ingenuity which may exist even in the worst of men. (4.) There is confirmation that is intellectual and not at the same time voluntary but all voluntary confirmation is also intellectual. (5.) The confirmation of evil that is both voluntary and intellectual causes man to believe that his own prudence is everything and the Divine providence nothing but this is not true of intellectual confirmation alone. (6.) Every thing confirmed by both the will and the understanding remains to eternity but not what has been

intellectu permaneat in aeternum, non autem id quod modo confirmatum est ab intellectu [2.] Quod attinet Primum, *Quod nihil non confirmari possit, et quod falsum prae vero*. quid non potest confirmari, cum ab atheis confirmatur, quod Deus non sit Creator universi, sed quod natura sit creatrix sui, quod religio sit modo vinculum, ac pro simplicibus et pro vulgo; quod homo sit sicut bestia, et quod moriatur similiter. cum confirmatur quod adulteria sint licita, similiter furta clandestina, fraudes, et machinationes dolosae; quod astutia sit intelligentia, ac malitia sapientia? Quis non confirmat suam haeresin? Annon volumina confirmationibus plena sunt pro binis regnantibus in Christiano Orbe? Fac decem haereses etiam abstrusas, et dic ingenioso ut confirmet, et confirmabit omnes Si illas dein videris solum ex confirmatis, annon visurus es falsa ut vera? Quoniam omne falsum lucet in naturali homine ex apparentiis et fallaciis ejus, et non verum nisi in spirituali homine, patet, quod falsum prae vero possit confirmari [3.] Ut sciatur, quod omne falsum et omne malum possit confirmari usque ut falsum appareat sicut verum, ac malum sicut bonum, sit pro exemplo: confirmetur, quod lux sint tenebrae et tenebrae lux Potestne dici, "Quid lux in se? Num sit nisi quoddam apparens in oculo secundum statum ejus? Quid lux clauso oculo? Annon vespertilionibus et noctuis tales oculi sunt? videntne lucem ut tenebras, ac tenebras ut lucem? Audivi de quibusdam quod similiter viderint, deque infernalibus quod tametsi in tenebris sunt, usque se mutuo videant Annon lux est homini in somnis in media nocti Annon sic tenebrae sunt lux, et lux tenebrae?" Sed responderi potest, "Quid hoc? Lux est lux sicut verum est verum, et tenebrae sunt tenebrae sicut falsum est falsum" [4.] Sit adhuc exemplum confirme- tur quod corvus sit albus Annon potest dici, "Nigredo ejus est modo umbra, quae non est reale ejus? Sunt pennae ejus intus albae, corpus similiter, sunt haec substantiae ex quibus ille quia nigredo ejus est umbra, ideo albescit corvus cum fit senex, visi sunt tales Quid nigrum in se nisi quam album? Mole vitrum nigrum, et videbis quod pulvis sit albus, quare cum vocas corvum nigrum, loqueris ex umbra, et non ex reali" Sed

confirmed by the understanding only [2] As regards the first *There is nothing that cannot be confirmed and falsity is confirmed more readily than the truth.* What is there that can not be confirmed when it is confirmed by atheists that God is not the Creator of the universe, but that nature is the creator of itself that religion is merely a restraint, and for the simple and the common people that man is like a beast, and dies like one also when it is confirmed that adulteries are allowable, likewise clandestine thefts, frauds and deceitful contrivances that cunning is intelligence and shrewdness is wisdom? Does not every one confirm his own heresy? Are there not volumes filled with confirmations of the two heresies that reign in the Christian world? Make up ten heresies, however abstruse, ask an ingenious man to confirm them and he will confirm them all. If afterwards you look at them solely from the confirmations will you not see the falsities as truths? As all falsity is visible in the natural man from its appearances and fallacies, and truth is visible in the spiritual man only it is clear that falsity can be confirmed more readily than truth. [3] To make clear that every falsity and every evil can be so confirmed as to make the falsity appear like truth and the evil like good let it be proved, for example, that light is darkness and darkness light. May it not be asked, What is light in itself? Is it anything more than a something that appears to the eye according to its state? What is light to the closed eye? Have not bats and birds of night such eyes that they see light as darkness and darkness as light? I have been told that some men see in this way and that the infernals although they are in darkness, still see each other. Does not man have light in his dreams at mid night? *Thus is not darkness light, and light darkness?* But it may be answered What of this? Light is light as truth is truth and darkness is darkness as falsity is falsity. [4.] Take another example. It is to be proved that a raven is white. May it not be said that its blackness is only a shade that is not its real self? Its feathers are white within so is its body and these are the substances of which the bird is formed. As its blackness is a shade, so the raven grows white when it gets old—such have been seen. What is black in itself but white? Pulverize black glass, and you will see that the powder is white therefore when you call the raven black you speak from the shadow and not from the reality. But the reply may be, What of this? In this way all birds might be called white. Although

responderi potest, "Quid hoc?" sic dicerentur omnes aves albae." Haec tametsi contra sanam rationem sunt, adducta sunt, ut videri possit, quod falsum prorsus oppositum vero, ac malum prorsus oppositum bono, possit confirmari [5.] Secundum *Quod confirmato falso non appareat verum, sed quod ex confirmato vero appareat falsum*—Omne falsum est in tenebris, et omne verum in luce, ac in tenebris non apparet aliquid, immo nec scitur quid, nisi palpando, aliter in luce. Quare etiam in Verbo falsa vocantur tenebrae, et inde illi qui in falsis sunt, dicuntur ambulare in tenebris et in umbra mortis, et vicissim ibi vera vocantur lux, et inde illi qui in veris sunt, dicuntur ambulare in luce, et vocantur filii lucis [6.] Quod confirmato falso non appareat verum, et quod ex confirmato vero appareat falsum, patet a multis: ut, quis videret aliquod verum spirituale, nisi Verbum id doceret? Foretne mera caligo, quae non discuti potuit, nisi quam per lucem in qua Verbum est, et nisi apud illum, qui vult illustrari? Quis haereticus potest falsa sua videre, nisi admittat genuinum ecclesiae verum; prius non videt illud. Locutus sum cum illis qui se in fide separata a charitate confirmaverunt, ac interrogati nupne viderint tam multa in Verbo de amore et charitate, de operibus et factis, de custodiendis praeceptis, et quod beatus et sapiens sit qui facit, ac stultus qui non facit; dixerunt quod illa dum legerunt, non viderint aliter quam quod sint fides, et sic illa sicut occlusis oculis praeteriverint. [7.] Illi qui in falsis se confirmaverunt sunt sicut qui in pariete vident striaturas, et cum in umbra vesperae sunt striatum illud in phantasia vident sicut equitem aut hominem, quae imago visionaria dissipatur a luce diei influente. Quis potest sentire immundum spirituale adulterii, nisi qui est in mundo spirituali castitatis? Quis potest sentire crudele vindictae, nisi qui in bono ex amore proximi est? Quis adulter et quis cupidus vindictae non subsannat illos qui jucunda illorum vocant infernaliam, ac vicissim jucunda amoris conjugialis et amoris proximi caelestia? et sic porro [8.] Tertium —*Quod posse confirmare quicquid lubet, non sit intelligentia, sed solum ingeniositas, dabilis etiam apud pessimos*—Dantur confirmatores dexterrimi, qui non sciunt aliquod verum, et usque possunt confirmare

all this is contrary to sound reason it has been presented to show how confirmations can be found for falsity that is directly opposite to the truth and for evil that is wholly opposite to the good (6) Secondly *When falsity has been confirmed the truth is not seen but from confirmed truth falsity is seen* All falsity is in darkness and all truth is in light and in darkness nothing is seen and what any thing is is known only by handling it in light it is otherwise For this reason in the Word falsities are called darkness and thus those that are in falsities are said to walk in darkness and in the shadow of death On the other hand truths are there called light and thus those that are in truths are said to walk in the light and are called children of light (6) There are many things to show that when falsity has been confirmed truth is not seen and that from confirmed truth falsity is seen For example who could see any spiritual truth if it were not taught in the Word? Would there not be merely thick darkness that could be dispelled only by means of the light in which the Word is and only in him who is willing to be enlightened? What heretic can see his falsities unless he accepts the genuine truths of the church? He does not see them before I have spoken with those who have confirmed themselves in faith separate from charity and when asked whether they saw how much is said in the Word about love and charity about works and deeds and keeping the commandments and that he is called blessed and wise who does them and foolish who does them not they said that while reading all this they saw it only as a matter of faith and thus they passed it by with their eyes shut as it were (7) Those that have confirmed themselves in falsities are like those who see cracks in a wall and in the shades of evening they see them in their fancies as a horseman or a man but this fanciful image is dispelled by the light of day Who can have a sense of the spiritual uncleanness of adultery except one who is in the spiritual cleanness of chastity? Who can have a sense of the cruelty of revenge except one who is in good from love of the neighbor? Who that is an adulterer or that is eager for revenge does not sneer at those who call the delights of such things infernal and on the other hand call the delights of conjugal love and of love for the neighbor heavenly? And so on (8) Thirdly *In ability to confirm whatever one pleases is not intelligence but only cunning which may exist even in the worst of men* There are some who are very skilful in confirming and although ignorant

et verum et falsum, et aliqui eorum dicunt, “Quid verum? Num sit? Annon id est verum quod facio verum?” Et usque hi in mundo creduntur intelligentes, et tamen non sunt nisi quam incrustatores parietis Non alii sunt intelligentes, quam qui percipiunt verum esse verum, et hoc per veritates continue perceptas confirmant Hi et illi parum discerni possunt, quia non discerni potest inter lucem confirmationis et lucem perceptionis veri, nec apparet aliter quam quod illi qui in luce confirmationis sunt, etiam in luce perceptionis veri sint, cum tamen discrimen est sicut inter lucem fatuam et lucem genuinam, et lux fatua in mundo spirituali est talis, ut vertatur in tenebras influente luce genuina Talis fatua lux est apud multos in inferno, qui dum in lucem genuinam emittuntur, prorsus nihil vident ex quibus patet, quod posse confirmare quicquid lubet, sit modo ingeniositas, dabilis etiam apud pessimos [9.] Quartum —*Quod detur confirmatio intellectualis et non simul voluntaria, et quod omnis confirmatio voluntaria etiam sit intellectualis* —Sint exempla illustrationi Illi qui confirmant fidem separatam a charitate, et usque vitam charitatis vivunt, in genere qui confirmant falsum doctrinae et tamen non vivunt secundum illud, sunt qui in confirmatione intellectuali sunt, et non simul in confirmatione voluntaria at qui confirmant falsum doctrinae, et vivunt secundum illud, illi sunt qui in confirmatione voluntaria et simul in intellectuali sunt Causa est, quia intellectus non influit in voluntatem, sed voluntas in intellectum. Ex his etiam patet quid falsum mali est, et quid falsum non mali quod falsum non mali possit conjungi cum bono, non autem falsum mali, causa est, quia falsum non mali est falsum in intellectu et non in voluntate, et falsum mali est falsum in intellectu ex malo in voluntate [10.] Quintum *Quod confirmatio mali voluntaria et simul intellectualis faciat, ut homo credat propriam prudentiam esse omne, et Divinam Providentiam non aliquid, non autem sola confirmatio intellectualis* —Sunt plures qui apud se confirmant propriam prudentiam ex apparentibus in mundo, sed usque non negant Divinam Providentiam, his est modo confirmatio intellectualis, at qui simul negant Divinam Providentiam, illis quoque est confirmatio voluntaria, at haec una cum persuasionem est praecipue

of any truth are able to confirm both truth and falsity and some of them a lie. What is truth? Is there any? Is not that true that I make true? And yet such are believed in the world to be intelligent although they are but wall players. Only those who perceive truth to be truth are intelligent and they confirm truth by virtues continually perceived. There is little discernible difference between these two classes because there is little discernible difference between the light of confirmation and the light of the perception of truth and those who are in the light of confirmation seem to be also in the light of the perception of truth and yet the difference between them is like that between illusive light and genuine light and illusive light is such that in the material world it is turned into darkness when genuine light flows in. Such illusive light prevails with many in hell and when these are brought into genuine light they see nothing at all. From all this it is clear that the ability to confirm whatever one chooses is mere ingenuity and may exist even in the worst of men. (9) Fourthly *There is a confirmation that is intellectual and not at the same time voluntary but all voluntary confirmation is also intellectual*. This may be illustrated by examples. Those who confirm the doctrine of faith separate from charity and yet live a life of charity or in general those who confirm falsity of doctrine and yet do not live according to it are those that are in intellectual confirmation and not at the same time in voluntary while those that confirm falsity of doctrine and live according to it are those that are in both voluntary and intellectual confirmation. The reason of this is that the understanding does not flow into the will, but the will flows into the understanding. This also shows what falsity of evil is and what falsity not of evil is. Falsity not of evil can be conjoined with good but falsity of evil cannot for the reason that falsity not of evil is falsity in the understanding and not in the will while falsity of evil is falsity in the understanding from evil in the will. (10) Fifthly *The confirmation of evil that is both voluntary and intellectual causes man to believe that his own prudence is everything and the Divine providence nothing but this is not true of intellectual confirmation alone*. There are many who by worldly appearances confirm in themselves their own prudence and yet do not deny the Divine providence with such there exists only intellectual confirmation while with those who at the same time deny the Divine providence there exists also voluntary confirmation but this together

apud illos qui cultores naturae et simul cultores sui sunt. [II.] Sextum *Quod omne confirmatum voluntate et simul ab intellectu permaneat in aeternum, non autem id quod modo confirmatum est ab intellectu* id enim quod solius intellectus est, non est in homine, sed est extra illum, est solum in cogitatione, et nihil intrat hominem, et ei appropriatur, nisi quod excipitur a voluntate, hoc enim fit amoris vitae ejus, quod hoc permaneat in aeternum, in nunc sequenti numero dicetur

319. Quod omne confirmatum voluntate et simul ab intellectu permaneat in aeternum, est quia quisque est suus amor, et amor est voluntatis ejus, tum quia quisque homo est suum bonum aut suum malum, nam omne id bonum dicitur quod est amoris, similiter malum Quoniam homo est suus amor, est quoque forma sui amoris, ac vocari potest organum amoris vitae suae Supra (n 279) dictum est, quod affectiones amoris et inde cogitationes hominis sint mutationes et variationes status et formae substantiarum organicarum mentis ejus, nunc dicetur, quid et quales sunt illae mutationes et variationes Idea illarum potest comparari a corde et pulmone, quod sint expansiones et compressiones, seu dilatationes et contractiones alternae, quae in corde vocantur systole et diastole, in pulmone respirationes, quae sunt extensiones et retentiones, sive diductiones et coarctationes lobulorum ejus reciprocae hae sunt mutationes et variationes status cordis et pulmonis Similes dantur in reliquis visceribus corporis, et quoque consimiles in partibus eorum, per quas sanguis et succus animalis recipitur et promovetur [2.] Similes etiam dantur in formis organicis mentis, quae sunt subjecta affectionum et cogitationum hominis, ut supra ostensum est, cum differentia, quod harum expansiones et compressiones, seu reciprocationes, sint in tali superiore perfectione respective, ut non vocibus linguae naturalis possint exprimi, solum vocibus linguae spiritualis, quae non aliter sonare possunt, quam quod sint ingyrationes et egyrationes vorticillares, ad modum perpetuarum et inflexarum helicum, in formas vitae receptivas mirifice confasciatarum [3.] Quales autem hae substantiae et formae pure organicae sunt apud malos, et quales apud bonos, nunc dicetur Apud bonos sunt illae spira-

with persuasion exists chiefly with those who are worshippers of nature and also worshippers of self. [11.] Sixthly *Every thing confirmed by both the will and the understanding remains to eternity but not what has been confirmed by the understanding only* For that which pertains to the understanding alone is not within the man but is outside of him it is merely in the thought and nothing enters into man and is appropriated to him until it is accepted by the will, for it then comes to be of his life's love. That this remains to eternity will be considered in the following number

319 Every thing confirmed by both the will and the understanding remains to eternity because every one is his own love and his love belongs to his will also because every man is his own good or his own evil for every thing that is called good and likewise evil, belongs to the love. As man is his own love he is also a form of his love, and may be called the organ of his life's love. It has been said above (n. 279) that the affections of the love and consequent thoughts of man are changes and variations of the state and form of the organic substances of his mind. What these changes and variations are and their nature shall now be explained. Some idea of them may be gathered from the heart and lungs, where there are alternate expansions and compressions or dilations and contractions, which in the heart are called systole and diastole and in the lungs respirations these are a reciprocal distension and retraction or stretching and closing together of their lobes. Such are the changes and variations of the state of the heart and lungs. There are like changes in the other viscera of the body and still more in their parts by which the blood and the animal juice are received and carried onward. [2.] Like things are to be found in the organic forms of the mind which are the subjects of man's affections and thoughts, as has been shown above with the difference that their expansions and compressions, or reciprocations, are relatively in such higher perfection as cannot be expressed in the words of natural language, but only in those of spiritual language and these can have no other meaning than that they are vortex like circlings inward and outward after the manner of perpetual and curving spirals wonderfully combined into forms receptive of life. [3.] The nature of these purely organic substances and forms in the evil and in the good shall now be stated. In the good these spiral forms are turned forward but

tae antrorsum, apud malos autem retrorsum, et quae spiratae sunt antrorsum, versae sunt ad Dominum, et ab Ipso recipiunt influxum, at quae spiratae sunt retrorsum, versae sunt ad infernum, et inde recipiunt influxum. Sciendum est, quod quantum retrorsum versae sunt, tantum a tergo apertae sint, et a facie clausae, ac vicissim, quod quantum antrorsum versae sunt, tantum a facie apertae sint, et a tergo clausae [4.] Ex his constare potest, qualis forma seu quale organum est homo malus, et qualis forma seu quale organum est homo bonus, quod sint in contrario versu, et quia versus semel inductus non re-torqueri potest, patet, quod qualis est cum moritur, talis permaneat in aeternum. Amor voluntatis hominis est, qui facit illum versum, seu qui convertit et invertit, nam ut supra dictum est, quisque homo est suus amor. Inde est, quod quisque post mortem eat viam amoris sui, ad caelum qui in amore bono est, et ad infernum qui in amore malo est, nec quiescit quam in illa societate ubi ejus amor regnans est et quod mirum est, quisque novit viam, est sicut naribus odoret illam.

320. (iv) *Quod si homo credret sicut veritas est, quod omne bonum et verum sit a Domino, ac omne malum et falsum ab inferno, non appropriaret sibi bonum, et id meritum faceret, nec appropriaret sibi malum, ac se reum ejus faceret* — Sed haec quia sunt contra fidem illorum, qui apud se confirmaverunt apparentiam, quod sapientia et prudentia ab homine sint, et non influant secundum statum organizationis mentis eorum, (de qua mox supra, n 319,) ideo demonstranda sunt quod ut fiat distincte, erit in hoc ordine — (1) Quod qui confirmat apud se apparentiam, quod sapientia et prudentia sint ab homine et inde in illo ut ejus, non videre possit aliter, quam quod alioqui non foret homo, sed vel bestia, vel sculptile, cum tamen contrarium est. (2) Quod credere et cogitare sicut veritas est, quod omne bonum et verum sit a Domino, ac omne malum et falsum ab inferno, appareat sicut impossibile, cum tamen id est vere humanum et inde angelicum. (3) Quod ita credere et cogitare sit impossibile illis, qui non agnoscunt Divinum Domini, et qui non agnoscunt mala esse peccata, at quod possibile sit illis, qui duo illa agnoscunt. (4) Quod qui in duabus illis agnitionibus

in the evil backward and the spiral forms turning forward are turned towards the Lord and receive influx from Him while those turning backward are turned towards hell and receive influx therefrom. It is to be understood that so far as they are turned backward they are open behind and closed in front and on the other hand, so far as they are turned forward they are opened in front and closed behind. [4.] From all this it is evident what kind of a form or organ an evil man is and what kind of a form or organ a good man is namely that they turn in contrary directions and as the turning when once fixed cannot be reversed it is clear that such as man is when he dies such he remains to eternity. It is the love of man's will that makes the turning that is, that converts and inverts, for as has been said above, every man is his own love. It is from this that every man after death goes the way of his own love—he that is in a good love to heaven and he that is in an evil love to hell and he finds rest only in that society where his reigning love is and what is wonderful every one knows the way it is like following the scent.

320 (iv) *If man believed as is the truth that all good and truth are from the Lord and all evil and falsity from hell, he would not appropriate good to himself and make it meritorious nor appropriate evil to himself and make himself guilty of it.*—But as this is contrary to the belief of those who have confirmed in themselves the appearance that wisdom and prudence are from man, and do not flow in according to the state of the organization of men's minds (of which just above, n. 319) it must now be made clear and for the sake of distinctness this shall be done in the following order (1.) To one who confirms in himself the appearance that wisdom and prudence are from man and are therefore in him as his, it must needs seem that otherwise he would not be a man but a beast or a statue and yet the contrary is the truth. (2.) To believe and think, as is the truth, that every good and truth is from the Lord and every evil and falsity from hell, appears like an impossibility and yet it is the truly human principle and therefore the angelic. (3.) To believe and think thus is impossible to those who do not acknowledge the Divinity of the Lord, and who do not acknowledge that evils are sins but it is possible to those who do acknowledge these two things (4.) Those that are in these two acknowledgments so far as they shun and turn away from evils as sins need only to reflect upon the evils in themselves

sunt, solum reflectant super mala apud se, et illa a se ad infernum, unde sunt, rejiciant, quantum illa ut peccata fugiunt et aversantur (5) Quod sic Divina Providentia non appropriet alicui malum, nec alicui bonum, sed quod propria prudentia utrumque appropriet

321. Sed haec in proposito ordine explicentur Primum *Quod qui confirmat apud se apparentiam, quod sapientia et prudentia sint ab homine et in homine ut ejus, non videre possit aliter, quam quod alioqui non foret homo, sed vel bestia, vel sculptile, cum tamen contrarium est* Ex lege Divinae Providentiae est, ut homo cogitet sicut a se, utque prudenter agat sicut a se, sed usque ut agnoscat, quod sit a Domino Inde sequitur quod qui cogitat et prudenter agit sicut a se, et simul agnoscit quod sit a Domino, ille sit homo; non autem ille, qui confirmat apud se, quod omne quod cogitat et quod agit, sit ex se, tum nec ille, qui quia scit quod sapientia et prudentia a Deo sunt, usque exspectat influxum Hic enim fit sicut sculptile, et ille sicut bestia Quod ille qui exspectat influxum sit sicut sculptile, patet, oportet enim ut is stet vel sedeat immotus, manibus remissis, oculis vel clausis vel apertis absque nictu, non cogitando nec animando Quid tunc vitae illi est? [2.] Quod ille qui credit quod omnia quae cogitat et agit, sint ex se, non dissimilis bestiae sit, etiam patet, nam cogitat solum ex mente naturali, quae homini communis est cum bestiis, et non ex mente rationali spiritali, quae est mens vere humana, haec enim mens agnoscit, quod solus Deus cogitet ex se, et quod homo ex Deo quare etiam talis non scit discrimen inter hominem et bestiam aliud quam quod homo loquatur et bestia sonet, et credit quod uterque moriatur similiter [3.] De illis qui expectant influxum adhuc aliquid dicetur Illi non recipiunt aliquem, nisi quam pauci qui ex corde desiderant illum, hi quandoque recipiunt aliquod responsum per vivam perceptionem in cogitatione, vel per tacitam loquelam in illo, et raro per manifestam, et tunc hoc, ut cogitent et agant sicut volunt et sicut possunt, et quod qui sapienter agit sapiens sit, et qui stulte agit stultus sit, et nusquam instruuntur quid credituri et quid facturi sint, et hoc ex causa, ne rationale et liberum humanum pereat, quod est, ut quisque ex libero secundum rationem agat,

and cast them away from themselves to the hell from whence they are. (5.) Thus the Divine providence does not appropriate evil to any one, nor good to any one, but his own prudence appropriates both

321 These things shall now be explained in the proposed order First *To one who confirms in himself the appearance that wisdom and prudence are from man and are in man as his it must needs seem that otherwise he would not be a man but a beast or a statue and yet the contrary is the truth.* It is from a law of the Divine providence that man should think as if from himself and should act prudently as if from himself but should nevertheless acknowledge that he does it from the Lord. From this it follows that he who thinks and acts prudently as if from himself and at the same time acknowledges that he does it from the Lord is a man while he who confirms in himself that every thing he thinks and does is from himself is not a man neither is he a man who because he knows that wisdom and prudence are from God still waits for influx for the latter becomes like a statue and the former like a beast. It is evident that one who simply waits for influx will become like a statue for he will feel that he must stand or sit motionless, with hands hanging down and eyes either shut or open without winking with neither thought nor animation What is there then of life in him? [2] It is also evident that he who believes that every thing that he thinks and does is from himself is not unlike a beast, for he thinks only from the natural mind which is common to man and beast, and not from the spiritual rational mind which is the truly human mind for this mind recognizes that God alone thinks from Himself, and that man thinks from God. Consequently such a man knows no difference between a man and a beast except that a man talks and a beast makes sounds and he believes that they both die in the same manner [3] Of those who await influx there is something more to be said They receive no such influx [as they expect] with the exception that a few who heartily desire it, occasionally receive a kind of response through a vivid perception in thought, or by a tacit speech therein and rarely by open speech, to the effect that they should think and act as they wish and as they can and that he who acts wisely is wise and he who acts foolishly is foolish but they are never instructed thus what to believe or to do and this in order that human rationality and liberty may not perish which are given that every one may act from freedom in accordance with reason with the appearance that he acts solely

cum omni apparentia sicut ex se Illi qui per influxum instruuntur quid credituri aut quid facturi sint, non instruuntur a Domino, nec ab aliquo angelo caeli, sed a quodam spiritu Enthusiastico, Quaqueriano, vel Moraviano, et seducuntur Omnis influxus a Domino fit per illustrationem intellectus, et per affectionem veri, et per hanc in illam [4.] Secundum *Quod credere et cogitare sicut veritas est, quod omne bonum et verum sit a Domino, ac omne malum et falsum ab inferno, appareat sicut impossibile, cum tamen id est vere humanum et inde angelicum* — Credere et cogitare quod omne bonum et verum sit a Deo, apparet possibile, modo non aliquid ultra dicatur, causa est, quia est secundum fidem theologicam, contra quam non licet cogitare At credere et cogitare quod omne malum et falsum sit ex inferno, apparet impossibile, quia sic etiam crederetur, quod homo nihil posset cogitare. Sed usque cogitat homo sicut ex se, tametsi ex inferno; quia Dominus dat cuivis, quod cogitatio, undecunque sit, appareat in illo sicut sua, alioqui homo non viveret homo, nec posset educi ex inferno, ac introduci in caelum, hoc est, reformari, ut multis supra ostensum est [5.] Quare etiam Dominus dat homini scire et inde cogitare quod in inferno sit si in malo, et quod ex inferno cogitet si ex malo, et quoque dat cogitare media, quomodo possit ab inferno exire, et non cogitare ex illo, sed venire in caelum et ibi cogitare ex Domino, et quoque dat homini liberum electionis Ex quibus videri potest, quod homo possit cogitare malum et falsum sicut ex se, et quoque cogitare quod id et illud sit malum et falsum; proinde quod sit modo apparentia quod a se, sine qua homo non foret homo Ipsum humanum et inde angelicum est cogitare ex veritate, et hoc veritas est, quod homo non cogitet ex se, sed quod ei detur a Domino cogitare, in omni apparentia ut ex se [6.] Tertium. *Quod ita credere et cogitare sit impossibile illis qui non agnoscunt Divinum Dominum, et qui non agnoscunt mala esse peccata, et quod possibile sit illis qui duo illa agnoscunt* — Quod id impossibile sit illis qui non agnoscunt Divinum Dominum, est quia solus Dominus dat homini cogitare et velle, et qui non agnoscunt Divinum Dominum, illi sejuncti ab Ipso credunt quod cogitent a se Quod impossibile

from himself. Those who are taught by influx what to believe or what to do are not taught by the Lord or by any angel of heaven, but by some enthusiastic spirit, Quaker or Moravian and are led astray. All influx from the Lord takes place by enlightenment of the understanding and by an affection for truth and through the affection into the understanding. [4] Secondly *To believe and think as is the truth that every good and truth is from the Lord and every evil and falsity from hell appears like an impossibility and yet it is the truly human principle and therefore the angelic.* To believe and think that every good and truth is from God seems possible provided nothing further is said for the reason that this is in accordance with theological faith contrary to which it is not allowable to think. But to believe and think that every evil and falsity is from hell appears impossible since man must then believe also that he does not think at all. Yet man does think as if from himself even though from hell because the Lord gives to every one the appearance that his thought is in him as his own from whatever source it may be. Otherwise man would not live as a man nor could he be led out of hell and led into heaven that is, reformed as has been frequently shown above. [5] So too the Lord enables man to know and from that to have the thought that he is in hell when he is in evil and that he thinks from hell when he thinks from evil. He also enables him to think about the means by which he may escape from hell and not think from it, and may come into heaven and think there from the Lord and He also gives man freedom of choice. From all this it can be seen that man is able to think evil and falsity as if from himself also to think that this or that is evil or false consequently that it is only an appearance that he does this from himself without which appearance man would not be a man. To think from the truth is the truly human principle and therefore the angelic and this truth is that man does not think from himself but that it is granted him by the Lord to think to all appearance as if from himself. [6.] Thirdly *To believe and think thus is impossible to those who do not acknowledge the Divinity of the Lord and who do not acknowledge that evils are sins but it is possible to those who do acknowledge these two things.* It is impossible to those who do not acknowledge the Lord's Divinity because it is the Lord alone that enables man to think and to will and those who do not acknowledge the Lord's Divinity being disjoined from Him believe that they think from themselves. It is also impossible

etiam sit illis qui non agnoscunt mala esse peccata, est quia hi cogitant ex inferno, et quisque ibi putat quod a se cogitet. Quod autem possibile sit illis qui duo illa agnoscunt, constare potest ex illis quae supra (n 288–294) in copia allata sunt. [7.] Quartum *Quod qui in duabus illis agnitionibus sunt, solum reflectant super mala apud se, ac illa ad infernum, unde sunt, rejiciant, quantum illa ut peccata fugiunt et aversantur* — Quis non scit, vel scire potest, quod malum sit ab inferno, et quod bonum e caelo? Et quis non inde scire potest, quod quantum homo fugit et aversatur malum, tantum fugiat et aversetur infernum? Et quis inde non scire potest, quod, quantum quis malum fugit et aversatur, tantum velit et amet bonum, proinde quod tantum a Domino ab inferno eximatur, et ad caelum ducatur? Haec omnis rationalis homo, modo scit quod infernum et caelum sint, et quod malum sit a sua origine et bonum a sua, videre potest. Nunc si homo reflectit super mala apud se, (quod idem est cum explorare se,) et fugit illa, tunc evolvit se ab inferno, et hoc rejicit ad tergum, ac immittit se in caelum, et ibi Dominum spectat a facie. Dicitur quod homo hoc faciat, sed facit id sicut a se, tunc ex Domino. Cum homo agnoscit hoc verum ex bono corde et ex pia fide, tunc latet id intus in omni quod postea sicut ex se cogitat et facit, quemadmodum prolificum in semine, quod intus comitatur usque ad novum semen, et quemadmodum volupe in appetitu cibi, quem semel agnovit sibi salutiferum esse, verbo, est sicut cor et anima in omni quod cogitat et facit. [8.] Quintum *Quod sic Divina Providentia non appropriet alicui malum nec alicui bonum, sed quod propria prudentia appropriet utrumque* — Hoc consequitur ex omnibus quae nunc dicta sunt. Finis Divinae Providentiae est bonum, hoc itaque in omni operatione intendit. Quare non appropriat alicui bonum, nam sic illud fieret meritorium, nec appropriat alicui malum, nam sic illum reum mali faceret. Utrumque tamen facit homo ex proprio, quia hoc non est nisi quam malum, proprium voluntatis ejus est amor sui, ac proprium intellectus ejus est fastus propriae intelligentiae; et ex hoc est propria prudentia.

to those who do not acknowledge evils as sins, because such think from hell and in hell every one imagines that he thinks from himself. But that it is possible to those who do acknowledge these two things can be seen from what has been fully set forth above (n 288-294) [7] Fourthly *Those that are in the two acknowledgments so far as they shun and turn away from evils as sins need only to reflect upon the evils within them and to cast them away to the hell from whence they are* Every one knows or is capable of knowing that evil is from hell and good from heaven therefore every one can know that so far as a man shuns and turns away from evil so far he shuns and turns away from hell. So too every one can know that so far as any one shuns and turns away from evil so far he wills and loves good consequently so far he is delivered from hell by the Lord and led to heaven. All this every rational man can see, provided he knows that there is a heaven and a hell and that evil is from its own origin and good from its own origin. If then a man reflects upon the evils in himself (which is the same thing as examining himself) and shuns them he then frees himself from hell and casts it behind him and introduces himself into heaven and there beholds the Lord face to face. It is said that man does this but he does it as if from himself, but in fact from the Lord. When from a good heart and from a pious faith man acknowledges this truth it lies inwardly hidden in all that he afterwards thinks and does as if from himself like the prolific principle in a seed which inwardly accompanies its growth even to new seed or like the pleasure in the appetite for food that a man has once recognized to be wholesome for him in a word it is like heart and soul in all that he thinks and does. [8.] Fifthly *Thus the Divine providence does not appropriate evil to any one nor good to any one but his own prudence appropriates both.* This follows from all that has now been said. Good is the end of the Divine providence this it therefore purposes in all its workings. Consequently it does not appropriate good to any one for good would thus be made meritorious nor does it appropriate evil to any one for thus man would be made guilty of the evil Nevertheless, man does both of these from what is his own (*proprium*) because this is nothing but evil that of his will that is his own being the love of self and that of his understanding that is his own being the conceit in his own intelligence and from this is his own prudence.

QUOD OMNIS HOMO REFORMARI POSSIT, ET QUOD PRAE-
DESTINATIO NON DETUR

322. Sana ratio dicitur, quod omnes praedestinati sint ad caelum, et nullus ad infernum, sunt enim omnes nati homines, et inde imago Dei in illis est. Imago Dei in illis est, quod possint intelligere verum, et quod possint facere bonum. Posse intelligere verum est ex Divina Sapientia, ac posse facere bonum est ex Divino Amore, illa potentia est imago Dei, quae manet apud hominem sanum, et non eradicatur. Inde est quod possit fieri homo civilis et moralis, et qui est civilis et moralis, is etiam potest fieri spiritualis, nam civile et morale est receptaculum spiritualis. Civilis homo dicitur, qui scit leges sui regni ubi est civis, et vivit secundum illas, et moralis homo dicitur, qui leges illas facit mores suos, et virtutes suas, et ex ratione illas vivit. [2.] Nunc dicam quomodo vita civilis et moralis est receptaculum vitae spiritualis: Vive illas leges non modo ut leges civiles et morales, sed etiam ut Leges Divinas, et eris homo spiritualis. Vix datur gens tam barbara, quae non per leges sancivit, quod non occidendum sit, non cum alterius uxore scortandum, non furandum, non false testandum, non violandum quod alterius est. Has leges civilis et moralis homo servat, ut sit vel ut appareat bonus civis; sed si illas leges non simul Divinas facit, est modo civilis et moralis homo naturalis, at si illas etiam Divinas facit, fit civilis et moralis homo spiritualis. Differentia est, quod hic non sit modo bonus civis regni terrestris, sed etiam bonus civis regni caelestis, ille autem bonus civis regni terrestris non autem regni caelestis. Bona, quae faciunt, distinguunt illos; bona quae civiles et morales naturales faciunt, non sunt bona in se, est enim homo et mundus in illis, bona quae civiles et morales spirituales faciunt, sunt bona in se, quia Dominus et caelum in illis est. [3.] Ex his constare potest, quod quisque homo, quia natus est ut fieri possit civilis et moralis naturalis, etiam natus sit ut fieri possit civilis et moralis spiritualis; est modo ut agnoscat Deum, et non faciat mala quia contra Deum sunt, sed faciat bona quia cum Deo sunt; per hoc venit spiritus in civilia et moralia

EVERY MAN MAY BE REFORMED AND THERE IS NO SUCH
THING AS PREDESTINATION

322 Sound reason declares that all men were predestined to heaven and no one to hell for all are born men and in consequence the image of God is in them. The image of God in them is the ability to understand truth and to do good. The ability to understand truth is from the Divine wisdom and the ability to do good is from the Divine love. This ability is the image of God which remains in every sane man and is not eradicated. From this comes his ability to become a civil and moral man and the civil and moral man can also become spiritual for the civil and moral is a receptacle of the spiritual. He is called a civil man who knows the laws of the kingdom wherein he is a citizen and lives according to them and he is called a moral man who makes these laws his morals and his virtues, and from reason lives them. [2.] It shall now be told how a civil and moral life is a receptacle of spiritual life. Live these laws, not only as civil and moral laws, but also as Divine laws and you will be a spiritual man. Scarcely a nation exists so barbarous as not to have prohibited by laws murder adultery with the wife of another theft, false-witness and injury to another's property. The civil and moral man observes these laws that he may be or may seem to be, a good citizen but if he does not also regard these laws as Divine he is merely a civil and moral natural man while if he does also regard them as Divine he becomes a civil and moral spiritual man. The difference is that the latter is both a good citizen of the earthly kingdom and a good citizen of the heavenly kingdom while the former is a good citizen of the earthly kingdom only and not of the heavenly kingdom. The difference is seen in the goods they do the goods done by civil and moral natural men are not in themselves good for the man and the world are in them the goods done by civil and moral spiritual men are good in themselves, because the Lord and heaven are in them. [3.] From all this it can be seen that as every man was born that he might become a civil and moral natural man so too he was born that he might become a civil and moral spiritual man and this is done simply by his acknowledging God and not doing evil because it is against God but doing good because it is accordant with God whereby a spirit enters into his

ejus, et vivunt, at absque eo non est aliquis spiritus in illis, et inde non vivunt Quare naturalis homo, utcumque civiliter et moraliter agit, vocatur mortuus, at spiritualis homo vivus [4.] Ex Divina Domini Providentia est, quod cuivis genti sit aliqua religio, et primum omnis religionis est, agnoscere quod sit Deus, nam alioqui non vocatur religio, et omnis gens quae vivit suam religionem, hoc est, quae non facit malum quia est contra suum Deum, recipit aliquod spirituale in suo naturali. Quis, cum audit aliquem Gentilem dicentem, quod hoc et illud malum non velit facere, quia est contra suum Deum, non secum dicit, "Annon hic salvatur? Apparet sicut non possit aliter" Hoc dicit ei sana ratio Et vicissim, quis, cum audit Christianum dicentem, "Hoc et illud malum nihili facio; quid hoc quod dicatur esse contra Deum?" non secum dicit, "Num hic salvatur? apparet sicut non possit" Hoc etiam sana ratio dicit [5.] Si dicit, "Sum natus Christianus, sum baptizatus, novi Dominum, legi Verbum, obivi Sacramentum Cenae," num haec sunt aliquid, cum homicidia aut vindictas quae illa spirat, adulteria, furta clandestina, falsa testimonia aut mendacia, et varias violentias, non facit peccata? Num talis cogitat de Deo, aut de aliqua vita aeterna? Num cogitat quod sint? Dicitne sana ratio, quod talis salvari non possit? Haec de Christiano dicta sunt, quia Gentilis plus quam Christianus ex religione in vita sua de Deo cogitat Sed de his plura in sequentibus dicentur, in hoc ordine

- (i) *Quod finis creationis sit caelum ex humano genere*
- (ii) *Quod inde ex Divina Providentia sit, quod unusquisque homo possit salvari, et quod salventur qui Deum agnoscunt et bene vivunt*
- (iii) *Quod ipse homo in culpa sit, si non salvatur*
- (iv) *Quod sic omnes praedestinati sint ad caelum, et nullus ad infernum*

323. (i) *Quod finis creationis sit caelum ex humano genere* — Quod caelum non ex aliis consistat, quam qui nati sint homines, in opere *De Caelo et Inferno*, (Londini, an 1758 edito,) et quoque supra, ostensum est, et quia caelum non ex aliis consistit, sequitur quod finis creationis sit caelum ex humano genere Quod ille creationis finis fuerit, quidem supra n. 27 ad 45, demonstratum est;

civil and moral activities and they live otherwise there is no spirit in them and therefore they are not living And this is why the natural man, however civilly and morally he may act, is called dead but the spiritual man is called living [4.] It is of the Lord's Divine providence that every nation has some religion and the primary thing in every religion is to acknowledge that there is a God otherwise it is not called a religion and every nation that lives according to its religion that is, that refrains from doing evil because it is contrary to its god receives something of the spiritual in its natural. When one hears some Gentile say that he is unwilling to do this or that evil because it is contrary to his god does he not say to himself Is not this man saved? it seems as if it could not be otherwise. Sound reason declares this to him. On the other hand when he hears a Christian say I make no account of this or that evil why is it said to be contrary to God? does he not say to himself, Is this man saved? it seems impossible. Sound reason declares this also [5] If such an one says I was born a Christian I have been baptized, I have known about the Lord I have read the Word I have attended the sacrament of the Supper—does this amount to anything if he does not regard murders, or the revenge that breathes them adulteries, secret thefts false testimony or lies, and various injuries as sins? Does such a man think about God or any eternal life? Does he believe that there is any God or any eternal life? Does not sound reason declare that such a person cannot be saved? All this has been said respecting a Christian because a Gentile thinks about God from religion in his life more than a Christian does. But on this more shall be said in what follows and in this order

- (i.) *The end of creation is a heaven from the human race*
- (ii.) *Therefore it is of the Divine providence that every man can be saved and that those are saved who acknowledge God and live well.*
- (iii.) *Man himself is to blame if he is not saved*
- (iv.) *Thus all men were predestined to heaven and no one to hell*

323 (i.) *The end of creation is a heaven from the human race*—That heaven consists solely of those that were born men is shown in the work on *Heaven and Hell* (published at London in the year 1758) and also above and as heaven consists of no others it follows that the end of creation is a heaven

sed idem adhuc manifestius videbitur ex his explicatis
 (1) Quod omnis homo creatus sit ut vivat in aeternum
 (2) Quod omnis homo creatus sit ut vivat in aeternum
 in statu beato (3) Quod sic omnis homo creatus sit ut
 in caelum veniat (4) Quod Divinus Amor non possit
 aliter quam id velle, et quod Divina Sapientia non possit
 aliter quam id providere

324. Quoniam ex his quoque videri potest, quod Divina Providentia non sit alia praedestinatio quam ad caelum, et quod nec in aliam mutari possit, demonstrandum hic est, quod finis creationis sit caelum ex humano genere, in proposito ordine Primum *Quod omnis homo creatus sit ut vivat in aeternum* In transactione *De Divino Amore et Divina Sapientia*, Parte Tertia et Quinta, ostensum est, quod apud hominem sint tres gradus vitae, qui vocantur naturalis, spiritualis, et caelestis, et quod hi gradus actualiter apud unumquemvis sint, et quod apud bestias non sit nisi quam unus gradus vitae, qui est similis ultimo gradui apud hominem, qui vocatur naturalis Ex quo sequitur, quod homo per elevationem vitae suae ad Dominum sit prae bestiis in illo statu, ut possit intelligere tale quod Divinae Sapientiae, ac velle tale quod Divini Amoris est, ita Divinum recipere, et qui Divinum recipere potest, ita ut videat et percipiat illud in se, ille non potest aliter quam conjunctus Domino esse, et per conjunctionem illam vivere in aeternum [2.] Quid Dominus cum omni creatione universi, nisi etiam creavisset imagines et similitudines Sui, quibus communicare possit suum Divinum? Alioqui quid foret aliud quam facere ut aliquid sit et non sit, seu ut aliquid existat et non existat, hoc non propter aliud, quam ut posset e longinquo contemplari meras vicissitudines, ac continuas variationes sicut super aliquo theatro? Quid Divinum in illis, nisi forent propter finem, ut inserirent subjectis quae Divinum reciperent propius, ac viderent et sentirent id? Et quia Divinum est inexhaustae gloriae, num id apud se solum retineret, et num hoc posset? Amor enim vult suum communicare alteri, immo dare ex suo quantum potest Quid non Divinus Amor, qui est infinitus? Num dare potest et rursus auferre? Foretne hoc dare quod perituum est? quod intus in se non est aliquid, quia cum perit fit nihil, non est Est in illo Sed

from the human race. That this was the end of creation has been shown previously (n. 27-45) but it can be made clearer by an explanation of these points (1) Every man was created to live to eternity (2) Every man was created to live to eternity in a state of blessedness. (3) Thus every man was created to come into heaven (4.) The Divine love must needs will this and the Divine wisdom must needs provide for it.

324. Since from all this it can be seen that the Divine providence is a predestination to heaven only and cannot be changed into any other it shall now be shown in the proposed order that the end of creation is a heaven from the human race. First *Every man was created to live forever* In the treatise on *The Divine Love and the Divine Wisdom* Parts Third and Fifth it has been shown that there are three degrees of life in man called the natural the spiritual and the celestial and that these degrees are actually in every man while in beasts there is only one degree of life which is like the lowest degree in man which is called the natural. From this it follows that by the elevation of his life to the Lord man is above the beasts, in such a state as to be able to understand what pertains to the Divine wisdom and to will what pertains to the Divine love thus to receive the Divine and a being that is capable of so receiving the Divine as to see and perceive it in himself cannot but be conjoined with the Lord and by that conjunction live forever (2) What would the Lord be in relation to the entire creation of the universe, if He had not also created images and likenesses of Himself to whom He could communicate His Divine? Otherwise what would He be but a causing something to be or not to be, or to exist or not to exist and this for no other purpose than that He might be able from afar to contemplate mere vicissitudes and continual changes as upon a stage? What of the Divine would there be in all these things, unless they had as their end to be serviceable to subjects that could receive the Divine more nearly and see and feel it? And as the Divine is of glory inexhaustable, would He keep this to Himself alone, or would it be possible for Him to do so? For love desires to communicate its own to another and even to give from its own as much as it can. Must not the Divine love, then which is infinite, do this? Can that give and take away again? Would not that be to give what must perish? and inwardly in itself this is nothing because when it perishes it comes to naught. That which *is* is not in it. But the Divine love gives what *is* or what does not cease to be and that is

dat quod Est, seu quod non desinit esse, et hoc est aeternum [3.] Ut omnis homo vivat in aeternum, aufertur id quod est mortale apud illum Mortale ejus est materiale corpus, quod aufertur per ejus mortem Sic nudatur immortale ejus, quod est mens ejus, et fit tunc spiritus in forma humana, mens ejus est ille spiritus Quod mens hominis non mori possit, viderunt sophi seu sapientes antiqui; dixerunt enim, Quomodo potest animus seu mens mori, cum potest sapere? Interiorem eorum ideam de eo pauci hodie sciunt; sed fuit illa, quae in communem illorum perceptionem e caelo illapsa est, quod Deus sit ipsa Sapientia, cujus particeps est homo, et Deus immortalis seu aeternus est [4.] Quoniam mihi datum est loqui cum angelis, etiam aliquid ab experientia dicam Locutus sum cum illis qui ante multa saecula vixerunt, cum illis qui ante diluvium, et cum quibusdam post diluvium, cumque illis qui tempore Domini vixerunt, et cum uno ex Apostolis Ipsi, et cum pluribus qui in saeculis postea, et omnes illi visi sunt sicut homines in media aetate, et dixerunt quod nesciant quid mors, solum quod sit damnatio Omnes etiam qui bene vixerunt, dum in caelum veniunt, in aetatem suam in mundo juvenilem veniunt, et illa manent in aeternum, etiam qui senes et decrepiti fuerunt in mundo, ac feminae, tametsi fuerunt vetulae et anus, in florem suae aetatis et pulchritudinis redeunt [5.] Quod homo post mortem vivat in aeternum, patet ex Verbo, ubi vita in caelo vocatur "vita aeterna"

(Ut *Matth* xix 29, xxv 46, *Marc* x 17, *Luc* x 25, xviii. 30, *Joh.* iii 15, 16, 36, v 24, 25, 39, vi 27, 40, 68, xii 50)

tum etiam simpliciter "vita"

(*Matth* xviii 8, 9, *Joh* v 40, xx. 31).

Dominus etiam dixit ad discipulos,

"Quia Ego vivo, etiam vos vivetis" (*Joh* xiv. 19)

et de resurrectione, quod

Deus sit "Deus viventium, et non Deus mortuorum," tum Quod non mori amplius possint (*Luc* xx. 36, 38)

[6.] Secundum *Quod omnis homo creatus sit ut vivat in aeternum in statu beato*, est consequens, nam qui vult ut homo vivat in aeternum, vult etiam ut vivat in statu beato. Quid vita aeterna absque illo? Omnis amor vult alterius

eternal [3] In order that every man may live to eternity that which is mortal in him is taken away. The mortal in him is his material body and this is taken away by its death. Thus what is immortal in man, which is his mind is unveiled and he then becomes a spirit in human form his mind is that spirit. That man's mind cannot die the sages or wise men of old saw for they said How can the mind (*animus seu mens*) die, when it has the capacity to be wise? What their interior idea of this was few at this day know but it was an idea that descended from heaven into their general perception namely that God is wisdom itself and of this man is a partaker and God is immortal or eternal [4] As it has been granted me to talk with angels I will also say something from experience. I have talked with those who lived many ages ago with those who lived before the flood and with some who lived after it, with those who lived in the time of the Lord and with one of His apostles and with many who lived in later ages and they all appeared like men of middle age, and they said that they knew nothing about death except that it is damnation. All that have lived well when they enter heaven come into an age like that of early manhood in the world and continue in it to eternity even those that had been old and decrepit in the world. Women also although they had been old and wrinkled return into the flower of their age and beauty [5] That man after death lives to eternity is clear from the Word where life in heaven is called eternal life

(as in *Matt* xix. 29 xxv. 46 *Mk* ix. 17 *Luke* x. 25, xviii. 30 *John* iii. 15, 16, 36 v. 24, 25, 39 vi. 27, 40, 63 xii. 50)

also simply "life

(in *Matt.* xviii. 8, 9 *John* v. 40 xx. 31)

also the Lord said to the disciples

"Because I live ye shall live also (*John* xiv. 19);

and of the resurrection that

"God is not a God of the dead but of the living" and that they cannot die any more (*Luke* xx. 36, 38).

[6] Secondly *Every man was created to live to eternity in a state of blessedness*. This follows as a consequence for He who wills that man should live to eternity also wills that he should live in a state of blessedness. What would eternal life be without that? All love desires the good of another—

bonum, amor parentum vult bonum liberorum, amor sponsi et mariti vult bonum sponsae et uxoris, et amor amicitiae vult bonum amicorum Quid non Divinus Amor? Et bonum quid aliud est quam jucundum? et Divinum Bonum quid aliud quam beatum aeternum? Omne bonum ex jucundo seu beato sui dicitur bonum bonum quidem vocatur id quod datur et possidetur, sed nisi etiam sit jucundum, est bonum sterile, quod in se non est bonum Ex his patet, quod vita aeterna etiam sit beatum aeternum Hic status hominis est finis creationis, at quod solum illi qui in caelum veniunt in illo statu sint, non est Dominus in culpa, sed est homo; quod homo sit in culpa, videbitur in sequentibus [7.] Tertium *Quod sic omnis homo creatus sit, ut in caelum veniat* Hoc finis creationis est sed quod non omnes veniant in caelum, est quia imbuunt jucunda inferni opposita beato caeli, et qui non in beato caeli sunt, non possunt intrare caelum, non enim sustinent illud. Nemini, qui in mundum spirituales venit, negatur ascendere in caelum, sed qui in jucundo inferni est, dum illuc venit, palpitatur corde, laborat respiratione, vita incipit perire, angitur, cruciatur, et se volvit sicut serpens admotus igni, hoc sic, quia oppositum agit in oppositum [8.] Sed usque quia homines nati sunt, et per id in facultate cogitandi et volendi, et inde in facultate loquendi et agendi sunt, non possunt mori at quia non cum aliis possunt vivere quam cum illis qui in simili jucundo vitae sunt, ad illos remittuntur, consequenter qui in jucundis mali sunt, ad suos, et qui in jucundis boni sunt ad suos Immo datur cuius in jucundo sui mali esse, modo non infestet illos qui in jucundo boni sunt, sed quia malum non potest aliter quam infestare bonum, inest enim malo odium contra bonum, quare ne damnum inferant, remonentur, et in sua loca in inferno deiciuntur, ubi jucundum illorum vertitur in injucundum [9.] Sed hoc non tollit, quin homo ex creatione sit et inde nascatur talis, ut in caelum possit venire, in caelum enim venit omnis qui infans moritur, educatur ac instruitur ibi, sicut homo in mundo, ac per affectionem boni et veri imbuatur sapientia, et fit angelus Similiter potuisset homo, qui educatur et instruitur in mundo, nam simile inest illi quod infanti De infantibus in mundo spirituali videatur in opere *De Caelo et Inferno*

(Londini, an 1758, edito, n 329-345) [10.] Sed quod non simile fiat cum multis in mundo, est quia amant primum gradum vitae suae, qui vocatur naturalis, et non volunt ab illo recedere, et fieri spirituales, et gradus vitae naturalis in se spectatus non amat nisi quam semet et mundum, cohaeret enim cum sensibus corporis, qui etiam exstant mundo, at gradus vitae spiritualis in se spectatus amat Dominum et caelum, et quoque semet et mundum, sed Deum et caelum ut superius, principale et dominans, ac semet et mundum ut inferius, instrumentale et famulans [11.] Quartum *Quod Divinus Amor non possit aliter quam id velle, et quod Divina Sapientia non possit aliter quam id providere*—Quod Divina Essentia sit Divinus Amor et Divina Sapientia, in transactione de *Divino Amore et Divina Sapientia*, plene ostensum est; ibi etiam demonstratum est (n 358-370), quod Dominus in omni embryone humano formet duo receptacula, unum Divini Amoris et alterum Divinae Sapientiae; receptaculum Divini Amoris pro futura voluntate hominis, et receptaculum Divinae Sapientiae pro futuro intellectu ejus; et quod sic cuivis homini indiderit facultatem volendi bonum, et facultatem intelligendi verum [12.] Nunc quia hae binae facultates hominis ex nativitate a Domino inditae sunt, et inde Dominus est in illis ut in suis apud hominem, patet quod Divinus Ipsius Amor non possit aliter velle, quam ut homo in caelum veniat, et ibi aeterna beatitudine fruatur, et quoque quod Divina Sapientia non possit aliter quam id providere Sed quia ex Divino Ipsius Amore est, ut homo sentiat beatum caeleste in se sicut suam, et hoc non fieri potest, nisi homo in omni apparentia teneatur, quod a se cogitet, velit, loquatur et agat, ideo non potest hominem aliter ducere quam secundum leges Divinae suae Providentiae

325. (11) *Quod inde ex Divina Providentia sit, quod unusquisque homo possit salvari, et quod salventur qui Deum agnoscunt et bene vivunt*—Quod unusquisque homo possit salvari, ex supra demonstratis patet Quidam opinantur, quod ecclesia Domini sit solum in Christiano orbe, quia Dominus ibi solum notus est, et ibi solum est Verbum sed usque sunt multi qui credunt, quod ecclesia Dei sit communis, seu extensa et sparsa per universum terrarum

there is the same in him that the infant possessed. Respecting infants in the spiritual world see the work on *Heaven and Hell* (published at London in the year 1758 n 329-345) [10] But the reason why many in the world are not prepared for heaven is that they love the first degree of their life, which is called the natural and are unwilling to withdraw from it and become spiritual and the natural degree of life viewed in itself loves nothing but self and the world for it clings to the senses of the body and these are directed towards the world while the spiritual degree of life viewed in itself loves the Lord and heaven and also self and the world, but God and heaven as higher chief and dominant and self and the world as lower instrumental and subservient. [11] Fourthly *The Divine love must needs will this and the Divine wisdom must needs provide for it* That the Divine essence is Divine love and Divine wisdom has been shown in the work on *The Divine Love and the Divine Wisdom* It is also shown there (n 358-3,0) that in every human embryo the Lord forms two receptacles, one for the Divine love and the other for the Divine wisdom a receptacle of the Divine love for the future will of the man and a receptacle of the Divine wisdom for his future understanding and that thus the Lord has endowed every man with a capacity to will good and a capacity to understand truth. [12] Since, then man from his birth is endowed with these two capacities by the Lord and consequently the Lord is in these capacities as in His own with man it is clear that His Divine love must needs will that man should come into heaven and there enjoy eternal blessedness also that the Divine wisdom must needs provide for it. But since it is from the Lord's Divine love that man should feel heavenly blessedness in himself as his own and this is impossible unless man is kept fully in the appearance that he thinks wills, speaks and acts from himself therefore the Lord can lead man only in accordance with the laws of His Divine providence.

325 (ii) *Therefore it is of the Divine providence that every man can be saved and that those are saved who acknowledge God and live well*—It is clear from what has been shown above that every man can be saved. Some hold the opinion that the Lord's church is only in the Christian world, because there alone is the Lord known and there alone is the Word. Nevertheless there are many who believe that the church of God is general that is is spread and dispersed throughout the world, and

orbem, ita etiam apud illos qui Dominum ignorant, et non Verbum habent, dicentes, quod hoc non eorum culpa sit, et quod illis ignorantia invincibilis sit, et quod contra Amorem et Misericordiam Dei sit, quod aliqui ad infernum nascentur, cum tamen aequae sunt homines [2.] Nunc quia Christianis, si non omnibus usque multis, est fides, quod ecclesia communis sit, quae etiam Communio vocatur, sequitur quod dentur communissima ecclesiae, quae omnes religiones ingrediuntur, et faciunt Communionem illam Quod communissima illa sint agnitio Dei et bonum vitae, videbitur in sequente ordine (1) Quod agnitio Dei faciat conjunctionem Dei cum homine, et hominis cum Deo, et quod negatio Dei faciat disjunctionem (2) Quod quisque agnoscat Deum, et jungatur Ipsi secundum bonum vitae suae (3) Quod bonum vitae, seu bene vivere, sit fugere mala quia sunt contra religionem, ita contra Deum (4) Quod haec sint communia omnium religionum, per quae unusquisque potest salvari

326. Sed haec singillatim lustranda et demonstranda sunt Primum *Quod agnitio Dei faciat conjunctionem Dei cum homine et hominis cum Deo, et quod negatio Dei faciat disjunctionem* —Aliqui possunt cogitare, quod salvari queant aequae qui non agnoscunt Deum quam qui agnoscunt, modo vitam moralem agant dicentes, “Quid operatur agnitio? Estne solum cogitatio? Possumne facile agnoscere, cum pro certo scio quod Deus sit? Audivi de Illo, sed non vidi Illum fac ut videam et credam” Talis sermo est multis qui negant Deum, quando eis libere ratiocinari cum agnitore Dei licet Sed quod agnitio Dei jungat, et negatio Dei sejungat, illustrabitur per quaedam mihi nota in spirituali mundo Ibi cum quis cogitat de altero, et vult loqui cum illo, sistitur alter illico praesens; hoc commune ibi est, et nusquam fallit Causa est, quia in mundo spirituali non est distantia, sicut in mundo naturali, sed est modo apparentia distantiae [2.] Alterum est, quod sicut cogitatio ex aliqua cognitione alterius facit praesentiam, ita amor ex aliqua affectione alterius faciat conjunctionem, ex qua fit quod simul eant et amice colloquantur, inque una domo habitent, vel in una societate, ac saepius conveniant, et mutuas operas praestent Contrarium etiam fit, ut quod qui non amat alterum, et magis

thus exists with such as are ignorant of the Lord and do not have the Word and they claim that this is not the fault of such and that they have no means of overcoming their ignorance and that it is contrary to God's love and mercy that some should be born for hell who equally with others are men. [2] Since then many if not all Christians believe that the church which is also called a communion is general it follows that there are most general principles of the church which enter into all religions and constitute that communion. That these most general principles are the acknowledgment of God and good of life will be seen in the following order (1.) The acknowledgment of God causes a conjunction of God with man and of man with God and the denial of God causes disjunction. (2.) Every one acknowledges God and is conjoined with Him so far as his life is good. (3.) Good of life, or living rightly is shunning evils because they are against religion, thus against God. (4.) There are the general principles of all religions whereby every one can be saved.

326 But these must be examined and shown one by one. First *The acknowledgment of God causes a conjunction of God with man and of man with God and the denial of God causes severance*. Some may think that those who do not acknowledge God can be saved just as well as those who do acknowledge Him provided they lead a moral life. They say What does acknowledgment accomplish? Is it not mere thought? Can I not easily acknowledge God when I come to know with certainty that there is a God? I have heard of Him but I have not seen Him. Make me see and I will believe. Such is the language of many who deny God when they are allowed to reason freely with one who acknowledges God. But that the acknowledgment of God conjoins and the denial of Him severs will be made clear by certain things made known to me in the spiritual world. When any one there thinks about another and wishes to speak with him the other immediately appears present. This is a common occurrence there and never fails. And the reason is that in the spiritual world there is no distance as in the natural world but only an appearance of distance. [2] Again As thought from any knowledge of another causes presence, so love from any affection for another causes conjunction and from this it results that such come together and converse in a friendly way dwell in the same house or in the same society meet frequently and render mutual services. The opposite also

qui odit alterum, non videat nec conveniat illum, ac dissent secundum gradum quo non amat, seu quo odit, immo si praesens est, et tunc recordatur odii, fit inconspicuus [3.] Ex his paucis constare potest, unde praesentia, et unde conjunctio in spirituali mundo, quod nempe praesentia sit ex recordatione alterius cum desiderio videndi illum, et quod conjunctio sit ex affectione quae est amoris. Simile est cum omnibus quae in mente humana sunt, in illa sunt innumera, et singula ibi consociata et conjuncta sunt secundum affectiones, aut sicut una res amat alteram [4.] Haec conjunctio est conjunctio spiritualis, quae sibi similis est in communibus et particularibus. Spiritualis haec conjunctio originem ducit ex conjunctione Domini cum mundo spirituali, et cum mundo naturali, in communi et in particulari. Ex quibus patet, quod quantum quis cognoscit Dominum, et ex cognitionibus cogitat de Ipso, tantum Dominus praesens sit, et quantum quis agnoscit Ipsum ex affectione amoris, tantum Dominus illi conjunctus sit ac vicissim, quod quantum quis non cognoscit Dominum, tantum Dominus absens sit, et quod quantum quis negat Ipsum, tantum sejunctus sit [5.] Conjunctio facit, ut Dominus vertat faciem ejus ad Se, et tunc ducat illum, et sejunctio facit, ut infernum vertat faciem ejus ad se, ac ducat illum. Quare omnes angeli caeli vertunt suas facies ad Dominum ut Solem, et omnes spiritus inferni avertunt suas facies a Domino. Ex his patet, quid operatur agnitio Dei, et quid negatio Dei. Et illi, qui negant Deum in mundo, negant Ipsum post mortem, et fiunt organizati secundum descriptionem supra (n 319) et organizatio inducta in mundo permanet in aeternum [6.] Secundum *Quod quisque agnoscat Deum, et jungatur Ipsi secundum bonum vitae suae* — Cognoscere Deum possunt omnes qui aliquid ex religione sciunt, possunt quoque ex scientia seu memoria loqui de Deo, et aliqui etiam ex intellectu cogitare de Deo, sed hoc, si non bene vivit, non aliud facit quam praesentiam; potest enim nihilominus avertere se ab Ipso, et vertere se ad infernum, quod fit si male vivit. At agnoscere Deum corde, non possunt alii quam qui bene vivunt, hos Dominus secundum bonum vitae eorum avertit ab inferno, et vertit ad Se. Causa est, quia hi soli amant Deum,

occurs, as that he who does not love another or still more he who hates another does not see or meet him but they are distant in the degree of the hate or absence of love and even if he is present and recalls the hatred he becomes invisible. [3] From these few examples the ground of presence and of conjunction in the spiritual world can be seen namely that presence comes from the remembrance of another with a desire to see him and conjunction from an affection that springs from love. The same is true of all things in the human mind in it are things without number and the several particulars are there as associated and conjoined according to affections, or as one thing loves another. [4] This conjunction is spiritual conjunction, which is like itself in things general and particular. This spiritual conjunction has its origin from the conjunction of the Lord with the spiritual world and with the natural world in general and in particular. From all this it is evident that so far as any one knows the Lord and from his knowledge thinks about Him so far the Lord is present and so far as any one acknowledges the Lord from an affection of love so far the Lord is conjoined with him and on the other hand so far as one does not know the Lord the Lord is absent and so far as one denies the Lord he is severed from Him. [5] Conjunction causes the Lord to turn the man's face to Himself and then He leads him. Severance causes hell to turn the man's face to itself and he is then led by hell. Therefore all the angels of heaven turn their faces to the Lord as a sun and all the spirits of hell turn their faces away from Him. This makes clear what acknowledgement of God accomplishes, and what the denial of God accomplishes. And those who deny God in the world deny Him after death and they acquire an organization such as is described above (n. 319) and the organization taken on in the world remains to eternity. [6] Secondly *Every one acknowledges God and is conjoined with Him so far as his life is good.* All who know anything from religion can know God and from knowledge or memory they can talk about God and some from the understanding can think about Him but if they do not live well this effects nothing but presence for with all this they can turn themselves away from God and towards hell and this they do if they live wickedly. But only those who live well can acknowledge God in heart and these in the measure of their good of life the Lord turns away from hell and towards Himself. This is because these alone love God for they love the Di

amant enim Divina, quae ab Ipso sunt, faciendo illa. Divina quae sunt a Deo, sunt praecepta legis Ipsius; haec sunt Deus, quia Ipse est suum Divinum procedens, et hoc est amare Deum, quare Dominus dicit,

Qui praecepta Mea facit, ille est qui amat Me, qui autem praecepta Mea non facit, ille Me non amat (*Joh* xiv 21-24)

[7.] quae causa est, quod binae tabulae decalogi sint, una pro Deo, et altera pro homine Deus continue operatur, ut homo recipiat illa quae in sua tabula sunt, sed si homo non facit illa quae in sua tabula sunt, non recipit agnitione cordis illa quae in tabula Dei sunt, et si non recipit, non conjungitur Quare binae illae tabulae conjunctae sunt ut unum sint, et vocatae tabulae foederis, et foedus significat conjunctionem Causa quod quisque agnoscat Deum, et conjungatur Ipsi secundum bonum vitae suae, est quia bonum vitae est simile bono quod in Domino est, et inde quod a Domino est, quare cum homo in bono vitae est, fit conjunctio Contrarium est cum malo vitae; hoc rejicit Dominum [8.] Tertium *Quod bonum vitae seu bene vivere, sit fugere mala quia sunt contra religionem, ita contra Deum* Quod hoc sit bonum vitae, seu bene vivere, plene ostensum est in *Doctrina Vitae pro Nova Hierosolyma*, a principio ad finem Quibus haec solum adjiciam, quod si bona facias in omni copia, ut si templa aedifices, illa ornes ac impleas donariis, si sumptus impendas hospitalibus et xenodochiis, si eleemosynas des cottidie, opituleris viduis et pupillis, si sancta cultus sedulo obeas, immo si cogites, loquaris et praedices illa sicut ex corde, et tamen non fugis mala ut peccata contra Deum, omnia illa bona non sunt bona, sunt vel hypocritica vel meritoria, nam usque malum intus in illis est: vita enim cujusvis est in omnibus et singulis quae facit; at bona non aliter fiunt bona, quam per remotionem mali ab illis Ex his patet, quod fugere mala quia contra religionem, ita contra Deum sunt, sit bene vivere [9.] Quartum *Quod haec sint communia omnium religionum, per quae unusquisque potest salvari* Agnoscere Deum, et non facere malum quia est contra Deum, sunt duo quae faciunt quod religio sit religio, si deest unum, non potest dici religio, nam agnoscere Deum et facere malum, est

vine things that are from Him in that they do them. The Divine things that are from God are the commandments of His law these are God because He is Himself His own proceeding Divine and this is loving God for the Lord says

He that keepeth My commandments, he it is that loveth Me, but he that keepeth not My commandments loveth Me not (*John xiv 21-24*).

[7.] For this reason there are two tables of the decalogue, one relating to God and the other relating to man. God works unceasingly to the end that man may receive what is in man's table but if man fails to do the things that are in his table he does not accept with acknowledgment of heart the things that are in God's table and if he does not accept he is not conjoined. This is why the two tables were so conjoined as to be one, and were called the tables of the covenant, "covenant signifying conjunction. Every one acknowledges God and is conjoined with Him according to the good of his life for the reason that good of life is like the good that is in the Lord and that thus comes from the Lord consequently when man is in good of life a conjunction is effected. With evil of life the opposite is true. This rejects the Lord. [8.] Thirdly *Good of life or living rightly is shunning evils because they are against religion, thus against God.* That this is good of life or living rightly is fully shown in the *Doctrine of Life for the New Jerusalem*, from beginning to end. To which I will merely add that if you do good to the fullest extent—for example, building temples, decorating them and filling them with offerings sustaining hospitals and asylums, giving alms every day succoring widows and orphans, observing diligently the holy things of worship and even thinking and talking and preaching about them as if from the heart, and yet do not shun evils as sins against God none of these goods are good they are either hypocritical or meritorious, for evil is still inwardly in them. For one's life is in all things and in each one of the things that he does and goods can become goods only by the removal of evil from them. All this makes clear that living rightly is shunning evils because they are against religion and thus against God. [9.] Fourthly *These are the general principles of all religions whereby every one can be saved.* To acknowledge God and to refrain from doing evil because it is against God are the two things that make a religion to be a religion

contradictorium, tum facere bonum et non agnoscere Deum, non enim datur unum absque altero Provisum est a Domino, ut paene ubivis aliqua religio sit, et quod in unaquavis duo illa sint, et quoque a Domino provisum est, ut unusquisque qui agnoscit Deum, et non facit malum, quia est contra Deum, locum habeat in caelo Caelum enim in complexu refert unum Hominem, cujus vita seu anima est Dominus in caelesti illo Homine sunt omnia quae in homine naturali, cum differentia qualis est inter caelestia et naturalia [10.] Notum est, quod in homine non modo sint formae organizatae ex vasis sanguineis et ex fibris nerveis, quae vocantur viscera, sed etiam quod sint cutes, membranae, tendines, cartilagineae, ossa, ungues et dentes Haec sunt in minori gradu viva, quam sunt ipsae formae organizatae, quibus illa inserviunt pro ligamentis, tegumentis, et fulcris Caelestis ille Homo, qui est caelum, ut in illo omnia illa sint, non potest ex hominibus unius religionis componi, sed ex hominibus plurium religionum, inde omnes, qui duo illa universalia ecclesiae faciunt suae vitae, locum habent in caelesti illo Homine, hoc est, caelo, et fruuntur felicitate in suo gradu: sed de his videantur plura supra (n 254) [11.] Quod illa duo sint primaria in omni religione, constare potest ex eo, quod illa duo sint quae decalogus docet, et ille fuit primum Verbi, et e monte Sinai a Jehovah viva voce promulgatus, et binis tabulis lapideis digito Dei inscriptus, et dein positus in arca vocabatur Jehovah, et faciebat sanctum sanctorum in tabernaculo, et adytum in templo Hierosolymitano, et sancta erant omnia ex illo solo quae ibi, praeter plura de decalogo in arca ex Verbo, quae in *Doctrina Vitae pro Nova Hierosolyma* (n 53-61), allata sunt, quibus haec adjiciam Notum est ex Verbo, quod arca, in qua binae tabulae, quibus inscriptus erat decalogus, fuerunt, a Philistaeis capta sit, ac posita in fano Dagonis in Aschdodo, et quod Dagon coram illa in terram deciderit, et postea caput cum volis manuum a corpore divulgatum super limine fani jaceret, et quod Aschdodaef et Ekronitae propter Arcam percussi sint haemorrhoidibus ad plura millia, et quod terra illorum devastata fuerit a muribus tum quod Philistaei, ex consilio primorum gentis suae, fecerint quinque haemorrhoides et quinque mures

and if one of these is lacking it cannot be called a religion, for to acknowledge God and to do evil is a contradiction also to do good and not acknowledge God for one is not possible without the other. The Lord provides that there shall be some religion nearly everywhere and that there shall be these two things in every religion. The Lord also provides that every one who acknowledges God and refrains from doing evil because it is against God should have a place in heaven. For heaven in the complex resembles a single man whose life or soul is the Lord. In that heavenly man are all things that are in a natural man with a difference like that between heavenly and natural things. [10] It is known that in man in addition to forms organized of blood vessels and nervous fibres which are called viscera, there are skins, membranes, tendons, cartilages, bones, nails and teeth these are living in a less degree than the organized forms themselves to which they are subservient as ligaments, coverings, and supports. So the heavenly Man which is heaven if all these things are to be in it, must be composed not of men of a single religion but of men of many religions therefore all who make these two universals of the church to enter into their life have a place in that heavenly Man that is in heaven and enjoy happiness in their degree. But this subject has already been treated of (n. 254) [11] That these two are the primary principles in every religion is shown by the fact that they are what the decalogue teaches and the decalogue was the first thing of the Word was promulgated by Jehovah by a living voice from Mount Sinai, was written by the finger of God on two tables of stone, and when placed in the ark was called Jehovah and constituted the Holy of Holies in the tabernacle, and the sanctuary in the temple at Jerusalem and from its presence alone all things there were holy besides other things in the Word respecting the decalogue in the ark cited in the *Doctrine of Life for the New Jerusalem* (n. 53-61) to which the following may be added. It is known from the Word that the ark containing the two tables on which the decalogue was written was taken by the Philistines and placed in the house of Dagon in Ashdod, and that Dagon fell to the earth before it, and afterward his head and the palms of the hands torn from the body lay upon the threshold of the house and that the people of Ashdod and Ekron, to the number of many thousands were smitten with emerods on account of the ark, and their land was laid waste by mice also that the Philistines by

ex auro, ac plastrum novum, et super hoc posuerint arcam, et juxta illam haemorrhoides et mures ex auro, et per binas vaccas, quae boabant in via ante plastrum, arcam ad filios Israelis remiserint, a quibus vaccae et plastrum sacrificabantur (videatur I *Sam* v et vi) [12.] Nunc dicetur, quid omnia illa significabant “Philistaei” significabant illos qui in fide separata a charitate sunt, “Dagon” representabat religiosum illud; “haemorrhoides” quibus percussi sunt, significabant amores naturales, qui separati ab amore spirituali immundi sunt, ac “mures” significabant devastationem ecclesiae per falsificationes veri, “plastrum novum,” super quo remiserunt arcam, significabat doctrinam novam, sed naturalem, nam “currus” in Verbo significat doctrinam ex veris spiritualibus, “vaccae” significabant affectiones bonas naturales, “haemorrhoides ex auro” significabant amores naturales purificatos et factos bonos, “mures ex auro” significabant vastationem ecclesiae per bonum sublatam, “aurum” enim in Verbo significat bonum; “boatio vaccarum in via” significabat difficilem conversionem concupiscentiarum mali naturalis hominis in affectiones bonas, quod “vaccae cum plaistro in holocaustum oblatae sint,” significabat quod sit Dominus propitiatus sic [13.] Haec sunt quae per illa historica spiritualiter intelliguntur, conjunge illa in unum sensum, et fac applicationem Quod per Philisthaeos repraesentati sint qui in fide separata a charitate sunt, videatur in *Doctrina Novae Hierosolymae de Fide* (n 49–54). Et quod arca ex decalogo ibi incluso sanctissimum ecclesiae fuerit, in *Doctrina Vitae pro Nova Hierosolyma* (n 53–61)

327. (III) *Quod ipse homo in culpa sit, si non salvatur*—Hoc verum modo auditum ab omni rationali homine agnoscitur, quod a bono non possit profluere malum, nec a malo bonum, quia opposita sunt, consequenter, quod a bono non profluat nisi quam bonum, et a malo non nisi quam malum Cum hoc verum agnoscitur, etiam agnoscitur hoc, quod bonum verti possit in malum, non a bono sed a malo recipiente, omnis enim forma vertit influum in suum quale (videatur supra, n 292) Nunc quia Dominus est Bonum in ipsa sua essentia, seu ipsum Bonum, patet quod a Domino non profluere possit malum, nec ab

the advice of the lords of their nation made five golden emerods and five golden mice and a new cart, and placed the ark upon it, and near the ark the golden emerods and mice, and by two cows that lowed in the way before the cart they sent back the ark to the children of Israel who offered the cows and the cart in sacrifice (1 Sam. v., and vi.) [12] It shall now be told what all these things signified. The Philistines signified those who are in faith separated from charity. "Dagon" represented that religion the emerods with which they were smitten signified natural loves which are unclean when separated from spiritual love the mice signified the devastation of the church by means of falsifications of truth the "new cart upon which they sent back the ark signified new but natural doctrine (a chariot" signifying in the Word doctrine from spiritual truths) the cows" signified good natural affections the golden emerods" signified natural loves purified and made good the golden mice" signified the vastation of the church removed by good (gold in the Word signifying good) the lowing of the cows on the way signified the difficult conversion of the lusts of evil of the natural man into good affections the offering of the cows and the cart as a burnt offering" signified that the Lord was thus propitiated. [13] Such is the spiritual meaning of these historical statements. Join them together into one idea, and make the application. That the Philistines represented those who are in faith separated from charity may be seen in the *Doctrine of the New Jerusalem concerning Faith* (n 49-54) and that the ark, because of its containing the decalogue, was the holiest thing of the church may be seen in the *Doctrine of Life for the New Jerusalem* (n 53-61)

327 (iii.) *Man himself is to blame if he is not saved.*—

Every rational man as soon as he hears it acknowledges the truth that evil cannot flow from good or good flow from evil because they are opposites consequently that from good nothing but good can flow and from evil nothing but evil. When this truth is acknowledged it is also acknowledged that good can be turned into evil but it must be done by an evil not by a good recipient for every form turns into its own quality that which flows into it (as may be seen above, n. 292) Since, then the Lord is good in its very essence or good itself it is evident that evil cannot flow from Him or be produced by Him but that the good may be turned into evil by a recipient subject

Ipso produci, sed quod possit verti in malum a subjecto recipiente, cujus forma est forma mali. Tale subjectum est homo quoad proprium suum. Hoc continue recipit bonum a Domino, et continue vertit illud in quale formae suae, quae est forma mali. Inde sequitur, quod homo sit in culpa, si non salvatur. Est quidem malum ab inferno, sed quia id inde recipit ut suum, et per id appropriat sibi illud, ideo simile est, sive dicatur quod malum sit ab homine, sive dicatur quod malum sit ab inferno. Sed unde est appropriatio mali, usque tandem ut religio pereat, dicetur in hac serie — (1) Quod omnis religio successu temporis decrescat et consummetur. (2) Quod omnis religio decrescat et consummetur per inversionem imaginis Dei apud hominem. (3) Quod hoc existat ex continuis incrementis mali hereditarii in generationibus. (4) Quod usque a Domino provideatur, ut quisque salvari possit. (5) Quod etiam provideatur, ut nova ecclesia loco devastatae prioris succedat.

328. Sed haec in serie demonstranda sunt. Primum — *Quod omnis religio successu temporis decrescat et consummetur* — In hac tellure fuerunt plures ecclesiae, una post alteram, nam ubi datur genus humanum, ibi datur ecclesia, caelum enim, quod est finis creationis, est ex humano genere, ut supra demonstratum est, et non aliquis in caelum venire potest, nisi sit in duobus universalibus ecclesiis, quae sunt agnoscere Deum, et bene vivere, ut mox supra (n. 326), ostensum est. Inde sequitur, quod in hac tellure fuerint ecclesiae ab antiquissimo tempore, usque ad tempus hodiernum. Illae ecclesiae describuntur in Verbo, sed non historice, modo Ecclesia Israelitica et Judaica, ante quam tamen plures fuerunt, et hae solum ibi descriptae sunt per gentium et personarum nomina, et per quaedam de illis. [2.] Antiquissima Ecclesia, quae prima fuit, descripta est per Adamum et Chavvam uxorem ejus. Ecclesia sequens, quae Ecclesia Antiqua vocanda est, descripta est per Noachum et tres ejus filios, ac per posteros ex illis, haec fuit ampla, et extensa per plura regna Asiae, — quae fuerunt terra Canaan cis et trans Jordanem, Syria, Assyria et Chaldaea, Mesopotamia, Aegyptus, Arabia, Tyrus et Sidon. apud hos fuit Verbum vetustum, de quo in *Doctrina Novae Hierosolymae de*

whose form is a form of evil. Such a subject is man in respect to what is his own (*proprium*). This continually receives good from the Lord and continually turns it to the quality of its own form which is a form of evil. From this it follows that man is to blame if he is not saved. It is true that evil is from hell, but as man accepts it therefrom as his own and thereby appropriates it to himself it is the same thing whether evil is said to be from man or from hell. But how evil comes to be appropriated, even to the extent that religion is destroyed shall be told in this order (1) In process of time every religion declines and is consummated. (2) Every religion declines and is consummated by the inversion of God's image in man. (3.) This comes from the continual increase of hereditary evil from generation to generation. (4.) Nevertheless the Lord provides that every one may be saved. (5.) It is provided also that a new church should take the place of a former devastated church.

328 But these points are to be made clear in their series. First *In process of time every religion declines and is consummated*. On this earth there have been many churches one after another for wherever the human race exists there a church exists because heaven which is the end of creation is from the human race (as has been shown above) and no one can come into heaven unless he is in the two universals of the church, acknowledgment of God and a good life (as has been shown just above, n. 326). It follows that on this earth there have been churches from the most ancient times down to the present. These churches are described in the Word, but not historically except the church of Israel and Judah but there were others previous to that, and these are described only by the names of nations and persons and by a few things respecting them. [2] The Most Ancient Church which was the first, is depicted by Adam and his wife Eve. The church that followed which shall be called the Ancient Church, is depicted by Noah and his three sons and by their posterity. This was a wide spread church extending through many kingdoms of Asia,—the land of Canaan on both sides of the Jordan Syria, Assyria, and Chaldea, Mesopotamia, Egypt, Arabia, and Tyre and Sidon. These had the ancient Word described in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 101-103). That this church existed in those kingdoms is evident from various things

Scriptura Sacra (n 101-103) Quod illa ecclesia in his regnis fuerit, constat ex variis, quae de illis in prophetis Verbi memorantur Sed illa ecclesia insigniter mutata est ab Ebero, ex quo orta est ecclesia Hebraea. in hac cultus per sacrificia primum insitutus est Ex Hebraea Ecclesia nata est Ecclesia Israelitica et Judaica, sed solenniter insituta propter Verbum, quod ibi conscriberetur.

[3.] Hae quatuor ecclesiae intelliguntur per statuam visam Nebuchadnezar in somnio, cujus caput erat ex auro puro, pectus et brachia ex argento, venter et femora ex aere, ac crura et pedes ex ferro et argilla (*Dan* ii 32, 33). Nec aliud per saecula aureum, argenteum, cupreum, et ferreum, a scriptoribus antiquis memorata, intelligitur. Quod Ecclesiae Judaicae successerit Ecclesia Christiana, notum est Quod omnes illae ecclesiae successu temporis decreverint usque ad finem, qui vocatur consummatio, ex Verbo etiam videri potest [4.] Consummatio Ecclesiae Antiquissimae, quae facta est per esum ex arbore scientiae, per quem significatur fastus propriae intelligentiae, describitur per diluvium Consummatio Ecclesiae Antiquae describitur per varias devastationes gentium, de quibus in Verbo tam historico quam prophetico, cum primis per ejectionem gentium e terra Canaane a filius Israelis. Consummatio Ecclesiae Israeliticae et Judaicae intelligitur per destructionem templi Hierosolymitani, et per abductionem populi Israelitici in perpetuam captivitatem, ac gentis Judaicae in Babyloniam: et demum per alteram templi et simul Hierosolymae destructionem, ac illius gentis dispersionem quae consummatio praedicitur in multis locis apud prophetas (et apud *Danelem*, ix 24-27) Ecclesiae autem Christianae successiva vastatio usque ad finem, describitur a Domino, apud *Matthaeum* (xxiv), apud *Marcum* (xiii), et apud *Lucam* (xxi), ipsa vero ejus consummatio in *Apocalypsi* Ex his constare potest, quod ecclesia successu temporis decreseat et consummetur; ita quoque religio [5.] Secundum *Quod omnis religio decreseat et consummetur per inversionem imaginis Dei apud hominem* Notum est, quod homo creatus sit in imaginem Dei, secundum similitudinem Dei (*Genes* i 26) sed dicitur, quid imago et quid similitudo Dei Deus solus est Amor et Sapientia, homo creatus est ut sit receptaculum

said of them in the prophetical parts of the Word. But this church was notably changed by Heber from whom arose the Hebraic Church in which worship by sacrifices was first instituted. From the Hebrew Church sprang the Church of Israel and Judah and this was solemnly established for the sake of the Word which was there to be compiled. [3.] These four churches are meant by

The statue seen by Nebuchadnezzar in a dream the head of which was of pure gold, the breast and arms of silver, the belly and thighs of brass and the legs and feet of iron and clay (*Dan. ii. 32, 33*).

These are meant also by the golden the silver the brazen and the iron ages mentioned by ancient writers. It is well known that the Christian Church followed the Jewish. From the Word it may also be seen that all these churches in process of time declined until they reached their end which is called their consummation [4] The consummation of the Most Ancient Church which came from their eating of the tree of knowledge (which signifies the conceit of self intelligence) is depicted by the flood. The consummation of the Ancient Church is depicted in the various devastations of the nations, treated of in the historical and in the prophetical parts of the Word especially in the expulsion of the nations from the land of Canaan by the children of Israel. The consummation of the Church of Israel and Judah is meant by the destruction of the temple at Jerusalem and by the carrying away of the people of Israel into perpetual captivity and of the Jewish nation to Babylon and again by the second destruction of the temple together with Jerusalem and the dispersion of that nation. This consummation is foretold in the prophets in many places and in *Daniel* (ix. 24-27) The gradual devastation of the Christian Church until its end is depicted by the Lord in *Matthew xxiv* in *Mark xiii* and in *Luke xxi*. but the consummation itself in the *Apocalypse* From all this it can be seen that a church in process of time—and religion also—declines and is consummated. [5] Secondly *Every religion declines and is consummated by the inversion of God's image in man*. It is acknowledged that man was created into God's image, after God's likeness (*Gen. i. 26*) It shall now be told what the image and what the likeness of God is God alone is love and wisdom. Man was created to be a receptacle of both that his will might be a receptacle of the Di

utriusque, ut voluntas ejus sit receptaculum Divini Amoris, ac ut intellectus ejus sit receptaculum Divinae Sapientiae. Quod duo illa a creatione sint apud hominem, et quod illa faciant hominem et quod illa etiam apud unumquemvis formentur in utero, supra ostensum est. Homo itaque imago Dei est, quod sit recipiens Divinae Sapientiae, et similitudo Dei est, quod sit recipiens Divini Amoris, quare receptaculum quod vocatur intellectus, est imago Dei, et receptaculum quod vocatur voluntas, est similitudo Dei. Inde quia homo creatus et formatus est ut sit receptaculum, sequitur, quod creatus et formatus sit, ut voluntas ejus recipiat amorem a Deo, ac ut intellectus ejus recipiat sapientiam a Deo, quae homo etiam recipit, dum agnoscit Deum, et vivit secundum praecepta Ipsius, sed in minori et majori gradu, sicut ex religione scit Deum, et scit praecepta, proinde sicut scit vera, nam vera docent quid Deus et quomodo agnoscendus est, tum quid praecepta et quomodo vivendum secundum illa. [6.] Imago Dei et similitudo Dei non sunt deperditae apud hominem, sed sunt sicut deperditae, manent enim insitae in binis ejus facultatibus, quae vocantur libertas et rationalitas, de quibus supra multis actum est. factae sunt sicut deperditae, cum homo fecit receptaculum Divini Amoris, quod est voluntas ejus, receptaculum amoris sui, ac receptaculum Divinae Sapientiae, quod est intellectus ejus, receptaculum propriae intelligentiae. Per id invertit imaginem et similitudinem Dei, avertit enim illa receptacula a Deo, et convertit illa ad se. inde est, quod illa supra occlusa sint, et infra aperta, seu quod a facie occlusa et a tergo aperta; cum tamen a creatione fuerunt a facie aperta et a tergo occlusa. et cum illa ita inverse aperta et occlusa sunt, tunc receptaculum amoris seu voluntas recipit influxum ex inferno seu a suo proprio, similiter receptaculum sapientiae seu intellectus. Inde in ecclesiis ortus est cultus hominum loco cultus Dei, ac cultus ex doctrinis falsi loco cultus ex doctrinis veri, hic ex propria intelligentia, ille ex amore sui. Ex his patet, quod religio successu temporis decrescat et consummetur per inversionem imaginis Dei apud hominem. [7.] Tertium. *Quod hoc existat ex continuo incrementis mali hereditarii in generationibus.* Quod malum hereditarium non sit ex Adamo et Chava uxore ejus

vine love and his understanding a receptacle of the Divine wisdom. It has already been shown that these two receptacles are in man from creation and that they constitute man and are formed in every one in the womb. Therefore man's being an image of God means that he is a recipient of the Divine wisdom his being a "likeness" of God means that he is a recipient of the Divine love thus the receptacle called the understanding is an image of God and the receptacle called the will is a likeness of God. As man then was created and formed to be a receptacle it follows that he was so created and formed that his will might receive love from God and his understanding might receive wisdom from God and these man does receive when he acknowledges God and lives according to His commandments but in a less or greater degree as from religion he has knowledge of God and of His commandments consequently according to his knowledge of truths since it is truths that teach what God is and how He must be acknowledged, also what His commandments are and how to live according to them. [6] God's image and God's likeness are not destroyed in man but are seemingly destroyed for they remain implanted in his two capacities called liberty and rationality (which have been frequently treated of above). They became seemingly destroyed when man made the receptacle of Divine love which is his will a receptacle of love of self and the receptacle of Divine wisdom which is his understanding a receptacle of self intelligence. In this way he inverted the image and likeness of God for he turned these receptacles away from God and turned them towards self. Thus they were closed above and opened below or closed in front and opened behind although by creation they had been opened in front and closed behind. When these have been thus opened inversely and closed inversely the receptacle of love or the will receives influx from hell or from what is its own (*per se*) and the receptacle of wisdom or the understanding likewise. From this there has sprung up in the churches a worship of men in place of the worship of God and a worship from doctrines of falsity in place of a worship from doctrines of truth the latter from self intelligence the former from love of self. This makes clear how in process of time religion declines and is consummated by the inversion of God's image in man. [7] Thirdly *This comes from the continual increase of hereditary evil from generation to generation*. It was stated and explained above that hereditary evil did not come

per esum ex arbore scientiae, sed quod successive derivetur et transplantetur a parentibus in proles, et sic ex continuis incrementis ingravescat in generationibus, supra dictum et ostensum est. Cum malum inde ingravescit apud multos, tunc a se dispergit malum in plures, nam in omni malo est libido seducendi, in quibusdam ardens ex ira contra bonum, inde contagium mali. Hoc cum invasit praesules, moderatores et antesignanos in ecclesia, fit religio perversa, ac media sanationis, quae sunt vera, per falsificationes fiunt corrupta. Ex his nunc est successiva vastatio boni et desolatio veri in ecclesia usque ad consummationem ejus. [8.] Quartum. *Quod usque a Domino provideatur, ut quisque salvari possit*. Providetur a Domino, ut ubivis sit religio, et in unaquavis religione sint duo essentialia salutis, quae sunt, agnoscere Deum et non facere malum quia est contra Deum. Reliqua quae sunt intellectus et inde cogitationis, quae vocantur fidei, providentur cuivis secundum vitam ejus, nam illa sunt accessoria vitae, et si praecedunt, usque non vitam prius accipiunt. Providetur etiam, quod omnes qui vixerunt bene, et agnoverunt Deum, post mortem instruantur ab angelis, et tunc illi qui in binis illis essentialibus religionis in mundo fuerunt, vera ecclesiae, qualia sunt in Verbo, acceptant, et Dominum pro Deo caeli et ecclesiae agnoscunt: et hoc recipiunt facilius quam Christiani, qui ideam de Humano Domini separato a Divino Ipsius secum e mundo tulerunt. Provisum etiam est a Domino, ut omnes qui moriuntur infantes, ubicunque nati sunt, salventur. [9.] Datur etiam cuivis homini post mortem copia emendandi vitam, si possibile, instruuntur et ducuntur a Domino per angelos, et quia tunc sciunt quod vivant post mortem, et quod caelum et infernum sint, principio recipiunt vera, sed illi qui non agnoverunt Deum, et fugerunt mala ut peccata in mundo, brevi post fastidiunt vera, ac recedunt, et illi qui agnoverunt illa ore et non corde, sunt sicut virgines stultae, quae lampades habebant et non oleum, ac petierunt oleum ab aliis, et quoque abiverunt et emerunt et tamen non in nuptias intromissae sunt. "Lampades" significant vera fidei, et "oleum" significat bonum charitatis. Ex his constare potest, quod Divina Providentia sit, ut quisque salvari possit, et quod ipse homo

from Adam and his wife Eve by their eating of the tree of knowledge but is gradually derived and is transplanted from parents into offspring and thus by continual increase grows worse from generation to generation. When evil thus grows worse among many it scatters evil from itself among others still for there is a lust of seducing in all evil and in some this burns with rage against good hence the contagiousness of evil. When in the church this has taken possession of the leaders the rulers and the champions religion becomes perverted and the means of cure which are truths become corrupted by falsification. From these there is then a gradual vastation of good and desolation of truth in the church until its consummation is reached. [8.] Fourthly *Nevertheless the Lord provides that every one may be saved*. The Lord provides that there shall be everywhere a religion and that in every religion there shall be the two essentials of salvation which are to acknowledge God and to refrain from doing evil because it is against God. All other things which belong to the understanding and to thought therefrom and which are called matters of faith are provided for every one according to his life for they are accessories of the life but if they are put before [the essentials] they receive no life. It is also provided that all that have lived well and have acknowledged God shall be instructed after death by angels and then all those that had been while they lived in the world in these two essentials of religion accept the truths of the church such as they are in the Word and acknowledge the Lord as the God of heaven and of the church. And this they accept more readily than Christians who have brought with them from the world an idea of the Lord's Human as separated from His Divine. The Lord also provides that all who die in infancy shall be saved wherever born. [9.] Moreover there is granted to every man after death ample means of amending his life if that be possible. All are taught and led by the Lord by means of angels and as they then know that they are living after death and that there is a heaven and a hell they at first receive truths but those that in the world did not acknowledge God and shun evils as sins soon weary of truths and withdraw while those that acknowledged truths with the lips but not with the heart are like the foolish virgins who had lamps but no oil and who begged oil of others and who went away and bought and yet were not admitted to the wedding. Lamps signify truths of faith and oil signifies the good of charity. From

sit in culpa si non salvatur [10.] Quintum *Quod etiam provideatur, ut nova ecclesia loco devastatae prioris succedat*—Hoc factum est ab antiquissimis temporibus, quod nempe devastata ecclesia priore successerit nova, post Ecclesiam Antiquissimam successit Antiqua, post Antiquam Israelitica seu Judaica, post hanc Christiana, quod etiam post hanc successura sit nova ecclesia, praedicatur in *Apocalypsi*, quae ibi intelligitur per “Novam Hierosolymam” descendentem e caelo Causa, quod nova ecclesia loco devastatae prioris successura a Domino provideatur, in *Doctrina Novae Hierosolymae de Scriptura Sacra* (n 104–113) videatur

329. (iv) *Quod sic omnes praedestinati sint ad caelum, et nullus ad infernum*—Quod Dominus nullum ad infernum deiciat, sed quod ipse spiritus semet, in opere *De Caelo et Inferno*, (Londini, an 1758 edito, n 545–550,) ostensum est Ita fit cum omni malo et impio post mortem, similiter fit cum malo et impio in mundo, cum differentia, quod in mundo reformari possit, ac amplecti et imbuere media salvationis, non autem post exitum e mundo Media salvationis se referunt ad haec duo, quod fugienda sint mala quia sunt contra leges Divinas in Decalogo, et ut agnoscatur quod Deus sit Hoc potest unusquisque, modo non amet mala, influit enim Dominus continue cum potentia in voluntatem ut possit fugere mala, et cum potentia in intellectum ut possit cogitare quod Deus sit, sed usque nemo potest unum nisi simul alterum sunt duo illa conjuncta sicut binae tabulae decalogi conjunctae sunt, quarum una est pro Domino, et altera pro homine. Dominus ex sua tabula illustrat unumquemvis, et dat potentiam, sed quantum homo facit illa quae in sua tabula sunt, tantum recipit potentiam et illustrationem, antea apparent binae illae sicut una super alteram jacentes et conclusae sigillo, at sicut homo facit illa quae in sua tabula sunt, recluduntur et aperiuntur [2.] Quid hodie decalogus nisi sicut libellus aut codicillus occlusus, solum in manibus infantum et puerorum apertus? Dic alicui profecto in aetatem, ne hoc fac quia est contra decalogum, quis attendit? At si dicis, Ne hoc fac quia est contra leges Divinas, ad hoc potest attendere, cum tamen praecepta decalogi sunt ipsae leges Divinae Facta est experi-

this it can be seen that the Divine providence makes it possible for every one to be saved, and that man himself is to blame if he is not saved. [10] Fifthly *It is provided also that a new church should take the place of a former devastated church.* This has been done from the earliest times, that when a former church has been devastated a new church has taken its place. The Ancient Church followed the Most Ancient after the Ancient Church the Israelitish or Jewish Church followed and after this the Christian. It is foretold in the *Apocalypse* that this will be followed by a new church, which is there meant by the New Jerusalem coming down out of heaven." Why the Lord is providing a new church to follow the former devastated church is explained in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 104-113)

329 (iv) *Thus all men were predestined to heaven and no one to hell.*—That the Lord does not cast any one into hell but that the spirit goes there of his own accord, is shown in the work on *Heaven and Hell* (published at London in 1758 n. 545-550). This every evil and impious person does after death and the evil and impious man in the world does the same, with the difference that so long as he is in the world he is capable of being reformed and of accepting and being instructed in the means of salvation but not after his departure from the world. The means of salvation relate to these two points that evils must be shunned because they are contrary to the Divine laws in the decalogue, and there must be an acknowledgment that there is a God. This every one can do provided he does not love evils for the Lord is continually flowing into his will with a power that enables him to shun evils, and into his understanding with a power that enables him to think that there is a God. Nevertheless no one can do the one apart from the other the two are joined together like the two tables of the decalogue one of which relates to the Lord, and the other to man. The Lord from His table enlightens every man and gives him power but man receives the power and enlightenment only so far as he does the things commanded in his table before this these two appear to be lying one upon the other and sealed together but as man does the things commanded in his table they are unsealed and opened. [2] What is the decalogue at the present day but like a little sealed book or writing opened only in the hands of children and youth? Say to any one of mature age that a thing should not be done because it is contrary to the decalogue, and who listens? But if you say that it should not be

entia in mundo spirituali cum pluribus, qui cum contemptu rejecerunt cum dicebatur decalogus seu catechesis Causa est, quia decalogus in altera tabula, quae est tabula hominis, docet, quod fugienda sint mala; et qui non fugit illa, (vel ex impietate, vel ex religione quod opera nihil faciunt sed sola fides,) cum aliquo contemptu audit nominari decalogum seu catechesin, sicut audiret nominari aliquem librum infantiae, qui non illis amplius alicujus usus est. [3.] Haec dicta sunt, ut sciatur quod nulli homini desit cognitio mediorum, per quae salvari possit, nec potentia si vult salvari: ex quo sequitur, quod omnes praedestinati sint ad caelum, et nullus ad infernum Sed quia apud aliquos invaluit fides de praedestinatione ad non salvationem, quae est damnatio, et haec fides est damnosa, et illa non discuti potest, nisi etiam ratio videat insanum et crudele in illa, quare de ea in hac serie agendum est. (1) Quod praedestinatio alia quam ad caelum, sit contra Divinum Amorem et infinitatem ejus (2) Quod praedestinatio alia quam ad caelum sit contra Divinam Sapientiam et infinitatem ejus (3) Quod salventur illi soli qui intra ecclesiam nati sunt, sit haeresis insana (4) Quod aliqui ex humano genere ex praedestinato damnati sint, sit haeresis crudelis

330. Sed ut appareat quam damnosa est fides praedestinationis communiter intellectae, quatuor illa argumenta reassumenda sunt et confirmanda Primum *Quod praedestinatio alia quam ad caelum sit contra Divinum Amorem, qui infinitus* Quod Jehovah seu Dominus sit Divinus Amor, et quod ille infinitus sit, et Esse omnis vitae, tum quod homo creatus sit in imaginem Dei secundum similitudinem Dei, in transactione *De Divino Amore et Divina Sapientia*, demonstratum est et quia omnis homo formatur in utero in illam imaginem secundum illam similitudinem a Domino, ut quoque demonstratum est, sequitur quod Dominus sit caelestis Pater omnium hominum, et quod homines sint spirituales filii Ipsius; ita etiam Jehovah seu Dominus vocatur in Verbo, et ita homines vocantur ibi, quare dicit,

“Patrem vestrum ne vocetis patrem vestrum in terra, unus namque est Pater vester, qui in caelis est” (*Matth* xxiii 9),

per quod intelligitur quod solus sit Pater quoad vitam, et

done because it is contrary to the Divine laws he might listen. And yet the commandments of the decalogue are the Divine laws themselves. An experiment was made with several in the spiritual world and when the decalogue or catechism was mentioned they rejected it with contempt. This was because the decalogue in its second table which is man's, teaches that evils must be shunned and he who fails to shun them (whether from impiety or from the religious tenet that works effect nothing but faith only) can hear the decalogue or catechism mentioned only with some degree of contempt, as he might some book for little children which is no longer of any use to him. (3) All this has been said to make clear that no one who wishes to be saved will be left without a knowledge of the means or without the power by which he may be saved. And from this it follows that all men were predestined to heaven and no one to hell. But as a belief about predestination to non-salvation, which is damnation has been held by some and as this belief is harmful and can be dispelled only when the madness and cruelty in it are recognized by the reason it shall be considered in the following order (1) Any predestination except to heaven is contrary to the Divine love and its infinitude. (2) Any predestination except to heaven is contrary to the Divine wisdom and its infinitude. (3.) That only those born within the church are saved is an insane heresy (4) That any of the human race are damned by predestination is a cruel heresy

330 To make clear how harmful the belief in predestination is as generally understood these four propositions must be taken up and established. First *Any predestination except to heaven is contrary to the Divine love which is infinite*. That Jehovah or the Lord is Divine love and that He is infinite and the Being (*Ens*) of all life, and that man was created into the image of God after the likeness of God has been shown in the work on *The Divine Love and the Divine Wisdom*. And as every man is formed by the Lord in the womb into that image after that likeness (as has also been shown) it follows that the Lord is the heavenly Father of all men and that men are His spiritual children. Thus is Jehovah or the Lord called in the Word and men likewise for he says

"Call no man your father upon the earth, for One is your Father who is in the heavens" (*Matt. xxiii. 9*)

which means that He alone is the Father in respect to the life

quod pater in terra sit solum pater quoad indumentum vitae, quod est corpus, quare in caelo non alius nominatur Pater quam Dominus. Quod homines filii dicantur et nati ab Ipso, qui non vitam illam invertunt, patet etiam a multis locis in Verbo [2.] Inde constare potest, quod Divinus Amor sit in omni homine tam malo quam bono; consequenter quod Dominus qui est Divinus Amor, non aliter possit agere cum illis, quam sicut pater in terra cum suis liberis, ac infinite magis, quia Divinus Amor est infinitus, tum quod a nullo recedere possit, quia vita cujusvis est ab Ipso. Apparet sicut recedat a malis, sed mali recedunt, at usque ex amore ducit illos. Quare dominus dicit,

“Petite et dabitur vobis, quaerite et invenietis, pulsate et aperietur vobis quis est vestrum homo, qui si filius ejus petierit panem, num lapidem dabit illi? Si igitur vos qui mali estis, nostis bona dona dare filiis vestris, quanto magis Pater vester qui in caelis, dabit bona petentibus Ipsum” (*Matth* vii 7-11)

et alibi,

Quod solem suum exoriri faciat super malos et bonos, ac pluviam mittat super justos et injustos (*Matth* v 45)

Notum etiam est in ecclesia, quod Dominus omnium salutem velit, et nullius mortem. Ex his videri potest, quod praedestinatio alia quam ad caelum sit contra Divinum Amorem [3.] Secundum *Quod praedestinatio alia quam ad caelum sit contra Divinam Sapientiam, quae infinita* Divinus Amor per Divinam suam Sapientiam providet media, per quae unusquisque homo salvari potest, quare dicere quod praedestinatio alia sit quam ad caelum, est dicere quod non providere possit media, per quae salvatio, cum tamen omnibus sunt media, ut supra ostensum est, et haec sunt ex Divina Providentia, quae infinita est. Quod autem sint qui non salvantur, est causa quia Divinus Amor vult ut homo felicitatem et beatitudinem caeli sentiat in se, nam alioqui non foret ei caelum; et hoc non fieri potest, nisi ut appareat homini quod cogitet et velit ex se, absque illa enim apparentia nihil ei appropriaretur, nec foret homo, propter hoc est Divina Providentia, quae est Divinae Sapientiae ex Divino Amore. [4.] Sed hoc non tollit veritatem, quod omnes praedestinati sint ad caelum et nullus ad infernum, at si media

and that the earthly father is the father only in respect to the life's covering which is the body therefore in heaven no father is mentioned except the Lord. That men who do not pervert that life are said to be His sons and to be born of Him is also evident from many passages in the Word. [2.] Thus it can be seen that the Divine love is in every man both the evil and the good consequently that the Lord who is Divine love can not act towards them otherwise than as a father on the earth acts towards his children and infinitely more so because the Divine love is infinite and again that He cannot withdraw from any one because every one's life is from Him. He appears to withdraw from the evil but the evil withdraw from Him while He from love still leads them. So the Lord says

"Ask and it shall be given you seek and ye shall find knock and it shall be opened unto you. What man is there of you who if his son ask for a loaf will give him a stone? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in the heavens give good things to them that ask Him?" (*Matt* vii. 7-11)

And elsewhere that

"He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (*Matt* v. 45).

Moreover it is acknowledged in the church that the Lord wills the salvation of all and the death of no one. All this shows that any predestination except to heaven is contrary to the Divine love. [3.] Secondly *Any predestination except to heaven is contrary to the Divine wisdom which is infinite*. The Divine love through its Divine wisdom provides the means whereby every man can be saved consequently to say that there is any predestination except to heaven is to say that the Divine love is unable to provide the means by which there is salvation. Nevertheless as has been shown above, all have the means and they are from the Divine providence, which is infinite. But the reason why there are some that are not saved is that the Divine love wills that man should feel in himself the happiness and blessedness of heaven since otherwise it would not be heaven to him and this is impossible unless man's thinking and willing is made to appear to be from himself. For without this appearance nothing could be appropriated to him nor would he be a man. This is the purpose of the Divine providence, which is of the Divine wisdom from the Divine love. [4.] But this does not invalidate the truth that all are predestined to heaven and none to hell and yet it

salvationis deessent, tolleretur. quod autem media salvationis unicuique provisum sint, et quod caelum tale sit, ut omnes ex quacunque religione sint, qui bene vivunt, locum ibi habeant, supra demonstratum est. Est homo sicut terra, quae producit omnis generis fructus, ex qua facultate terra est terra, quod etiam producat malos fructus, non tollit quin etiam producere possit bonos, at tolleretur si non potuisset producere nisi quam malos. Homo etiam est sicut objectum, quod lucis radios in se variegat, si modo sistit colores inamoenos, non est lux in causa, possunt etiam lucis radii variegari in colores amoenos [5.] Tertium *Quod salventur illi soli, qui intra ecclesiam nati sunt, sit haeresis insana*. Sunt illi qui extra ecclesiam nati sunt aequae homines ut illi qui intra illam, ex simili origine caelesti, aequae animae viventes et immortales. Est illis quoque religio, ex qua agnoscunt quod Deus sit, et quod bene vivendum sit, et qui agnoscit Deum et bene vivit, fit spiritualis in suo gradu, et salvatur, ut supra ostensum est. Dicitur quod non sint baptizati, sed baptizatio non alios salvat, quam qui spiritualiter lavantur, hoc est, regenerantur, baptismus enim est in signum et memoriale ejus [6.] Quod Dominus illis non notus sit, et absque Domino nulla salus, at nulla alicui salus est propterea, quod ei Dominus notus sit, sed quod vivat secundum praecepta Ipsius, ac notus est cuiusvis qui agnoscit Deum, nam Dominus est Deus caeli et terrae, ut Ipse docet (*Matth* xxviii 18, et alibi), et praeterea illi qui extra ecclesiam sunt, ideam de Deo ut Homine, plus quam Christiani, habent, et illi, quibus idea de Deo ut Homine est, et bene vivunt, acceptantur a Domino, agnoscunt etiam Deum unum persona et essentia, secus ac Christiani: et quoque cogitant de Deo in vita sua; mala enim faciunt peccata contra Deum, et qui hoc faciunt, illi cogitant de Deo in vita sua. Praecepta religionis sunt Christianis ex Verbo, sed pauci sunt qui aliqua praecepta vitae inde hauriunt, [7.] Pontifici non legunt illud; et Reformati qui in fide separata a charitate sunt, non attendunt ad illa ibi quae concernunt vitam, sed solum quae fidem, et usque totum Verbum non est nisi quam Doctrina vitae. Christianismus est modo in Europa, Mahumedismus et Gentilismus est in Asia, Indiis, Africa et America; et

would if the means of salvation were lacking. But that means of salvation have been provided for every one and that heaven is such that all who live well, of whatever religion they may be, have a place there has been shown above. Man is like the earth, which produces fruits of every kind, and it is because of this power that the earth is the earth and that it produces bad fruits does not preclude its ability to produce good fruits also but this would be precluded if the earth had never had the ability to produce any thing except bad fruits. Again, man is like an object that variegates in itself the rays of light if the object presents nothing but disagreeable colors the light is not the cause for rays of light are capable of being variegated in pleasing colors. [5] Thirdly *That only those born within the church are saved is an insane heresy* Those born out of the church are men equally with those born within it, they are from the same heavenly origin and are equally living and immortal souls. They also have a religion from which they acknowledge that there is a God and that they must live rightly and he who acknowledges God and lives rightly becomes spiritual in his degree and is saved, as has been shown above. It may be said that such have not been baptized but baptizing saves none except those that are also spiritually washed that is, regenerated for baptism is for a sign and a memorall of this [6] Such it may be said, have no knowledge of the Lord, and without the Lord there is no salvation. But no one is saved for the reason that the Lord is known to him, but because he lives in accordance with the Lord's commandments and the Lord is known to every one who acknowledges God, for He is the God of heaven and earth as he teaches (*Matt. xxviii. 18* and elsewhere) Furthermore those outside of the church have a clearer idea of God as a man than Christians have and those that have the idea of God as a man and live well are accepted by the Lord. Such acknowledge God as one in person and essence, as Christians do not. They also think of God in their life, for they make evils to be sins against God and those who do this think of God in their life. Christians have the precepts of religion from the Word but there are few who draw from it any precepts of life. [7] The Papists do not read it and the Reformed, who are in faith separated from charity pay no attention to what relates to life in it, but only to what relates to faith and yet the whole Word is nothing but a doctrine of life. Christianity exists only in Europe Mohammedanism and Gentilism exist in Asia in the

genus humanum in his partibus orbis decies excedit multitudine id genus humanum quod in parte orbis Christiani est, et in hac sunt pauci, qui religionem in vita ponunt. Quid itaque insanius est credere, quam quod hi solum salventur, et illi condemnentur, et quod caelum sit homini ex nativitate, et non ex vita? Quare dicit Dominus,

"Dico vobis, quod multi ab oriente et occidente venient et accumbent cum Abrahamo, Isaco et Jacobo in regno caelorum, filii vero regni ejicientur" (*Matth viii 11, 12*)

[8.] Quartum *Quod aliqui ex humano genere ex praedestinato damnati sint, sit haeresis crudelis* Crudele enim est credere, quod Dominus, qui est ipse Amor et ipsa Misericordia, patiatur ut tam ingens multitudo hominum nascatur ad infernum, seu quod tot myriades myriadam nascantur damnati et devoti, hoc est, quod nascantur diaboli et satanae, et quod non ex Divina sua Sapiencia provideat, ne illi qui bene vivunt et agnoscunt Deum, in ignem et cruciatum aeternum conjiciantur Est usque Dominus omnium Creator et Salvator, et Ipse solus ducit omnes, ac nullius mortem vult, quare crudele est credere et cogitare, quod tanta multitudo gentium et populorum sub auspicio et sub intuitu Ipsius ex praedestinato traderetur diabolo in praedam

QUOD DOMINUS NON POSSIT AGERE CONTRA LEGES
DIVINAE PROVIDENTIAE, QUIA AGERE CONTRA
ILLAS FORET AGERE CONTRA DIVINUM AMO-
REM SUUM ET CONTRA DIVINAM SAPIENTIAM
SUAM, ITA CONTRA SE IPSUM

331. In *Sapientia Angelica de Divino Amore et Divina Sapientia* ostensum est, quod Dominus sit Divinus Amor et Divina Sapientia, et quod haec duo sint ipsum Esse et ipsa Vita, ex quibus omne Est et Vivit, tum etiam ostensum est, quod simile procedat ab Ipso, ut et quod Divinum Procedens sit Ipse Inter illa quae procedunt, est Divina Providentia primum, haec enim continue est in fine, propter quem creatum est universum:

Indies, in Africa and America and the human race in those parts of the globe is ten times more numerous than in the Christian portion and in the latter there are few who place religion in life. What more insane belief, then can there be than to hold that only these latter are saved and the former are damned and that man gains heaven by his birth and not by his life? Therefore the Lord says

"I say unto you that many shall come from the east and west, and shall recline with Abraham and Isaac and Jacob in the kingdom of the heavens but the children of the kingdom shall be cast out" (*Mat.* viii. 11-12).

[8.] Fourthly *That any of the human race are damned by predestination is a cruel heresy* For it is cruel to believe that the Lord, who is love itself and mercy itself suffers so great a multitude of men to be born for hell or so many myriads of myriads to be born condemned and doomed, that is, born devils and satans, and that He does not from His Divine wisdom provide that those who live well and acknowledge God shall not be cast into eternal fire and torment. But in truth He is the Lord the Creator and Saviour of all, and He alone leads all and wills not the death of any and in consequence it is cruel to believe and think that so great a multitude of nations and peoples under His auspices and oversight have been handed over by predestination as a prey to the devil.

THE LORD CANNOT ACT CONTRARY TO THE LAWS OF THE DIVINE PROVIDENCE, BECAUSE ACTING CONTRARY TO THEM WOULD BE ACTING CONTRARY TO HIS DIVINE LOVE AND CONTRARY TO HIS DIVINE WISDOM THUS CONTRARY TO HIMSELF

331. It has been shown in the *Angelic Wisdom concerning the Divine Love and the Divine Wisdom* that the Lord is Divine love and Divine wisdom, and that these two are Being (*Ess*) itself and life itself, from which every thing has being and life. It is also there shown that this same goes forth from Him also that the Divine that goes forth is Himself. Of all that goes forth the Divine providence is primary for this is continually in the end for the sake of which the universe was created.

operatio et progressio finis per media est quae vocatur Divina Providentia [2.] Nunc quia Divinum Procedens est Ipse, ac Divina Providentia est primum quod procedit, sequitur quod agere contra leges Divinae suae Providentiae sit agere contra Se Ipsum. Potest etiam dici, quod Dominus sit Providentia, sicut dicitur quod Deus sit Ordo, nam Divina Providentia est Divinus Ordo primum circa salvationem hominum, et sicut non datur ordo absque legibus, leges enim faciunt illum, et unaquaevis lex ab ordine trahit ut quoque sit ordo, inde sequitur, quod sicut Deus est Ordo, etiam sit Lex sui ordinis simile dicendum est de Divina Providentia, quod sicut Dominus est sua Providentia, etiam sit Lex suae Providentiae. Inde patet, quod Dominus non possit agere contra leges Divinae suae Providentiae, quia agere contra illas, foret agere contra Se Ipsum. [3.] Porro, non datur aliqua operatio nisi in subjectum et per media in illud, operatio nisi in subjectum et per media in illud, non datur; subjectum Divinae Providentiae est homo, media sunt Divina Vera per quae illi sapientia, et Divina Bona per quae illi amor, Divina Providentia per illa media operatur finem suum, qui est salvatio hominis, nam qui vult finem etiam vult media, quare cum volens operatur finem, operatur illum per media. Sed haec evidentiora fient, dum perlustrantur in hoc ordine:

- (i) *Quod operatio Divinae Providentiae ad salvandum hominem inchoet ab ejus natiuitate, ac perstet usque ad finem vitae ejus, et postea in aeternum*
- (ii) *Quod operatio Divinae Providentiae continue fiat per media ex pura misericordia*
- (iii) *Quod momentanea salvatio ex immediata misericordia non dabilis sit*
- (iv) *Quod momentanea salvatio ex immediata misericordia sit praester volans in ecclesia*

332. (i) *Quod operatio Divinae Providentiae ad salvandum hominem inchoet ab ejus natiuitate, ac perstet usque ad finem vitae ejus, et postea in aeternum*—Supra ostensum est, quod caelum ex humano genere sit ipse finis creationis universi, et quod finis ille in sua operatione et progressionem sit Divina Providentia ad salvandum homines, et quod omnia quae extra hominem sunt, et inserviunt illi pro usu, sunt fines creationis secundarii,—quae in

The operation and progress of the end through means is what is called the Divine providence. Since then the Divine that goes forth is Himself and the Divine providence is the primary thing that goes forth it follows that to act contrary to the laws of His Divine providence is to act contrary to Himself. [2.] It may be said furthermore that the Lord is Providence as it is said that God is Order for the Divine providence is Divine order with primary regard to the salvation of men and as there is no order possible without laws for laws are what constitute order and every law derives from order that it is order it follows that as God is order so is He the law of His order. The same must be said of the Divine providence, that as the Lord is His providence He is also the law of His providence. From this it is evident that the Lord cannot act contrary to the laws of His providence, for to act contrary to them would be to act contrary to Himself. [3.] Again there can be no operation except upon a subject and upon it through means operation except upon a subject and upon it through means is impossible. The subject of the Divine providence is man the means are the Divine truths whereby man gains wisdom and the Divine goods whereby he gains love. The Divine providence through these means works out its end which is man's salvation for he that seeks an end seeks the means also consequently in seeking to accomplish an end he accomplishes it through means. But all this will become more evident when examined in the following order

- (i.) *The operation of the Divine providence for the salvation of man begins at his birth and continues until the end of his life and afterwards to eternity*
- (ii.) *The operation of the Divine providence goes on unceasingly through means out of pure mercy*
- (iii.) *Instantaneous salvation from mercy apart from means is impossible*
- (iv.) *Instantaneous salvation from mercy apart from means is "the fiery flying serpent" in the church.*

332 (i) *The operation of the Divine providence for the salvation of man begins at his birth and continues until the end of his life and afterwards to eternity*—It has been shown above that a heaven from the human race is the essential end of the creation of the universe and that this end in its operation and progress is the Divine providence for the salvation of men also that all things exterior to man and that are serviceable to him in the way of use, are secondary ends of creation

summa, se referunt ad omnia quae in tribus regnis, animali, vegetabili et minerali, sunt Cum illa quae ibi sunt, secundum leges ordinis Divini in prima creatione constabilitas constanter procedunt, quomodo tunc non potest finis primarius, qui est salvatio generis humani, secundum sui ordinis leges, quae sunt leges Divinae Providentiae, constanter procedere? [2.] Specta modo arborem fructus, annon illa ab exiguo semine primum nascitur ut tenue germen, et postea successive crescit in caulem, et expandit ramos, et hi operiuntur foliis, et dein extrudit flores, et parit fructus, et in illis ponit nova semina, per quae perpetuitati suae prospicit? Simile fit cum omni virgulto, et cum omni herba agri Annon in his omnia et singula constanter et mirabiliter secundum leges sui ordinis a fine ad finem procedunt? Quid non similiter finis primarius, qui est caelum ex humano genere? Num aliquid in ejus progressionem dari potest, quod non secundum leges Divinae Providentiae constantissime procedat? [3.] Quoniam est correspondentia vitae hominis cum vegetatione arboris, fiat parallelismus seu comparatio infantia hominis est comparative sicut tenerum germen arboris pullulans e terra ex semine, pueritia et adolescentia hominis est sicut germen illud crescens in caulum et ramusculos vera naturalia, quibus omnis homo primum imbuatur, sunt sicut folia quibus rami operiuntur ("folia" non aliud in Verbo significant), initia hominis in conjugium boni et veri, seu conjugium spirituale, sunt sicut flores quos arbor illa tempore veris producit, vera spiritualia sunt foliola istorum florum, primitiva conjugii spiritualis, sunt sicut inchoamenta fructus, bona spiritualia quae sunt bona charitatis, sunt sicut fructus; significantur etiam per "fructus" in Verbo, procreationes sapientiae ex amore, sunt sicut semina, per quas procreationes homo fit sicut hortus et paradysus Homo etiam in Verbo describitur per arborem, ac ejus sapientia ex amore per hortum, per "hortum Edenis" non aliud significatur [4.] Homo quidem est arbor mala ex semine, sed usque datur insitio seu inoculatio ex ramulis desumptis ex Arbore vitae, per quos succus ex veteri radice exantlatus vertitur in succum facientem fructus bonos Haec comparatio facta est, ut sciatur, quod cum tam constans progressio Divinae

which in brief have relation to all things in the three kingdoms, the animal, the vegetable, and the mineral. When these things go forth regularly in accordance with the laws of Divine order established in their first creation how is it possible for the primary end which is the salvation of the human race, not to go forth regularly in accordance with the laws of its order which are the laws of the Divine providence? [2.] Watch a fruit tree. Does it not first have birth as a slender shoot from a small seed and does it not afterwards gradually grow to a trunk and spread forth branches, which are covered with leaves and then put forth blossoms, and bring forth fruit, depositing therein new seeds by which it provides for its perpetuity? The same thing occurs with every shrub and with every herb of the field. In these do not each thing and all things go forth regularly and wonderfully from end to end in accordance with the laws of its order? Why not likewise the primary end which is a heaven from the human race? Can there be any thing in its progress that does not go on most regularly in accordance with the laws of the Divine providence? [3.] As there is a correspondence between man's life and the growth of a tree let a parallel or comparison be drawn between them. Man's infancy is comparatively like the tender shoot of a tree sprouting up out of the ground from the seed his childhood and youth are like that shoot growing into a trunk with its little branches the natural truths that every one first imbibes are like the leaves with which the branches are covered ("leaves" in the Word signifying nothing else) the man's initiation into the marriage of good and truth that is, the spiritual marriage, is like the blossoms that the tree brings forth in the spring time spiritual truths are the petals of these flowers the primary activities of the spiritual marriage are like the beginnings of the fruit spiritual goods, which are the goods of charity are like the fruit (these are signified by "fruit" in the Word) the procreations of wisdom from love are like the seeds and by these procreations man becomes like a garden or a paradise. Moreover man is depicted in the Word by a "tree" and his wisdom originating in love by a "garden" ("the garden of Eden" signifies nothing else) [4.] In fact, man is a corrupt tree from the seed nevertheless, a grafting or budding with shoots taken from the tree of life is possible whereby the sap drawn from the old root is turned into sap forming good fruit. This comparison has been made to show that when there is so regular a

Providentiae est in vegetatione et regeneratione arborum, constans omnino erit in reformatione et regeneratione hominum, qui arboribus multum praestantiores sunt, secundum haec Domini verba.

“Nonne quinque passeress venduntur assariis duobus, unus tamen ex illis non est oblivioni datus coram Deo? jam vero etiam pili capitis vestri omnes numerati sunt, ideo ne timeate, multum passeribus praestatis Quis praeterea ex vobis sollicitus potest apponere ad staturam suam cubitum , si ergo ne minimum potestis, cur de reliquis solliciti estis? Attendite ad lilia quomodo crescunt . quod si gramen in agro quod hodie est, cras autem in clibanum in-jicitur, Deus ita vestit, quanto magis vos, o parvae fidei homines”
(*Luc* xii 6, 7, 25-28)

333. Dicitur quod operatio Divinae Providentiae ad salvandum hominem inchoet a nativitate ejus et perstet usque ad finem vitae ejus. Quod ut intelligatur, sciendum est, quod Dominus videat, qualis homo est, ac praevideat qualis vult esse, ita qualis futurus est; et liberum voluntatis ejus non potest auferri, ut sit homo et inde immortalis, ut prius multis ostensum est; quare Dominus praevidet statum ejus post mortem, et illum providet a nativitate ejus usque ad finem vitae. Apud malos providet permittendo et continue abducendo a malis; apud bonos autem providet ducendo ad bonum. Ita Divina Providentia est continue in operatione salvandi hominem; sed non salvari possunt plures quam salvari volunt, ac illi volunt salvari, qui Deum agnoscunt, et ab Ipso ducuntur; et illi non volunt, qui Deum non agnoscunt, et semet ducunt; hi enim non cogitant de vita aeterna, et de salvatione, illi vero cogitant. Hoc videt Dominus, et usque ducit illos, et ducit secundum leges Divinae Providentiae suae, contra quas non potest agere, quoniam agere contra illas, foret agere contra Divinum suum Amorem, et contra Divinam suam Sapientiam, quod est contra Se Ipsum [2.] Nunc quia praevidet omnium status post mortem, et quoque praevidet loca illorum, qui non salvari volunt, in inferno, ac loca illorum, qui salvari volunt, in caelo, sequitur, quod, ut dictum est, praevideat malis sua loca permittendo et abducendo, ac bonis sua loca ducendo; quod nisi fieret continue a nativitate cujusvis ad finem vitae ejus, caelum non subsisteret, nec infernum. nam absque illa Praevidentia et simul Provi-

progression of the Divine providence in the growth and regeneration of trees there must needs be a regular progression in the reformation and regeneration of men who are of much more value than trees according to these words of the Lord

"Are not five sparrows sold for two farthings and not one of them is forgotten in the sight of God? But the very hairs of your head are all numbered. Fear not, therefore ye are of more value than many sparrows. And which of you by being anxious can add to his stature one cubit? If ye then, be not able to do that which is less, why are ye anxious concerning the rest? Consider the lilies how they grow. If, then, God so clothe the grass which is today in the field and tomorrow is cast into the oven, how much more will He clothe you, O ye men of little faith?" (*Luke xii. 6, 7 25 28*)

333 The operation of the Divine providence for the salvation of man is said to begin at his birth and to continue unto the end of his life. To understand this it must be known that the Lord sees what man is and foresees what he wills to be thus what he will be and that he may be a man and therefore immortal the freedom of his will must not be taken away as has been frequently shown before. Consequently the Lord foresees man's state after death and provides for it from his birth until the end of his life. With the evil the Lord provides by permitting evils and continually withdrawing them from evils while with the good he provides by leading to good. Thus the Divine providence is unceasingly in the work of saving men. But no more can be saved than are willing to be saved, and only those are willing to be saved who acknowledge God and are led by Him and those are unwilling who do not acknowledge God and who lead themselves for such do not think about eternal life or about salvation while the others do. Thus the Lord sees and still He leads them and leads them in accordance with the laws of His Divine providence contrary to which laws He cannot act since to act contrary to them would be to act contrary to His Divine love and contrary to His Divine wisdom which is to act contrary to Himself [2] Since then the Lord foresees the states of all after death and also foresees the places in hell of those who are not willing to be saved and the places in heaven of those who are willing to be saved it follows that for the evil as has been said the Lord provides their places by permitting and by withdrawing and for the good by leading and unless this were done unceasingly from every one's birth until the end of his life neither heaven nor hell would continue to exist for without that foresight and

dentia non foret caelum nec infernum nisi confusum quodam Quod cuiusvis suus locus a Domino ex praevisto provisos sit, videatur supra (n 202, 203) [3.] Hoc illustrari potest per hanc comparisonem si jaculator aut sclopetarius collimaret ad scopum, et a scopo post illum duceretur linea recta ad miliaris distantiam, si in collimatione aberraret ungue solum, telum vel globulus ad finem miliaris immensum recederet a linea post scopum ducta Ita foret, nisi Dominus omni momento, immo minutissimo spectaret aeternum in praevidendo et providendo cujusvis locum post mortem, sed hoc fit a Domino, quia omne futurum est Ipsi praesens, et omne praesens est Ipsi aeternum Quod Divina Providentia in omni quod facit, spectet infinitum ac aeternum, videatur supra (n 46-69, 214, seq.).

334. Dicitur etiam quod operatio Divinae Providentiae perstet in aeternum, quoniam omnis angelus perficitur sapientia in aeternum, at quisque secundum gradum affectionis boni et veri, in quo fuit cum abivit e mundo. Hic gradus est qui in aeternum perficitur, quod ultra illum gradum est, hoc extra angelum est, et non intra illum; et id quod extra illum est, non potest perfici intra illum. Hoc intelligitur per

“Mensuram bonam, pressam, agitatam et superfluentem,” quae dabitur in sinum illorum, qui remittunt et dant alius (*Luc* vii 37, 38),

hoc est, qui in bono charitatis sunt

335. (11) *Quod operatio Divinae Providentiae continue fiat per media ex pura misericordia* —Sunt media et modi Divinae Providentiae Media sunt, ex quibus homo fit homo, ac perficitur quoad intellectum et quoad voluntatem, modi sunt, per quos illa fiunt Media ex quibus homo fit homo, ac perficitur quoad intellectum, communi voce vocantur vera, quae fiunt ideae in cogitatione, et dicuntur res in memoria, et in se sunt cognitiones, ex quibus scientiae Omnia illa media in se spectata sunt spiritualia, sed quia sunt in naturalibus, ex indusio seu vestitu suo apparent sicut naturalia, et quaedam sicut materialia. Media illa infinita sunt numero, ac infinita sunt varietate; sunt simplicia et composita minus et magis, et sunt imperfecta et perfecta minus et magis Sunt media pro for-

providence together neither heaven nor hell would be anything but confusion. That the Lord from foresight has provided for every one his place may be seen above (n. 202-203) [3.] This may be illustrated by a comparison. If a marksman should aim at a mark, and behind the mark a straight line were drawn for a mile, and if he should err by a finger's breadth in his aim his missile or ball keeping on to the end of the mile would depart very far from the line. So would it be if the Lord did not every moment, and even every fraction of a moment, regard the eternal in his foreseeing and providing every one's place after death. But thus the Lord does because the entire future is to Him the present and the entire present is to Him the eternal. That the Divine providence in every thing it does has regard to the infinite and eternal may be seen above (n. 46-69, 214 seq.)

334. It is also said that the operation of the Divine providence will continue to eternity since every angel is perfecting in wisdom to eternity but each according to the degree of that affection for good and truth in which he was when he left the world. It is this degree that is being perfected to eternity. Anything beyond this degree is outside of the angel and not within him and that which is outside of him cannot be perfected within him. This is meant by the

Good measure, pressed down and shaken together and running over
that shall be given into the bosom of those who forgive and give
to others (*Luke vi. 37-38*),

that is, who are in good of charity

335. (ii.) *The operation of the Divine providence goes on unceasingly through means out of pure mercy*—There are means and modes of the Divine providence. Its means are the things whereby man becomes a man and is perfected in respect to his understanding and his will its modes are the ways whereby these things are accomplished. The means whereby man becomes a man and is perfected in respect to his understanding in general are called truths, which in thought become ideas, and in the memory are called things. In themselves they are knowledges of which sciences consist. All these means viewed in themselves, are spiritual but as they are in natural things, from their covering or clothing they appear natural and some of them material. These means are infinite in number and infinite in variety they are more or less simple

manda et perficienda vita civili naturali, tum pro formanda et perficienda vita morali rationali, ut et pro formanda et perficienda vita spirituali caelesti [2.] Media illa succedunt, unum genus post alterum, ab infantia usque ad aetatem hominis ultimam, et post illam in aeternum. et sicut succedunt crescendo, ita priora fiunt media posteriorum, ingrediuntur enim omne formatum sicut causae mediae; nam ex his omnis effectus seu omne conclusum est efficiens, et inde fit causa; ita posteriora fiunt successive media: et quia hoc fit in aeternum, non datur postremum seu ultimum, quod claudit. Nam sicut aeternum est absque fine, ita sapientia quae in aeternum crescit est absque fine. Si finis sapientiae foret apud sapientem, periret jucundum sapientiae ejus, quod consistit in perpetua multiplicatione et fructificatione ejus, et sic jucundum vitae ejus, et loco ejus succederet jucundum gloriae, in quo solo non est vita caelestis, fit homo ille sapiens tunc non amplius sicut juvenis, sed sicut senex, et tandem sicut decrepitus. [3.] Tametsi sapientia sapientis in caelo crescit in aeternum, usque tamen non datur sapientiae angelicae approximatio ad sapientiam Divinam talis, ut illam possit contingere; est comparative sicut dicitur de linea recta circum hyperbolam ducta continue approximante et nusquam tangente; et sicut dicitur de quadrando circulo. Ex his constare potest, quid intelligitur per media, per quae Divina Providentia operatur, ut homo sit homo, ac ut perficiatur quoad intellectum, et quod haec media communi voce dicantur vera. Totidem etiam sunt media, per quae homo formatur et perficitur quoad voluntatem, sed haec communi voce dicuntur bona; ex his est homini amor, ex illis autem est homini sapientia. Conjunctio illorum facit hominem; nam qualis illa est, talis est homo. Haec conjunctio est quae vocatur conjugium boni et veri.

336. Modi autem, per quos Divina Providentia operatur in media, et per media ad formandum hominem, et ad perficiendum illum, sunt etiam infiniti numero et infiniti varietate, totidem quot sunt operationes Divinae Sapientiae ex Divino Amore ad salvandum hominem, ita quot sunt operationes Divinae Providentiae secundum leges suas, de quibus supra actum est. Quod modi illi arcanissimi sint,

supra illustratum est per operationes animae in corpus, de quibus homo tam parum novit, ut vix aliquid, ut quomodo oculus, auris, naris, lingua, cuticula, sentiunt, ac quomodo ventriculus digerit, mesenterium chylificat, hepar sanguinem elaborat, pancreas et lien purificant, renes ab humoribus impuris secernunt, cor illum colligit et distribuit, pulmo illum decantat, et quomodo cerebrum sanguinem sublimat, et e novo vivificat, praeter innumera alia, quae omnia sunt arcana, in quae vix aliqua scientia potest intrare. Ex his patet, quod adhuc minus possit intrari in arcanas operationes Divinae Providentiae, satis est quod sciantur leges ejus.

337. Quod Divina Providentia operetur omnia ex pura misericordia, est quia ipsa Essentia Divina est purus Amor, et hic est qui per Divinam Sapientiam operatur, et haec operatio est quae vocatur Divina Providentia. Quod purus ille Amor sit pura Misericordia, est,—(1) Quia operatur apud omnes qui in universo terrarum orbe sunt, qui tales sunt, ut nihil possint ex se. (2) Quod operetur apud malos et injustos aequè ac apud bonos et justos. (3) Quod ducat illos in inferno, et inde eripiat illos. (4) Quod ibi perpetuo luctetur cum illis, et pugnet pro illis contra diabolum, hoc est, contra mala inferni. (5) Quod propterea in mundum venerit, et subiverit tentationes usque ad ultimas illarum, quae fuit passio crucis. (6) Quod continue agat cum immundis ut mundos reddat, et cum insanis ut sanos reddat. ita continue laboret ex pura misericordia.

338. (111) *Quod momentanea salvatio ex immediata misericordia non dabilis sit* —In antecedentibus ostensum est quod operatio Divinae Providentiae ad salvandum hominem, inchoet ab ejus nativitate, et perstet usque ad finem vitae ejus, et postea in aeternum, tum quod operatio illa continue fiat per media ex pura misericordia. Ex his sequitur, quod non detur momentanea salvatio, nec immediata misericordia. Sed quia multi, qui de rebus Ecclesiae seu religionis non aliquid cogitant ex intellectu, credunt quod ex immediata misericordia salventur, et inde quod salvatio sit momentanea, et tamen hoc contra veritatem est, et insuper est fides damnosa, interest ut expendatur in suo ordine. (1) Quod fides de momentanea salvatione ex

have been treated of above. How secret these modes are has been illustrated above by the operations of the soul upon the body of which man knows so little as to amount to scarcely anything as how the eye sees the ear hears the nose smells, the tongue tastes and the skin feels how the stomach digests the mesentery elaborates the chyle and the liver the blood how the pancreas and spleen purify the blood, the kidneys separate it from impure humors the heart collects and distributes it the lungs clarify it and how the brain refines the blood and vivifies it anew besides innumerable other things, all of which are secrets which scarcely any science can penetrate. Evidently then it can penetrate still less into the secret operations of the Divine providence it is enough to know its laws.

337 The Divine providence does all things out of pure mercy because the Divine essence is pure love, and it is this that works by means of the Divine wisdom and it is this operation that is called the Divine providence. This pure love is pure mercy, for these reasons (1) It is operative with all men throughout the whole world who are such that they have no ability of their own. (2) It is equally operative with the evil and unjust, and with the good and just. (3) It leads the former in hell and rescues them from it. (4) It there perpetually strives with them and fights for them against the devil that is, against the evils of hell. (5) To this end it came into the world and endured temptations even to the last of them which was the passion of the cross. (6) It unceasingly acts with the unclean to make them clean and with the insane to make them sane thus it labors unceasingly out of pure mercy

338 (iii.) *Instantaneous salvation from mercy apart from means is impossible* —It has been shown in what precedes that the operation of the Divine providence to save man begins at his birth and continues until the end of his life, and afterwards to eternity also that this operation goes on unceasingly through means, out of pure mercy From this it follows that neither instantaneous salvation nor mercy apart from means is possible. But as many who never think about matters pertaining to the church or to religion from the understanding believe that they are saved by mercy apart from means, and therefore that salvation is instantaneous and as this is contrary to the truth and is a harmful belief, it is important that it should be considered in its proper order (1) The belief in instantaneous salvation out of mercy apart from means has been adopted from the nat-

immediata misericordia capta sit ex statu naturali hominis. (2) Quod haec fides sit ex ignorantia status spiritualis, qui prorsus diversus est a statu naturali (3) Quod doctrinae omnium ecclesiarum in Christiano orbe, interius spectatae, sint contra momentaneam salvationem ex immediata misericordia, sed usque quod externi ecclesiae homines illam stabiliant [2.] Primum. *Quod fides de momentanea salvatione ex immediata misericordia, capta sit ex statu naturali hominis* Naturalis homo ex suo statu non aliter scit quam quod gaudium caeleste sit sicut gaudium mundanum, ac quod similiter influat et recipiatur; pro exemplo, quod sit sicut qui pauper est, dives fit, et sic qui e tristi statu egestatis in felicem statum opulentiae venit, vel sicut qui vilis est, et fit honoratus, et sic e contemptu in gloriam venit, aut sicut qui e domo luctus in gaudium nuptiarum venit Quia hi status possunt intra diem mutari, et non alia idea est de statu hominis post mortem, patet unde est, quod credatur salvatio momentanea ex immediata misericordia. [3.] In mundo etiam possunt plures in uno consortio et in una societate civili esse et simul laetari, et tamen omnes differre animis; hoc fit in statu naturali Causa est, quia externum unius hominis potest accommodari externo alterius, utcunque interna dissimilia sunt Ex hoc statu naturali etiam concluditur, quod salvatio sit modo admissio ad angelos in caelum, et quod admissio sit ex immediata misericordia: quare etiam creditur, quod malis aequè possit dari caelum quam bonis, et quod tunc consociatio sit similis quae in mundo, cum differentia quod illa sit plena gaudio [4.] Secundum. *Sed quod haec fides sit ex ignorantia status spiritualis, qui prorsus diversus est a statu naturali* De statu spirituali, qui est status hominis post mortem, supra multis in locis actum est, et ostensum, quod unusquisque sit suus amor, et quod nemo possit vivere cum aliis quam cum illis qui in simili amore sunt, et quod si ad alios venit, non respirare possit suam vitam Inde est, quod quisque post mortem veniat in societatem suorum, qui sunt qui in simili amore sunt, et quod hos cognoscat sicut affines et sicut amicos, et quod mirum est, cum illos convenit et videt, est sicut illos ab infantia cognovisset, est affinitas et amicitia spiri-

ural state of man. (2) This belief comes from an ignorance of the spiritual state, which is wholly different from the natural state. (3) The doctrines of all the churches in the Christian world viewed interiorly are opposed to instantaneous salvation out of mercy apart from means but it is upheld nevertheless by the external men of the church. [2.] First *The belief in instantaneous salvation out of mercy apart from means has been adopted from the natural state of man.* The natural man from his state does not know otherwise than that heavenly joy is like worldly joy and that it flows in and is received in the same way for example, that it is like the experience of a poor man becoming rich, who thus passes from the sad state of poverty into a happy state of opulence or like one of low standing who becomes honored and who thus passes from disdain to glory or like one who goes from a house of mourning to the joy of a wedding As these states may be changed in a day and man's condition after death is supposed to be the same, the source of the belief in instantaneous salvation out of mercy apart from means is evident. [3.] Moreover in the world many may be together in one company or in one civil community and may enjoy themselves together and yet all differ in feeling this occurs in man's natural state, and the reason is that the external of one man can be accommodated to the external of another however unlike their internals may be. From this natural state another conclusion is drawn, that salvation is merely admission into heaven among the angels, and that this admission is from mercy apart from means. Consequently it is believed that heaven can be granted to the evil as well as to the good and that their association is then like that in the world with the difference that it is full of joy [4.] Secondly *This belief comes from an ignorance of the spiritual state which is wholly different from the natural state* The spiritual state that is the state of man after death, has been treated of above in many places and it has been shown that every one is his own love, and that no one can live with any except those who are in a like love, and if he comes among others he cannot breathe his own life. It is from this that every one after death comes into the society of his own that is, of those who are in a like love and that he recognizes these as relatives and as friends and what is wonderful when he meets them and sees them it is as if he had been acquainted with them from infancy Spiritual relationship and friendship are the cause of this. And

tualis, quae hoc facit Immo plus, non potest aliquis in societate habitare in alia domo quam in sua, cuius in societate sua domus est, quam invenit sibi paratam, ut primum societatem intrat. In consortiis potest esse cum aliis extra suam domum, sed usque non alibi quam in sua morari. Et quod adhuc plus est, non potest aliquis in alterius conclavi sedere quam in suo loco, si in alio fit sicut impos mentis et mutus, et quod mirabile est, quisque dum intrat conclave, scit suum locum, similiter fit in templis, et quoque in coetibus quando congregati sunt [5.] Ex his patet, quod status spiritualis sit prorsus diversus a statu naturali, ac talis ut aliquis non possit alibi esse quam ubi regnans ejus amor est, ibi enim est jucundum vitae ejus, et quisque vult in suae vitae jucundo esse, et spiritus hominis non potest alibi, quia id facit vitam ejus, immo ipsam respirationem, ut et pulsum cordis ejus. Aliiter in mundo naturali in hoc externum hominis ab infantia edoctum est jucunda alia simulare facie, loquela et gestu, quam illa quae sunt interni ejus, quare ex statu hominis in mundo naturali non potest concludi ad statum ejus post mortem, nam status cujusvis post mortem est spiritualis, qui est, quod non possit alibi esse, quam in jucundo sui amoris, quod sibi in mundo naturali per vitam comparavit. [6.] Ex his manifeste constare potest, quod nemo possit immitti in jucundum caeli, quod communi voce vocatur gaudium caeleste, qui in jucundo inferni est, seu quod idem, in jucundum boni qui in jucundo mali est. quod adhuc clarius potest concludi ex eo, quod nemini post mortem negetur ascendere in caelum, monstratur ei via, datur copia, et intromittitur, sed dum in caelum venit, et aspiratu jucundum ejus attrahit, incipit angari pectore, et torqueri corde, ac sentire deliquium, in quo se contorquet sicut anguis admotus igni, et cum aversa facie e caelo, et conversa ad infernum, praeceps aufugit, nec quiescit quam in societate amoris sui. Inde constare potest, quod in caelum venire non sit alicui ex immediata misericordia, proinde quod non solum sit admitti, ut multi in mundo autumant, tum quod nec sit momentanea salvatio, nam haec ponit immediatam misericordiam [7.] Fuerunt quidam qui in mundo momentaneam salvationem ex immediata miseri-

what is more no one in a society can occupy any house but his own each one in a society has his own house and this he finds ready for him as soon as he enters the society. Outside of his house he may be in close association with others but he cannot stay anywhere except in his own house. And still further in another's apartment no one can sit anywhere except in his own place if he sits elsewhere he loses his self possession and becomes dumb and what is wonderful whenever one enters a room he knows his own place. The same is true of places of worship and of those who come together in public assemblies. [6] All this makes clear that the spiritual state is wholly different from the natural and is such that no one can be anywhere but where his ruling love is for there the delight of his life is and every one wishes to be in the delight of his life and a man's spirit cannot be elsewhere because that delight is what constitutes his life even his very breathing and the motion of his heart. In the natural world it is different. In this world man's external is thoroughly taught from infancy to simulate in countenance word and gesture other delights than those that belong to his internal. Consequently from a man's state in the natural world no conclusion can be formed about what his state will be after death for every one's state after death is a spiritual state which is, that he can be nowhere except in the delight of his own love which delight he acquired by his life in the natural world. [6] All this makes clear that no one can be admitted into the delight of heaven which is commonly called heavenly joy who is in the delight of hell or what is the same no one who is in the delight of evil can be admitted into the delight of good and this may be still more clearly inferred from this that after death no one is forbidden to ascend into heaven the way is shown him opportunity is given him and he is admitted but as soon as he enters heaven and breathes in its delight he begins to suffer pain in his chest to be tortured in his heart to feel as if swooning under which he writhes like a serpent brought near the fire and with his face turned away from heaven and turned towards hell he flees precipitately and does not rest until he has entered the society belonging to his own love. Evidently therefore, no one enters heaven out of mercy apart from means consequently mere admittance does not, as many in the world suppose, amount to anything neither is there any such thing as instantaneous salvation for this supposes mercy apart from

cordia crediderunt, et dum spiritus facti voluerunt ut jucundum illorum infernale seu jucundum mali, ex Divina Omnipotentia et simul ex Divina Misericordia transmutaretur in jucundum caeleste seu jucundum boni, et quia ita cupiverunt, etiam permissum est ut ab angelis fieret, qui tunc removerunt jucundum illorum infernale sed illi tunc, quia id erat jucundum amoris vitae eorum, proinde vita eorum, jacuerunt sicut mortui, absque omni sensu et omni motu; nec possibile fuit insufflare aliam vitam quam suam; quia omnia mentis et corporis eorum, quae retro versa erant, non potuerunt retorqueri in contrarium: quare resuscitati sunt per immissionem jucundi amoris vitae eorum. Post id dixerunt, quod in illo statu interius senserint durum et quoddam horrendum, quod non voluerunt propagare. Quare in Caelo dicitur, quod facilius sit convertere bubonem in turturem, et serpentem in agnum, quam aliquem spiritum infernalem in angelum caeli [8.] Tertium: *Quod doctrinae ecclesiarum in Christiano orbe, interius spectatae, sint contra momentaneam salvationem ex immediata misericordia: sed usque quod externi ecclesiae homines illam stabiliant.* Doctrinae omnium ecclesiarum interius spectatae docent vitam. Cujusnam ecclesiae doctrina est, quae non docet, quod homo se exploraturus sit, visurus et agnitus sua peccata, confessurus illa, paenitentiam acturus, et dein victurus vitam novam? Quis absque hoc monito et praecepto admittitur ad Sanctam Communionem? Inquire et confirmaberis. Cujus ecclesiae doctrina est, quae non fundatur super praeceptis decalogi? Ac praecepta decalogi sunt praecepta vitae. Quis homo ecclesiae, in quo aliquid ecclesiae est, qui non agnoscit, cum audit, quod salvetur qui bene vivit, et condemnetur qui male? Quare in Fide symbolica Athanasiana, quae etiam est Doctrina in toto Christiano orbe recepta, haec dicuntur:

“Quod Dominus venturus sit ad judicandum vivos et mortuos, et tunc illi qui bona fecerunt, intrabunt in vitam aeternam, et qui mala fecerunt, in ignem aeternum”

[9.] Ex quibus patet, quod doctrinae omnium ecclesiarum interius spectatae doceant vitam; et quia docent vitam, doceant quod salvatio sit secundum vitam; ac vita hominis

means [7.] There were some who had believed in the world in instantaneous salvation out of mercy apart from means and when they became spirits they desired to have their infernal delight, or their delight in evil changed by Divine omnipotence and by Divine mercy into heavenly delight or delight in good. And because they greatly desired this the angels were permitted to do it but as soon as the angels had taken away their infernal delight since it was the delight of their life's love consequently of their life they lay as if dead deprived of all sense and all motion and it was impossible to breathe into them any other life than their own because all things of their mind and body had been turned backward and could not be reversed. They were therefore resuscitated by admitting again the delight of their life's love. After this they said that in that state they in terrorly had felt something awful and horrible which they did not care to divulge. For this reason it is said in heaven that it is easier to change an owl into a turtle-dove or a serpent into a lamb than any infernal spirit into an angel of heaven. [8.] Thirdly *The doctrines of the churches in the Christian world viewed interiorly are opposed to instantaneous salvation out of mercy apart from means but it is upheld nevertheless by the external men of the church.* The doctrines of all churches viewed interiorly teach life. What church is there the doctrine of which does not teach that man ought to examine himself to see and acknowledge his sins confess them repent, and finally live a new life? Who is admitted to the Holy Communion without this admonition and instruction? Inquire and you will be convinced. What church is there the doctrine of which is not founded on the commandments of the decalogue? and the commandments of the decalogue are the commandments of life. What man of the church is there in whom there is any thing of the church who does not acknowledge as soon as he hears it that he who lives well is saved and he who lives wickedly is condemned? Therefore in the Athanasian Creed (which is also the doctrine accepted in the whole Christian world) it is stated

That the Lord will come to judge the living and the dead and then those that have done good will enter into life eternal and those that have done evil into eternal fire.

[9.] This shows clearly that the doctrines of all churches viewed interiorly teach life and because they teach life they

non momento inspiratur, sed formatur successive, et reformatur sicut homo fugit mala ut peccata, proinde sicut novit quid peccatum, ac cognoscit et agnoscit id, et sicut non vult illud, et inde desistit ab illo, et sicut novit etiam illa media, quae se referunt ad cognitionem Dei Per haec et illa formatur et reformatur vita hominis, quae non uno memento possunt infundi, removendum enim est malum hereditarium, quod in se est infernale, et loco ejus implantandum est bonum, quod in se erit caeleste Homo ex malo suo hereditario comparari potest buboni quoad intellectum, et serpenti quoad voluntatem, et homo reformatus potest comparari columbae quoad intellectum, et ovi quoad voluntatem quare momentanea reformatio et inde salvatio foret comparative sicut momentanea conversio bubonis in columbam, ac serpentis in ovem Quis non videt, qui scit aliquid de vita hominis, quod hoc non detur, nisi bubonis et serpentis natura auferatur, et columbae et ovis natura implantetur? [10.] Notum etiam est, quod omnis intelligens possit intelligentior fieri, et omnis sapiens sapientior, et quod intelligentia et sapientia apud hominem possit crescere, et apud quosdam crescat, ab infantia usque ad finem vitae ejus, et quod homo sic continue perficiatur. Quid non plus intelligentia et sapientia spiritualis? Haec per duos gradus supra intelligentiam et sapientiam naturalem ascendit, et cum ascendit, fit angelica, quae est ineffabilis Quod haec apud angelos crescat in aeternum, supra dictum est Quis non comprehendere potest, si vult, quod impossibile sit, quod id, quod perficitur in aeternum, sit perfectum in instanti?

339. Ex his nunc patet, quod omnes qui cogitant ex vita de salvatione, non cogitent de aliqua salvatione momentanea ex immediata misericordia, sed de medius salutis, in quae et per quae Dominus secundum leges Divinae suae Providentiae operatur, ita per quae homo a Domino ex pura misericordia ducitur At illi, qui non cogitant ex vita de salute, ponunt momentaneum in salvatione, ac immediatum in misericordia, ut faciunt illi qui separant fidem a charitate, (charitas est vita,) et momentaneum fidei ponunt, et si non prius, circa ultimam mortis horam. Et hoc quoque faciunt illi, qui remissionem peccatorum

teach that salvation is in accordance with the life and the life of a man is not breathed into him in a moment, but is gradually formed and is reformed by his shunning evils as sins consequently by his learning what sin is recognizing and acknowledging it and not willing it and thus refraining from it, also by gaining a knowledge of those means that have reference to a knowledge of God. By all these is man's life formed and reformed and these cannot be poured into him in a moment, for hereditary evil which in itself is infernal, must be removed and in its place good which in itself is heavenly must be implanted. From his hereditary evil man may be likened in understanding to an owl and in will to a serpent but when he has been reformed he may be likened in understanding to a dove and in will to a sheep. Therefore instantaneous reformation and salvation thereby would be comparatively like the instantaneous conversion of an owl into a dove and of a serpent into a sheep. Who that has any knowledge of human life does not see that this is impossible except by the removal of the owl and serpent nature and the implantation in its place of the dove and sheep nature? (10) It is also acknowledged that every one who is intelligent can become more intelligent and every one who is a wise man can become wiser and that intelligence and wisdom may grow in man, and with some do grow from infancy until the end of life and that man is thus perfected continually. Is this not still more true of spiritual intelligence and wisdom? These ascend above natural intelligence and wisdom by two degrees and as they ascend they become angelic intelligence and wisdom which are ineffable. That these increase to eternity with the angels has been stated above. Cannot any one who is willing understand that it is impossible for that which is perfecting to eternity to be made perfect in an instant?

339 From all this it is clear that no one who thinks of salvation from life thinks of any instantaneous salvation out of mercy apart from means but he thinks about the means of salvation into which and through which the Lord operates in accordance with the laws of his Divine providence, and by which therefore man is led by the Lord out of pure mercy. But those who do not think of salvation from life ascribe instantaneousness to salvation and absence of means to mercy as those do who separate faith from charity (for charity is life) they also ascribe instantaneousness to faith at the closing hour of death if not before. Those also do this who believe remis-

absque paenitentia credunt esse absolutionem a peccatis, et sic salvationem, et obeunt Sanctam Cenam, tum qui fidunt indulgentiis monachorum; et qui precibus illorum pro defunctis, ac dispensationibus ex potestate sibi vindicata super animas hominum

340. (iv) *Quod momentanea salvatio ex immediata misericordia sit prester volans in ecclesia* —Per presterem volantem intelligitur malum ex igne infernali lucens, simile quod per “presterem volantem” apud *Esaiam*:

“Ne laeteris Philisthaea tota, quod fracta sit virga percutiens te, nam
e radice serpentis exibat basiliscus, cujus fructus prester volans”
(xiv 29)

Tale malum volat in ecclesia, quando momentanea salvatio ex immediata misericordia creditur, nam per id, (1) aboletur religio. (2) Inducitur securitas (3) Et damnatio imputatur Domino [2.] Quod concernit Primum. *Quod per id aboleatur religio* Sunt duo essentialia et simul universalialia religionis, agnitio Dei et paenitentia. Haec duo vana sunt illis, qui credunt salvari ex sola misericordia, utcunque vivunt, nam quid opus pluribus, quam dicere, “Miserere mei, Deus” De omnibus reliquis, quae religionis sunt, in caligine sunt, immo caliginem amant. De primo essentiali ecclesiae, quod est agnitio Dei, non aliud cogitant, quam “Quid Deus? quis vidit Illum?” Si dicitur quod sit et quod sit unus, dicunt quod sit unus, si dicitur quod sint tres, etiam dicunt quod sint, sed quod tres nominandi sint unus haec est agnitio Dei apud illos. [3.] De altero essentiali ecclesiae, quod est paenitentia, nihil cogitant, consequenter nec de aliquo peccato, et tandem non sciunt quod aliquod peccatum sit Et tunc audiunt et hauriunt cum voluptate, quod lex non damnet, “quia Christianus sub ejus jugo non est, si dicas modo, Miserere mei Deus propter Filium, et salvaberis” Haec est paenitentia vitae apud illos Sed remove paenitentiam, seu quod idem est, separa vitam a religione, quid superest nisi quam vox, “Miserere mei?” Inde est, quod nec aliud potuerint dicere, quam quod salvatio sit momentanea per illas voces, et si non prius, usque circa mortis horam Quid tunc Verbum illis, nisi quam vox obscura et aenigmatica ex tripode in antro emissa, aut sicut respon-

sion of sins without repentance to be an absolution from sins and thus salvation and who go to the Holy Supper also those that have faith in the indulgences of the monks and in their prayers for the dead and in the dispensations they grant because of the power they claim over the souls of men.

340 (11) *His instantaneous salvation out of mercy apart from means is the fiery flying serpent in the church*—By the “fiery flying serpent” evil glowing from infernal fire is meant, the same as by the fiery flying serpent spoken of in *Isaiah*

“Rejoice not thou, Philistia, all of thee because the rod that smote thee
is broken, for out of the serpent’s root shall go forth a basilisk
whose fruit shall be a fiery flying serpent (xlv ~9).”

Such evil is flying abroad in the church when there is belief in instantaneous salvation out of mercy apart from means for thereby (1) Religion is abolished (2) A security is induced. (3.) Damnation is attributed to the Lord. [2.] As to the first *Religion is abolished thereby*. There are two things that are at once the essentials and the universals of religion namely acknowledgment of God and repentance. These two are void of meaning to those who believe that men are saved out of mere mercy howsoever they live for what need is there more than to say Have mercy on me O God? About all other things belonging to religion they are in thick darkness, and they even love the darkness. Of the first essential of the church which is acknowledgment of God they merely think. What is God? Who has seen Him? If it is said that God exists and that He is one they admit that He is one if it is said that there are three they admit that there are but claim that the three must be called one. This is their acknowledgment of God. [3.] To the other essential of the church which is repentance they give no thought consequently they give no thought to any sin and at last they do not know that there is any such thing as sin. And then they hear and drink in with pleasure, that “The law does not condemn because the Christian is not under its yoke you have merely to say God have mercy upon me for the sake of the Son and you will be saved. This with them is repentance of life. But take away repentance, or what is the same thing separate life from religion and what is left but the mere words, Have mercy upon me? For this reason they could not do otherwise than claim that salvation is instantaneous through the mere utterance of these words even near the hour of death if not before. What, then is the Word

sum non intellectum ex oraculo idoli? Verbo, si removes paenitentiam, hoc est, separas vitam a religione, quid homo tunc aliud quam malum ex igne infernali lucens, seu prester volans in ecclesia? nam absque paenitentia est homo in malo, et malum est infernum [4.] Secundum: *Quod per fidem momentaneae salvationis ex pura et sola misericordia inducatur securitas vitae* Securitas vitae oritur vel ex fide impii quod non sit vita post mortem, vel ex fide separantis vitam a salvatione Hic tametsi crederet vitam aeternam, usque cogitat, "Sive bene vivam sive male vivam, salvari possum, quoniam salvatio est pura misericordia, et misericordia Dei est universalis, quia non vult alicujus mortem" Et si forte incidit cogitatio quod misericordia imploranda sit per voces fidei receptae, potest cogitare, quod hoc possit fieri, si non prius, usque ante mortem Omnis homo qui in illa securitate est, nihili facit adulteria, defraudationes, injustitias, violentias, blasphemationes, vindictas, sed carnem suam et spiritum suum ad omnia illa relaxat, nec scit quid spirituale malum et ejus concupiscentia si audit aliquid de hoc ex Verbo, est comparative sicut id quod incidit in ebum et resilit, vel sicut id quod incidit in scrobem et absorbetur [5.] Tertium *Quod per illam fidem damnatio imputetur Domino.* Quis non potest concludere, quod non homo, sed Dominus in culpa sit, si non salvatur, dum unumquemvis potest salvare ex pura misericordia? Si dicitur, quod medium salvationis sit fides, sed quis homo est cui non dari potest illa fides, est enim illa solum cogitatio, quae potest infundi in omni statu spiritus abstracti a mundanis, etiam cum fiducia et ille quoque potest dicere, "Non possum illam sumere a me ipso," si itaque non datur, et homo damnatur, quid damnatus aliud cogitare potest, quam quod Dominus in culpa sit, qui potuit et non voluit? Annon id foret Ipsum vocare immisericordem? Ac insuper in excandescencia fidei suae potest dicere, "Cur tot damnatos potest videre in inferno, cum tamen momento potest salvare omnes ex pura misericordia?" et plura similia, quae non aliter vocari possunt quam nefandae insimulationes contra Divinum Ex his nunc constare potest, quod fides momentaneae salvationis ex pura misericordia, sit prester volans in ecclesia

to them but an obscure and enigmatical voice uttered from a tripod in a cave, or an unintelligible response from the oracle of an idol? In a word when you take away repentance, that is, separate life from religion what is man but evil glowing with infernal fire, or a fiery flying serpent in the church? For without repentance man is in evil and evil is hell. [4.] Secondly *A belief in instantaneous salvation out of pure mercy alone induces a security of life* Security of life arises either from the impious man's belief that there is no life after death or from the belief of him who separates life from salvation. The latter although believing in eternal life, still thinks Whether I live well or ill I can be saved since salvation is pure mercy and God's mercy is universal because He desires not the death of any one. And if perchance the thought occurs that mercy ought to be implored in the words of the accepted faith he may think that this if not done previously can be done just before death. Any man in such a state of security makes nothing of adulteries, frauds, injustice, violence, defamation, and revenge, but lets his flesh and his spirit run riot in them all nor does he know what spiritual evil and its lust are. If he listens to anything about this from the Word it is comparatively like something striking against ebony and rebounding or like what falls into a ditch and is swallowed up. [5.] Thirdly *By that belief damnation is attributed to the Lord* Who can help concluding that not man but the Lord is to blame if man is not saved when the Lord is able to save every one out of pure mercy? It may be said that faith is the means of salvation but what man is there to whom that faith cannot be given? For it is nothing but a thought that may be imparted, even with confidence, in any state of the spirit withdrawn from worldly things. It may also be claimed that man cannot of himself acquire that faith if, therefore it is not given and the man is damned, must not he that is damned think that the Lord, who had the power to save and would not, is to blame? And would not this be to call Him unmerciful? Moreover in the glow of his faith he would say "How can He see so many damned in hell when He is able out of pure mercy to save them all in a moment? Other like things he may say that must be called abominable accusations against the Divine. From all this it can now be seen that a belief in instantaneous salvation out of pure mercy is the "fiery flying serpent in the church.

* * *

[6.] Ignoscatis quod haec adjiciantur, ut superfluum chartae impleatur.

Ascenderunt quidam spiritus ex permissione ab inferno, et mihi dixerunt, "Scripsisti multa ex Domino, scribe etiam aliquid e nobis."

Respondi, "Quid scribam?"

Dicebant "Scribe, quod unusquisque spiritus, sive bonus sive malus sit, in suo jucundo sit, bonus in sui boni jucundo, et malus in sui mali jucundo"

Quaesivi, "Quid vestrum jucundum?"

Dixerunt quod esset jucundum adulterandi, furandi, defraudandi, mentiendi

Et iterum quaesivi, "Qualia sunt jucunda illa?"

Dixerunt quod sentiantur ab aliis sicut fetores ex stercorebus, et sicut putores ex cadaveribus, et sicut nidores ex urinis stagnatis "

Dixi, "Sunt illa vobis jucunda?"

Dixerunt quod sint jucundissima

Dixi, "Tunc estis sicut immundae bestiae, quae in talibus degunt "

Responderunt, "Si simus, sumus, sed talia sunt deliciae narium nostrarum "

[7.] Quaesivi, "Quid plura e vobis scribam?"

Dixerunt, "Hoc, quod unicuique liceat in suo jucundo esse, etiam immundissimo, ut illud vocant, modo non infestet bonos spiritus et angelos, sed quia non aliter potuimus quam illos infestare, abacti sumus, et dejecti in infernum, ubi patimur dira "

Dixi, "Cur infestavistis bonos?"

Responderunt quod non potuerint aliter, est sicut furor invadat, cum vident aliquem angelum, et sentiunt sphaeram Divinam circum illum

Tunc dixi, "Sic estis etiam sicut ferae "

Quo audito supervenit furor, qui apparuit sicut ignis odii, et ne damnum inferrent, in infernum retracti sunt.

De jucundis sensis ut odores ac ut nidores in mundo spiritali, videatur supra (n 303-305, 324).



INDEX OF PRINCIPAL WORDS AND SUBJECTS,

BASED ON THE INDEX OF M LE BOYS DES GUAYS

The small figures in brackets indicate the divisions adopted by Mr. Potts

- Aaron**, although he made the golden calf and commanded the worship of it, could represent the Lord and His salvation (n 132)
- Abel** means love and charity (n 242) (*See Cain*)
- Abode** —The Lord can have an abode in man or angel and dwell with them only in His own, and not in what is their own (*proprium*), for that is evil (n 53)
- Abominate (to)** —So far as one shuns evils as diabolical and as obstacles to the Lord's entrance he is more and more nearly conjoined with the Lord, and he the most nearly who abominates them as so many dusky and fiery devils (n 33[3])
- Abstract** —The finite can comprehend (the infinite) because there are abstract ideas by means of which the existence of things can be seen, if not the nature of them (n 46)
- Abuse** —It is by the abuse of these powers (liberty and rationality) that man can seem in externals to be different from what he is in internals (n 15)
Man has the ability to misuse these faculties, and from freedom in accordance with reason to confirm whatever he pleases (n 286)
- Accidental** and **casual** are idle words (n 70[1])
- Acknowledge** —Nothing can be acknowledged except by consent of the will (n 231[2])
Every one acknowledges God and is conjoined with Him so far as his life is good (n 325[2], 326[6])
All who lead an evil life interiorly acknowledge nature and human prudence alone (n 205)
Those who acknowledge God and His Divine providence are like the angels of heaven But those who acknowledge nature and their own prudence are like spirits of hell (n 208)
He who does not acknowledge God cannot be saved (n 91[3])
- Acknowledgment of God** —There can be an acknowledgment of the Lord from wisdom, and there can be an acknowledgment of the Lord from love
Acknowledgment of the Lord from wisdom is effected by doctrine, while acknowledgment of the Lord from love is effected by a life in accordance with doctrine This produces conjunction, the other presence (n 91[2])
The acknowledgment of God causes a conjunction of God with man and of man with God, and the denial of God causes severance (n 326[1])
- Acting** from an enjoyment of love is acting from freedom, and since reason favors the love this is also acting in accordance with reason (n 85)
- Actors** —Of some who do not believe in the Divine at all, but play with Divine things outwardly like actors (n 222[2])

- in the air of the natural world, so affection and thought spreads itself into societies in the spiritual world (n 296[6])
- Affections associated with perceptions constitute man's internal, and the enjoyments of affections associated with thoughts constitute his external (n 106)
- By means of His Divine providence the Lord leads the affections of a man's life's love, and at the same time leads his thoughts, from which human prudence is derived (n 200)
- Affections and thoughts exist in substantive subjects (n 279[6])
- Affections, which belong to the will, are nothing but changes and variations of state of the purely organic substances of the mind, and thoughts, which belong to the understanding, are nothing but changes and variations in the form of these substances (n 279[1])
- The organic forms of the mind are the subjects of man's affections and thoughts (n 319[2])
- Affection and the thought from it are not in space and time (n 50[2])
- Africans** (*the*) believe more than others that their dead are human beings in the other life (n 274[8])
- Age**—All that have lived well, when they enter heaven come into an age like that of early manhood in the world, and continue in it to eternity, even those that had been old and decrepit in the world. Women also, although they had been old and wrinkled, return into the flower of their age and beauty (n 324[4])
- Ages**—The four churches—the Most Ancient, the Ancient, the Hebraic, and that of Israel and Judah—are meant by the golden, the silver, the brazen, and the iron ages mentioned by ancient writers (n 328[3])
- Agreement** is equivalent to doing the thing (n 111[2])
- Allowable**—Whatever is made allowable in the thought comes from the will, for there is then consent (n 81)
- When a man believes any evil to be allowable he continually does it in his spirit (n 81, 278a[1])
- Man must examine himself, not his deeds alone but his thoughts, especially what evils he regards in his spirit as allowable (n 278b[1])
- Such evils as a man believes to be allowable, even though he does not do them are appropriated to him (n 81)
- Alphabet**—In the spiritual world each letter in its alphabet signifies a single thing, and the several letters joined into a single word or making a person's name involve the entire state of the thing (n 230[1])
- Ambassador** disputing with two priests about human prudence, whether it is from God or from man (n 197[2])
- America**—Gentilism exists in Asia, in the Indies, in Africa and America (n 330[7])
- Ammonites** (*the*)—Each nation with which the children of Israel waged war signified some particular kind of evil (n 251[3])
- Amorites** (*the*) (as above, n 251[3])
- Anabaptists** named amongst heresies (n 259, 238)
- Analytically**—Whence man's power to think analytically (n 317)
- Anatomical details** (n. 164, 165, 174, 180, 181, 199, 279, 296, 319, 336)
- Ancient Church** (*the*), is depicted (in the Word) by Noah and his three sons and by their posterity (n 328[2])
- Angels**—Love and wisdom constitute the life of angels (n 28[1])
- Angels confess that they live from the Lord (n 28[1], 158)
- Angels and spirits are affections that belong to love, and thoughts from affection (n 50[1], 300, 301)
- All angels turn their faces to the Lord (n 29[2])
- Angels do not from themselves turn their faces to the Lord, but the Lord turns them to Himself (n 29[2])
- To their sight the Lord is above them in the sun there (n 31)

The angels of the third heaven perceive the influx of Divine love and Divine wisdom from the Lord (n. 158)

Sometimes the Lord so fills an angel with His Divine that the angel does not know that he is not the Lord (n. 96(6))

No one becomes an angel, that is, comes into heaven, unless he carries with him from the world what is angelic (n. 60).

Answers by influx what results from it (n. 321[3])

Antipathy—Aversion and separation between heaven and hell (n. 303).

Antipodes.—Heaven and hell are diametrically opposite, as antipodes (n. 300).

Aorta (n. 296(1))

Appear (to).—Whatever one does from freedom, whether it be of reason or not, provided it is in accordance with his reason, appears to him to be his (n. 76(1), 73(6))

Sometimes, when in deep meditation, a man appears in his society in the spiritual world (n. 96(6))

The Lord appears to angels at a distance like a sun; the reason (n. 162).

Appearances.—Every appearance confirmed as a truth is converted into a fallacy (n. 220(6), 310)

When a man confirms appearances it is the same as asserting that the clothes are the man (n. 220(6))

They who confirm themselves in appearances become natural (n. 187(1))

Every man is permitted to speak from appearance, nor can he do otherwise (n. 162(1))

Angels of the higher heavens, while they speak from appearance think from the truth (n. 162(1))

To the angels there is an appearance of space and time in accord with their states of affections and thoughts therefrom (n. 50(1))

In the spiritual world the spaces are merely appearances (n. 29(1)).

Why man is kept fully in the appearance that he thinks, wills, speaks, and acts from himself (n. 324(3)).

Appearances and fallacies (n. 213)

Appropriate (to).—The Divine providence appropriates neither evil nor good to any one; but man's own prudence appropriates both (n. 308)

Whatever a man thinks, says and does from his will, whether good or evil, is appropriated to him and remains (n. 226)

Whatever a man does from freedom in accordance with his thought is appropriated to him as his, and remains (n. 78)

Nothing that a man merely thinks, nor even that which he thinks to will, is appropriated to him unless at the same time he so far wills it as to do it if opportunity offers (n. 80)

Such evils as a man believes to be allowable, even though he does not do them are appropriated to him (n. 81)

Nothing that a man has appropriated to himself can be eradicated; for it has come to be of his love and at the same time of his reason, and consequently of his life (n. 79(1)).

If man believed, as is the truth that all good and truth are from the Lord and all evil and falsity from hell, he would not appropriate good to himself and make it meritorious, nor appropriate evil to himself and make himself guilty of it (n. 320(1))

Goods are appropriated to man only in the sense that they are always the Lord's in man (n. 79(3))

Appropriation of good and evil (n. 78-81, 320, 321)

All things that a man thinks, says and does from the will are appropriated to him and remain (n. 227[3])

Arabia was one of the countries where the Ancient Church existed, and in which the Ancient Word was known (n. 328(1))

Arcana.—The arcana of heaven are innumerable, with scarcely one of which man is acquainted (n. 254(1))

- Man possesses the ability to understand the secrets of wisdom like the angels themselves (n 223)
- Devils and satans understand the arcana of wisdom as well as angels, but only while they heard them from others (n 99).
- Arcana of angelic wisdom cannot be comprehended by man unless his spiritual mind has been opened (n 164)
- Angelic arcana (n 4, 124, 125, 163, 164, 254)
- The arcanum of arcana of angelic wisdom (n 172[6])
- Arguments**—Ordinary arguments against the Divine providence (n 236–239), refuted (n 241–274)
- Arianism**, its origin (n 262)
- It reigns in the hearts of more people than is imagined (n 262)
- Arians**, their final condition in the other life (n 231[6], *see also* n 257[4])
- Ark (the)**, because of its containing the decalogue, was the holiest thing of the (Israelitish) church (n 326[12])
- Arrangement (the)**, of affections in heaven and of lusts in hell is wonderful, and is known to the Lord alone (n 302)
- Arrogate**—To declare that one can open and close heaven, remit and retain sins, and therefore save and condemn men, is to arrogate to one's self Divine power (n 257[1])
- Arteries** (n 296[14])
- As if by himself** (n 164[5])
- As if from himself** (n 76, 88[2], 90, 92[2], 95, 96[2], 210, 321).
- As if in himself** (n 54)
- As if of himself** (n 102)
- Assyria** signifies the profanation of what is holy (n 251[3])
- Assyria was one of the countries where the Ancient Church existed, and in which the Ancient Word was known (n 328).
- Athanasian Creed** (n 127, 202[2], 258[4], 262, 338[8])
- Athanasius** himself could not think otherwise than that three persons are three Gods when each person by Himself is God (n 262[1])
- The Faith that takes its name from Athanasius (n 127) •
- Atheists**—Those who attribute all things to nature and nothing to the Divine, and who have made this to be their belief by reasonings from things visible, are atheists (n 98[4])
- Those who confirm in themselves the appearance apart from the truth become worshipers of nature and thus atheists (n 154[2])
- Atheists who have become devils and satans can understand the arcana of wisdom as well as angels, but only while they hear them from others (n 99)
- Atmosphere**—The delight of the affections of their life's love encompasses every one as his atmosphere (n 196)
- Avarice** is the root of evils (n 220[11])
- Babel**, } mentioned in many places in the Word, means the profanation of
Babylon, } good in such as attribute to themselves what is Divine (n 231[5])
- Those who claim for themselves Divine power and wish to be worshiped as gods, declare that they can open and close heaven, remit and retain sins, and therefore save and condemn men, are described in the *Apocalypse* and the prophets by Babylon (n 257)
- Not long after the establishment of the church it was turned into a Babylon, and afterwards into a Philistia, and while Babylon acknowledges the Word it nevertheless despises it, claiming that they are inspired by the Holy Spirit in their supreme judgment just as much as the prophets were (n 264[2])
- Back**—To see the Divine providence in the back and not in the face is to see it after it occurs and not before (n 187[1])

- Baptism.**—Baptizing saves none except those that are also spiritually washed, that is, regenerated; for baptism is for a sign and a memorial of this (n. 330[3]). (*See To Regenerate.*)
- Basement.**—Those who are in their own prudence are like those who live in the basement of a house, and through their windows see only what is below the level of the ground (n. 311[1]).
- Basilisk** (n. 296[1]).
- Beats** see light as darkness and darkness as light (n. 318[1]).
- Beasts.**—Difference between their faculties and those of men (n. 74, 96).
 Natural affection, which in itself is desire, with its mate knowledge, is alone what leads and moves beasts to do what they do (n. 96[4]).
 How man is differentiated from the beasts (n. 16).
 From the abuse of rationality and liberty men become worse than beasts (n. 75[1]).
 He who believes that everything that he thinks and does is from himself is not unlike a beast (n. 321[1]).
 Such a man knows no difference between a man and a beast except that a man talks and a beast makes sounds, and he believes that both die in the same manner (n. 321[1]).
 Difference between a beast and a man who has become a beast (n. 276).
 In beasts there is only one degree of life which is like the lowest degree in man (n. 324[1]).
- Beatitudes.**—The happinesses of heaven cannot be described in words, though in heaven they are perceptible to the feeling (n. 39).
- Beautiful.**—The true in the sight of the eye is that which is called beautiful (n. 312[1]).
- Belief.**—In the spiritual world it is not asked what your belief or what your doctrine has been, but what your life has been (n. 101[1]).
- Bird** its instincts (n. 317).
 Birds of night see light as darkness and darkness as light (n. 318[1]).
- Blame.**—If man knows an evil and does not shun it the blame is imputed to him and he becomes guilty of that evil (n. 294[1]).
 If everything that a man thinks flows into him from others the blame would seem to rest on those from whom it comes; and yet the blame itself rests on him who receives, for he receives it as his (n. 294[1]).
 Man himself is to blame if he is not saved (n. 327).
- Blessings.**—When honors and possessions are blessings and when curses (n. 217[1-6]).
- Blindness.**—Why those who are in a state of blindness of the understanding cannot be reformed (n. 144).
 Blindness from a misunderstanding of *Revelation* III. 28 (n. 115).
- Blood** signifies Divine truth (n. 231[9]).
 "Bloods," in the Word, signify the violence called the falsification of truth, and that called the adulteration of good (n. 231[3]).
- Body (the).**—At first man puts on the grosser things of nature these constitute his body but by death he puts these off and retains the purer things of nature which are nearest to spiritual things (n. 220[1]).
 When the body is sick the mind is also sick (n. 142[1]).
 In the whole body and in every part there are both externals and internals; the externals are called skins, membranes and sheaths the internals are forms variously composed and interwoven of nerve fibers and blood vessels (n. 180[1]).
 The body is obedience (n. 124[1]).
- Bones (the).**—The Divine Man (that is, heaven) is a man in complete form, not only in respect to external members and organs, but also in respect to internal members and organs, which are many and even with respect to the skins, membranes, cartilages and bones (n. 254[3]).
 It has been provided by the Lord that those who could not be reached

by the Gospel, but only by a religion, should also be able to have a place in that Divine Man, that is, heaven, constituting those parts that are called skins, membranes, cartilages and bones (n 254[3])

Born (to be) —Why man is born into the outmost of life which is called the corporeal-sensual, and consequently into the thick darkness of ignorance (n 276[1])

Into the external of life every infant is born and consequently is loveable, but as the child grows to boyhood or to youth he passes from that external to what is interior, and finally to the ruling love of his father (n 277a[4])

Man, by inheritance from his parents, is born into the love of self and love of the world, and from these as fountains, into evils of every kind (n 83[1])

If man were born into the love into which he was created he would not be in any evil, nor would he even know what evil is (n 275)

No one can come into the kingdom of God unless he has been born again (n 83)

From being natural to become spiritual is to be born again (n 83, 126)

Boundary —Man can pass from the natural to the spiritual only through a boundary, such a boundary as may be likened to a door that must be first unfastened and opened (n 71)

Brain (the), composed of innumerable substances and fibres (n 279[6])

The brain refines the blood and vivifies it anew (n 336)

Branches —The life's love is the tree, the branches with its leaves are affections for good and truth with their perceptions, and the fruits are the enjoyments of affections with their thoughts (n 107)

Bride —Why heaven and the church are called "the Bride" in the Word (n 8).

Bridegroom —Why the Lord is called in the Word "the Bridegroom" (n 8)

Business is a good when that is the final love, and money is a mediate and subservient love, provided the business man shuns and turns away from frauds and evil devices as sins (n 220[11])

There are business transactions and consequent possessions in heaven, since there are societies and communities there (n 217[3])

Cain signifies wisdom and faith; strictly, wisdom separated from love, or faith separated from charity "Cain who slew Abel" is thus separated faith which rejects love and charity and even annihilates them (n 242[1])

What is meant by the cursing and the marking of Cain (n 242[2], see also 236) (See Abel)

Calf of gold, why its worship was permitted in the wilderness (n 243)

Calvin (n 50[4])

Canaan —By "the Land of Canaan" is meant the Lord's church (n 132, 260).

Cancer —If evils were prevented they would remain shut in and, like cancers, would spread and consume all that is vital in man (n 251[1])

Capacities —The origin of evil is from the abuse of the capacities peculiar to man that are called rationality and liberty These two capacities are in the evil as well as in the good (n 15) (See Faculty)

Captivity (the) of the people of Judah in Babylonia represents the devastation of the church (n 246)

Carotid Arteries (n 296[14])

Cart (the new), upon which the ark was returned by the Philistines signified new but natural doctrines (n 326[12])

Cartilages (the) —All the members and organs of the Grand Man are spiritual, not material, and it has been provided by the Lord that those who could not be reached by the Gospel but only by a religion should also be able to have a place in the Divine Man, that is, heaven, constituting

those parts that are called skins, membranes, cartilages and bones (n. 254(3), 326).

Catechism } is at the present day but like a little sealed book or writing opened
Decalogue } only in the hands of children and youth (n. 329(1))

Catholicism (Roman) its dominion (n. 215(3))

Why such things have been permitted (n. 257(1))

To prevent the profaning the Most Holy Supper they were permitted under the Divine providence to divide it, and to give the bread only to the people also, to make it corporal and material and to adopt this as the primary principle of religion (n. 257(6))

Catholics (Roman)—Many suffer themselves to be compelled in respect to religion; but this takes place with those in whose worship there is nothing internal but all is external (n. 136(4))

Cause.—Whatever is done from any cause is done from the Divine providence according to some law of it (n. 246)

A thing cannot exist and operate without a cause (n. 212(1))

The causes of permissions are the laws of Divine providence (n. 249(1))

If you withdraw the cause from the effect the effect would perish (n. 31(1))

The cause is called the mediate end (n. 208(1))

The Lord is not the cause of a man's thinking evil and falsity (n. 292(1))

Centre.—Evils transferred from the centre to the circumference (n. 79(1))

That which is at the centre flows out even to the circumferences (n. 86)

In the wicked, evil with falsities are, as it were, in the centre, while goods with truths are in the circumferences; but in the good, goods with truths are in the centre and evils with falsities are in the circumferences (n. 86).

Thus in the evil the goods in the circumferences are defiled by the evils at the centre; while in the good, the evils in the circumferences are moderated by the goods at the centre (n. 86)

Whatever is at the centre is directly under view and is seen and perceived (n. 283)

Chaldea signifies the profanation of truth in those who attribute to themselves what is Divine (n. 231(1))

Also the profanation of what is holy (n. 251(1))

Chaldea was one of the countries in which the Ancient Church existed and where the Ancient Word was known (n. 328).

Changes.—Goods and truths are changes and variations of state in the forms of the mind (n. 195(1))

Affections are changes and variations of state of the purely organic substances of the mind, and thoughts are changes and variations in the form of these substances. Memory is the state of those changes that remain permanent (n. 279(1-9)).

All changes and variations of state in organic substances are such that having once become habitual they are permanent (n. 279(9))

Changes and variations are infinitely more perfect in the organic structures of the mind than in those of the body (n. 279(9))

Of the nature and quality of these changes (n. 319(1))

Chariot in the Word signifies doctrine from spiritual truths (n. 326(7))

Children.—In the spiritual world all children are led by the Lord into angelic wisdom, and through that into heavenly love by means of things enjoyable and pleasing (n. 136(6)) (See *Infancy*)

Christ.—No one can even mention the Lord or His names, "Jesus" and "Christ," except from Him (n. 53(1))

Christians do not comprehend that God, the Creator of the universe, came into the world and assumed the Human and in their thought they separate His Divine from His Human (n. 255(4))

Those who deny the holiness of the Word are not regarded as Christians (n. 256(1))

- Christian Religion (the)**, why it is accepted only in the smaller division of the habitable globe called Europe, and is there divided (n 256)
- Why in many kingdoms where the Christian religion is accepted there are some who claim for themselves Divine power, and wish to be worshipped as gods, and invoke the dead (n 257)
- Why among those who profess the Christian religion there are some who place salvation in certain phrases which they must think and talk about, making no account of the good works they must do (n 258)
- Why hitherto men have not known that to shun evils as sins is the Christian religion itself (n 265)
- Christian World**—Why the whole Christian world worships one God under three persons, which is to worship three Gods, not knowing hitherto that God is one in person and essence, in whom is a trinity, and that the Lord is that God (n 262)
- Why there have been and still are so many heresies in the Christian world (n 259) (*See Heresies*)
- Church**—There are most general principles of the church which enter into all religions and constitute that communion, these are the acknowledgment of God and good of life (n 325[2])
- The Lord's church is not in the Christian world only, but is spread and dispersed throughout the world, and thus exists with such as are ignorant of the Lord and do not have the Word (n 325[1])
- On this earth there have been churches from the most ancient times These are described in the Word, first, the Most Ancient Church, second, the Ancient Church, third, the Hebraic Church, from which sprang the Church of Israel and Judah (n 328)
- The churches previous to that of Israel and Judah are described only by the names of nations and persons and by a few things respecting them (n 328[1])
- The Christian Church followed the Jewish (n 328)
- The churches before the coming of the Lord were all representative churches (n 255)
- The Christian Church after its rise degenerated into a Babylon which transferred to itself the Lord's Divine power, but lest it be called Divine power, and not human power, they made the Lord's Human like the human of another man (n 262[8])
- From the earliest times when a former church has been devastated a new church has taken its place (n 328[10])
- It is foretold in the *Apocalypse* that the Christian Church will be followed by a new church which is there meant by "the New Jerusalem coming down out of heaven" (n 328[10])
- Chyle**—Man borne through infinite turnings much as the chyle is carried to its destination (n 164[6])
- Circle**—A circle of love to thoughts and from thoughts to love from love, is in all things of the human mind This circle may be called the circle of life (n 29[3])
- Civil**—The civil and moral man can also become spiritual, for the civil and moral is a receptacle of the spiritual He is called a civil man who knows the laws of the kingdom wherein he is a citizen and lives according to them (n 322[1]) (*See Moral*)
- Cleansing**—All cleansing from evils is from the Lord (n 151[2])
- So long as man from himself holds the outmosts closed there can be no cleansing, but only such operation by the Lord in man's interior as the Lord carries on in hell (n 119)
- Among the Jews washing represented cleansing from evils Washing the head and hands means to cleanse the internal man, and washing the feet the cleansing of the natural or external man (n 151[2])
- How a man is cleansed from evil (n 121) (*See Purification*)

- Coats of skins (the)* in which Adam and Eve were clothed, signify the appearances of truth, which were all they had (n. 313[1])
- Cognitions (see Knowledge)*.
- Colors*.—There could be no variety in color unless the light were constant (n. 190[1])
- Various colors according to the forms into which light flows (n. 160)
- Colors appear the same in the light of winter or of summer (n. 298[1])
- Combat*.—A combat of the internal man with the external arises when one refrains from sins (n. 146)
- Combat arises when a man thinks that evils are sins and therefore resolves to refrain from them (n. 145[1], 146)
- From contrariety a combat arises, and when this becomes severe it is called temptation (n. 145[1])
- In those who have indulged much in the enjoyments of evil, combats appear as temptations (n. 147, 284)
- These combats are against the things that are in the man himself, and that he feels to be his own (n. 147)
- The hardest struggle of all is with the love of rule from the love of self (n. 146)
- Commandments (see Precepts)*.
- Commerce (see Business)*
- Communication*—In the spiritual world there is a communication of affections and of consequent thoughts (n. 224[1]).
- Comparisons regarding* Evil that is not seen (n. 278[1])
- Heavenly love, with its affections, perceptions, and thoughts (n. 107, 207).
- Infernal love, with its affections, lusts, and thoughts (n. 107).
- Joy in the highest and the lowest heaven (n. 254[1])
- Lusts with their enjoyments (n. 112).
- One who denies the Divine providence compared to one who sees a magnificent temple and hears an enlightened preacher but afterwards declares that he has only seen a house of stone and heard nothing but articulate sound (n. 189[1]).
- Pity without repentance (n. 121)
- Measures of affections for good (n. 40)
- Measures of lusts for evil (n. 40)
- The combat when good and evil meet during man's reformation (n. 284).
- The conjunction of the will with the understanding (n. 165)
- The life of the evil; its origin (n. 160)
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- Dead body (n. 282) Dice (n. 212) Diseases (n. 281[1]) Disease of the heart (n. 184) Door (n. 71). Dove (n. 292[1], 338[5]) Dragon (296) Dross (n. 14[1], 215[1]) Dung (n. 14[1], 316)
- Eagles (n. 20) Eggs (n. 292[1]). Enemy (n. 233[1]) Excrement (n. 164[7])

Faces (n 168[5]) Falling star (n 35) Fire (n 112, 136[5], 278[5])
 Fishes (n 56[3]) Fixed star (n 35) Floods (n 112) Flower bed
 (n 40) Flowers (perishable) (n 205) Food in the stomach
 (n 296) Fortifications (n 233[2]) Fruit (n 215[13])
 Gardens (n 40) Garments (borrowed) (n 205) Gold (n 14[2], 215[13])
 Grafting (n 296)
 Harlot (n 121[2], 199[1]) Heaps (scattered) (n 204[2]) Heat (n 86).
 Hen (n 292) Hinge (n 235) Human body (n 4[5])
 Lamb (n 296[2]) Leaven (n 25, 284) Light (n 168[4], 297)
 Marksman (n 333[3]) Meteor (n 35) Mimics (n 121[2]) Mirror (n.
 52, 130[2], 298)
 Near sighted person (n 189[2]) Noses (n 310[5])
 Owl (n 338[9]), Horned owl (n 292[2])
 Palace (n 203[2]) Pearls (n 316) Pigeon (n 296[2]) Pirate (n 199[1])
 Player (n 298[4]) Poison (n 184, 281)
 Red lead (n 153) River (n 73[2]) Robber (n 199[1])
 Sail (n 235) Screech owl (n 292[2], 296) Screws (n 211[2]) Seeds
 (n 3[2], 56[3], 98[6]) Serpents (n 40, 324[7], 338[6]) Sheep (n 296,
 338[9]) Ship (n 198, 200) Sores (n 113) Spider (n 107, 286[1])
 Sponge (n 17) Statue (n 176, 321) Sun (n 35, 160, 162) Surface
 (n 217[6]) Swan (n 292[2])
 Talent (n 210[2]) Tide (favoring) (n 186) Tree (n 3[2], 107, 160).
 Tools (n 96[3]) Turtle dove (n 296[2], 338[7])
 Ulcers (n 113, 281) Urine (n 165[7])
 Viper (n 292[2], 296) Virgin (n 130[2])
 Wall (cracked) (n 318) Water (n 195[2]) Water from an impure
 fountain (n 84[6]) Water (stagnant) (n 117[1]) Wave (n 195,
 200) Wheel (n 279[1]) Windows (n 207) Wine (n 284)
 Wound (n 278[5])
 Youth (n 130[2])

Compel —The external cannot compel the internal, but the internal can compel the external The internal is so averse to compulsion by the external that it turns itself away (n 136[1], 129[1])

Being compelled is not from freedom in accordance with reason, and not from oneself, but is from what is not freedom, and from another (n 129[1])

The Lord in no wise compels any one (n 43)

It is impossible to compel any one to think what he is not willing to think and to will what his thought forbids him to will, or to love what he does not love (n 129[1])

One can no more be compelled to believe than to think that a thing is so when he thinks it is not so, and one can no more be compelled to love than to will what he does not will (n 136[2])

There is an internal that man has in common with beasts, and this can be compelled (n 136[2])

To be compelled by love and a fear of losing it is to compel oneself (n 136[9])

It is not contrary to rationality and liberty to compel oneself (n 129[3], 136[9], 147, 148, 145[3])

Man's spirit has full liberty by influx from the spiritual world, which does not compel (n 129[1])

A compelled internal and a free internal are possible (n 136[9])

What compelled worship is and what worship not compelled is (n 137)

To compel men to Divine worship by threats and punishments is pernicious (n 136[4])

Compelled worship shuts in evils (n 136[4])

Concubine in the Word signifies a religion The three hundred concubines of Solomon represent various religions in the world (n 245)

Concupiscences (see Lusts)

Confession is a primary thing on man's part of the Christian religion (n. 2784(1))

Of those who confess themselves guilty of all sins and do not search out any sin in themselves (n. 2784(1)).

Confession of all sin is unconsciousness of all, and at length blindness.

It is like a universal apart from any particular, which is nothing (n. 2784(1))

Confirm.—Every thing that a man has adopted by persuasion and confirmation remains in him as his own (n. 317)

There is nothing that cannot be confirmed, and falsity is confirmed more readily than the truth (n. 318(1)).

Every falsity and every evil can be so confirmed as to make the falsity appear like truth and every evil like good (n. 318(1)) 286(1)

When falsity has been confirmed truth is not seen; but from confirmed truth falsity is seen (n. 318(6))

Ability to confirm whatever one pleases is not intelligence, but only ingenuity which may exist in the worst of men (n. 318)

Every thing confirmed by both the will and the understanding remains to eternity; but not what has been confirmed by the understanding only (n. 319(5))

He that upholds evil loves does violence to Divine goods, and he that upholds false principles does violence to Divine truths (n. 231(1))

The confirmation of falsity is a denial of truth, and the confirmation of evil is a rejection of good (n. 231(1))

There is a confirmation that is intellectual and not at the same time voluntary but all voluntary confirmation is also intellectual (n. 318(9)).

The confirmation of evil that is both voluntary and intellectual causes man to believe that his own prudence is everything and the Divine providence nothing; but this is not true of intellectual confirmation alone (n. 318(10)).

There are some who are very skilful in confirming, and although ignorant of any truth are able to confirm both truth and falsity (n. 318(8))

Conflict. } —During man's reformation good and evil meet, and then conflict
Combat. } and combat arise thus if severe is called temptation (n. 284)

Conjoin (to)—How a man can be more nearly conjoined with the Lord (n. 33(1))

Everyone acknowledges God and is conjoined with Him according to the good of his life (n. 326(1))

The conjunction of the Lord with a man or a spirit or an angel is such that every thing that has relation to the Divine is not from them but from the Lord (n. 53(1))

Love is conjunction itself (n. 34(1))

The more nearly a man is conjoined with the Lord the wiser he becomes (n. 34(1)); and the happier (n. 41) and the more distinctly does he appear to himself to be his own, and the more clearly does he recognize that he is the Lord's (n. 42)

The Lord conjoins man with Himself by means of appearances (n. 219(5)); and by means of correspondences (n. 219(6))

Through His Divine providence the Lord conjoins Himself with natural things by means of spiritual things, and with temporal things by means of eternal things according to uses (n. 220(4))

The Lord conjoins Himself with uses by means of correspondences, and thus by means of appearances in accordance with the confirmations of these by man (n. 220(6))

The understanding does not conjoin itself with the will, or the thought of the understanding with the affection of the will, but the will with its affection conjoins itself with the understanding and its thought (n. 80)
(See *Conjunction*.)

Conjugal Love is the spiritual heavenly love itself, an image of love of the Lord and of the church, and derived from that love (n 144[2])

Love truly conjugal communicates with the inmost heaven (n 144[3])

Conjunction with the Lord is according to the reception of love and wisdom from Him (n 162[1])

Conjunction with the Lord and regeneration are the same (n 92[1])

The conjunction is more and more near or more and more remote (n 28[1], 32[3])

So far as one shuns evils as diabolical and as obstacles to the Lord's entrance he is more and more nearly conjoined with the Lord (n 33[3])

The end of the Lord's Divine providence is the conjunction of the human race with Himself (n 45)

The more nearly any one is conjoined with the Lord, the more distinctly does he appear to himself to be his own, and the more clearly does he recognize that he is the Lord's (n 158)

Conjunction of the Lord with man and the reciprocal conjunction of man with the Lord are effected by means of the two faculties, rationality and liberty (n 92[1]), and by loving the neighbor as oneself and loving the Lord above all things (n 94, 326)

The reciprocal conjunction of angels with the Lord is not from the angels but is as if it were from them (n 28[4])

By means of the two faculties, rationality and liberty, there is a conjunction of the Lord with every man, both the evil and the good, so every man has immortality. But eternal life, that is, the life of heaven, is given to him in whom there is a reciprocal conjunction from inmosts to outmosts (n 96[7])

Upon the conjunction of the Creator with man both the connection of all things and the conservation of all things depend (n 3[3])

Love does nothing except in conjunction with wisdom (n 4[1])

All conjunction in the spiritual world is effected by means of looking to another (n 29[1])

Examples of presence and conjunction in the spiritual world (n 326)

The acknowledgment of God causes a conjunction of God with man and of man with God (n 326[1])

In the spiritual world conjunction is from an affection that springs from love (n 326[3])

The several particulars in the human mind are associated and conjoined according to affections, or as one thing loves another. This conjunction is spiritual conjunction, which is like itself in things general and particular. Its origin is from the conjunction of the Lord with the spiritual world and with the natural world, in general and in particular (n 326[4])

The conjunction of the will with the understanding is like the inflow of the blood from the heart into the lungs (n 165)

The conjunction of all things of the will and understanding, that is, of the mind of man with his life's love (n 108[1])

There is no conjunction of minds unless it is reciprocal, and the reciprocation is what conjoins (n 92[2])

If one loves another and is not loved in return, then as the one approaches the other withdraws, but if he is loved in return then as one approaches the other approaches and conjunction takes place (n 92[2])

Conservation (the) — Upon the conjunction of the Creator with man both the connection of all things and conservation of all things depend (n 3[3])

Constant — There are many constant things created in order that things not constant may have existence, some named and described (n 190[1])

Consummation — The end of a church is called its consummation (n 328[3])

The consummation of the Most Ancient Church, the Ancient Church, the Hebraic Church and the Church of Israel and Judah are described

- in the World. The decline and consummation of the Christian Church is described in the *Aporaphus* (n. 328(4)).
- Contagiousness of Evil*, whence it arises (n. 328(7)).
- Containants*.—Extremes and outmosts are containants, and these are in the natural world (n. 220(1)).
- By death the grosser things of nature are put off, while the purer things of nature which are nearest to spiritual things are retained and these then become his containants (n. 220(3)).
- Contiguity*.—Whatever is living in man or angel is from the Divine going forth conjoined with him by contiguity and appearing to him as if it were his (n. 57).
- Continuity*.—The natural does not communicate with the spiritual by continuity but by correspondences how felt (n. 41).
- Conversat on with spirits* is possible, though rarely with the angels of heaven, and this has been granted to many for ages (n. 133).
- Conversation with the dead would have the same effect as miracles, namely man would be persuaded and forced (n. 134).
- Cords*.—The evil man, so long as he lives in the world, does not feel the cords that bind him they are as if of soft wool or smooth threads of silk, which he loves because they tulleate. But after death they become hard and galling (n. 296(3)).
- Correspondences*.—All things of the mind correspond to all things of the body (n. 181(1)).
- The Lord conjoins Himself with us by means of correspondences and thus by means of appearances (n. 220).
- All things of the World are pure correspondences of spiritual and celestial things, and because they are correspondences they are also appearances (n. 220(6)).
- Correspondences are in great part appearances of truth, within which, however genuine truths are hidden (n. 236(3)).
- The Word is written throughout wholly in correspondences (n. 236(4)).
- Among the ancients there was a knowledge of correspondences (which includes a knowledge of representatives), the essential knowledge of the wise. This was especially cultivated in Egypt (n. 235(1)).
- Council of Trent*.—Of a papal bull confirming the decree of the (n. 257(1)).
- Countenance*.—The internal is hidden interiorly in the face, in the speech, in the countenance and in the gestures of the external (n. 224(3)).
- Covenant*.—Why the two tables of the law are called the covenant (n. 326(7)).
- Coverings*.—Man after death is just as much a man as he was in the world, with this difference only that he has cast off the coverings that formed his body in the world (n. 124(1)).
- Cows (that carried back the Ark)* signified good natural affections (n. 326(1)).
- Create*.—The universe, with each thing and all things therein, was created from Divine love by means of Divine wisdom (n. 3).
- The Divine love and the Divine wisdom, which are a one in the Lord, are in every created thing in a certain semblance (n. 5).
- In every thing created there is something that is referable to the marriage of good and truth (n. 74(1)).
- No angel or spirit was created such immediately but they were all born first as men (n. 220(1)).
- Every man was created to live to eternity in a state of blessedness (n. 324(6)).
- Man was created to be a receptacle of the Divine love and of the Divine wisdom (n. 328(3)).
- The difference between creating and proceeding from (n. 219(1)).
- Creation*.—The end of creation is a heaven from the human race (n. 323).
- All things exterior to man and that are serviceable to him in the way of use are secondary ends of creation (n. 332(1)).

The Lord created the universe that an infinite and eternal creation from Himself might exist in it (n 202[1], 203[2])

The new creation, that is, the regeneration of the men of the Most Ancient Church, is described in the first chapter of *Genesis* by the creation of heaven and earth (n 241[1])

The laws of Divine order established in the first creation (n 332[1])

All things of the universe are creations from Divine love and Divine wisdom (n 1, 3)

Crowns —“The seven crowns upon the heads of the dragon” (*Apoc* xii 3) signify the holy things of the Word and the church profaned (n 310[5])

Crucify —Why the Jewish nation was permitted to crucify the Lord (n. 247).

Cruelty originates in love of self (n 276[2])

Cunning (*the*), their fate in the other life (n 310)

Cup of cold water (*Matt* x 42) means something of truth (n 230[3])

Cure (*to*) —The evils of a man's life's love can be cured by spiritual means as diseases are by natural means (n 281[2]) (*See Heal*)

Curse —The cursing of Cain involves the spiritual state into which those come after death who separate faith from charity or wisdom from love (n 242[2])

What are real curses (n 217, 250)

Dagon represented the religion of the Philistines (n 326[12])

Damnation —Predestination to non-salvation is damnation (n 329[3])

Man's first state is a state of damnation (n 83[1])

By a belief in instantaneous salvation out of pure mercy damnation is attributed to the Lord (n 340[5])

That any of the human race have been damned from predestination is a cruel heresy (n 330[8])

Danes, what they teach in their exhortation to the holy communion (n 114[1])

Darkness (*tenebrae*) —In the Word falsities are called “darkness,” and thus those in falsities are said to “walk in darkness and in the shadow of death” (n 318[5])

Hypocrites sent into outer darkness (n 231[4])

— **Thick darkness** (*caligo*) —When an angel of heaven looks into hell he sees nothing but mere thick darkness, or when a spirit of hell looks into heaven he sees nothing there but thick darkness, the reason (n 167)

Those who are sent into outer darkness (n 231[4])

David represents the Lord who was to come into the world (n 244, 245)

Dead —The natural man, however civilly and morally he may act, is called dead (n 322[3], *see also* n 236)

Death is a continuation of life, with the difference that man cannot then be reformed (n 277b)

By death man puts off the grosser things of nature, and retains the purer things of nature which are nearest to spiritual things, and these then become his containants (n 220[3])

By death man puts off what is natural and temporal, and puts on the spiritual and eternal things that correspond to them (n 220[4,2])

In the spiritual world, into which every man comes after death, it is not asked what your belief or what your doctrine has been, but what your life has been (n 101[3])

The natural man, however civilly and morally he may act, is called dead, but the spiritual man is called living (n 322[3])

After death a man is no longer borne from one society to another in the spiritual world, because he is no longer in any state to be reformed (n. 307[2])

Decalogue (*the*), was the first thing of the Word, and, when placed in the ark,

was called "Jehovah," and constituted the Holy of Holies in the tabernacle and in the sanctuary in the temple of Jerusalem (n. 326(n)).

There are two tables of the decalogue, one relating to God and the other to man (n. 326(5)).

The decalogue taught to children (n. 258(4), 265(3)).

The decalogue at the present day is like a little sealed book or writing opened only in the hands of children and youth (n. 329(1)).

Deeds (see *Works*).

Degrees.—There are two kinds of degrees, discrete degrees, that is, degrees of height and continuous degrees, that is, degrees of breadth (n. 321)).

There are three discrete degrees or degrees of height in man from creation (n. 32).

Every man by his creation and consequently by birth has three discrete degrees or degrees of height: the first degree is called the natural, the second the spiritual, the third the celestial (n. 321), 324(1)).

These degrees the Lord opens in man according to his life actually in this world, but not perceptibly and sensibly till after he leaves this world (n. 323(3)).

There are three degrees of wisdom in man; these are opened in the measure of his conjunction with the Lord. Since love is conjunction itself they are opened in the measure of love (n. 341(1)).

These degrees are not connected continuously but are conjoined by correspondences (n. 341(1)).

Wisdom can be elevated in a triplicate ratio and in each degree in a simple ratio to its highest point (n. 341(1)).

There are three degrees of life in man. In beasts there is only one, which is like the lowest degree in man called the natural (n. 324(1)).

The reason why many in the world are not prepared for heaven is that they love the first degree of their life which is called the natural, and are unwilling to withdraw from it and become spiritual (n. 324(10)).

The natural degree of life viewed in itself loves nothing but self and the world; the spiritual degree loves the Lord and heaven, and also self and the world, but God and heaven as higher chief, and dominant, and self and the world as lower instrumental, and subservient (n. 324(10)).

The Lord alone opens the spiritual degree and the celestial degree, and opens them in those only who are wise from Him (n. 343(1)).

Every angel is perfecting in wisdom to eternity but each according to the degree of that affection in good and truth in which he was when he left the world (n. 334).

Delights.—There is no affection or lust without delight, since these make the life of every one (n. 303).

The delight of his affection fills and surrounds every angel of heaven, and a general delight of all together or a most general delight, fills and surrounds the universal heaven. In like manner the delight of his lust fills and surrounds every spirit of hell, and a general delight every society of hell, and the delight of all, or a most general delight, fills and surrounds the entire hell (n. 303).

What delight and pleasure are (n. 312).

The delights belonging to the lusts are evils, and the thoughts belonging to the delights are falsities (n. 306(1)).

The delight of evil grows with the evil man as he wills and does evil (n. 296(3)).

The delight of the affection of their life's love encompasses every one as his atmosphere (n. 196).

What and how great the delight of the love of ruling from the love of self (n. 215(9)). (See *Enjoyments*.)

Deluge.—The consummation of the Most Ancient Church which came from their eating of the tree of knowledge is depicted by the flood (n. 328(1)).

Deny (*to*) —Those who deny God in the world deny Him after death (n 326[5]). Those who deny the Divinity of the Lord cannot be admitted into heaven and be in the Lord (n 231[6])

So far as one denies the Lord he is severed from Him (n 326[4])

Derivatives of the love of evil (n 33[1])

The derivations of infernal love are affections for evil and falsity, which, strictly speaking, are lusts, and the derivations of heavenly love are affections for good and truth, which, strictly speaking, are dilections (n 106[2])

The lusts of evil, which are derivatives of that love, have their life from it (n 206[2])

Description (*a short*), of heaven and hell (n 299–306)

Desolation —The causes leading to a gradual vastation of good and desolation of truth in the church, until its consummation is reached (n 328[7])

Determination —Every power must have a supply that must be imparted to it, and thus a determination from what is more internal or higher than it itself (n 88[1])

The mind has not from itself the power to think and to will one thing or another apart from something more internal or higher that determines the mind to it (n 88[1])

Devastation —The essential devastation of the church was represented by the destruction of the temple itself, and by the carrying away of the people of Israel, and by the captivity of the people of Judah in Babylonia (n. 246)

Devices —The perceptions belonging to lusts of evil are devices (n 206[2])

Devil —By the “devil” is meant hell in the whole complex (n 204)

There is no devil who is sole lord in hell, but the love of self is called the “devil” (n 302)

Hell in its form is like a monstrous man, whose soul is the love of self and self-intelligence, thus the devil (n 302)

Whether you say evil or the devil it is the same, the devil is within all evil (n 233[3])

Evil is the devil (n 215[13])

Evil and the devil are one, and the falsity of evil and Satan are one (n. 33[3])

Those who confirm in themselves the lusts of evil are called satans, and those who live those lusts are called devils (n 310[3])

I have seen fiery devils who, while they were hearing the secrets of wisdom, not only understood them but from their rationality talked about them; but as soon as they returned to their diabolical love they ceased to understand them (n 223) (*See Hell and Satan*)

Diastole, what it is (n 319[1])

Difference between those who believe all good to be from the Lord and those who believe good to be from themselves (n 93),

between man and beasts (n 74, 96[4], 276[1]),

between enlightenment from the Lord and enlightenment from man (n. 168, 169),

between the love of dignities and riches for their own sake, and the love of them for the sake of uses (n 215[1])

Digestion, the process of (n 296[14])

Dignities —What dignities and riches are and whence they are (n 215[2])

Natural and temporal in external form, but spiritual and eternal in internal form (n 220[8])

Dignities and wealth to the wicked are but stumbling blocks (n 250[1])

What spiritual dignities and possessions are (n 217[4])

Dignities in the earliest times were such only as were accorded by children to parents. They were dignities of love, full of respect and veneration (n 215[2]) (*See Honors*)

- Disciple*—By a "disciple" (*Matt* x. 4.) is meant the state of those who are in some of the spiritual things of the church (n. 230(3)).
- Disensions.* } —There must needs spring up in the church disputes, controversies.
Heresies. } Ideas and disensions, especially in regard to the understanding of the Word (n. 256(3) 259(1)).
- Permissions of these are in accord with the laws of the Divine providence (n. 259(1)).
- If the church had held to the three essentials it would not have been divided, but only varied by intellectual disensions, as light varies its color in beautiful objects (n. 259(3)).
- Distance* is an appearance according to conjunction with the Lord (n. 162(1)).
- The Lord appears to angels at a distance like a sun (n. 162(1)).
- Distances appear in the spiritual world in accord with the dissimilarity of affections and of thoughts therefrom (n. 162(3)).
- The spiritual is not in distance as the natural is (n. 312(1)).
- It is the appearance of distance that causes one kind of belief about what man thinks and perceives, and another about what he sees and hears (n. 312(1)).
- Distinct.*—What is not distinct is mixed up, giving rise to every imperfection of form (n. 41(3)).
- Divided*—The Lord does not suffer any thing to be divided (n. 16). (*See Division.*)
- Divine.*—The Divine looks to what is eternal in every man, both in the evil and in the good (n. 59).
- The Divine is in every created thing because the sun of the spiritual world which is from the Lord, and from which all things are, is in every created thing, but with infinite variety according to uses (n. 51).
- The Divine in itself is in the Lord, and the Divine from itself is the Divine from the Lord in created things (n. 52).
- What is Divine cannot be appropriated to man as his, but can be adjoined to him and thereby appear as his (n. 285(1)).
- Divine Essence (the)* is love and wisdom (n. 46). (*See Essence.*)
- Divine going forth (the)* is called the Holy Spirit (n. 262(3)).
- Divine Human (the)* is that which is called the Son (n. 262(3)).
- It has come to pass that a Christian can scarcely be led to think of a Divine Human (n. 262(3)).
- Divine Itself (the)*—The essential Divine, from which are all things, is that which is called the Father (n. 262(3)).
- By the Infinite and Eternal in itself the Divine itself is meant (n. 52).
- Divine Love and Wisdom (the)* go forth from the Lord as a one (n. 41(1)).
- The Divine love and Divine wisdom are substance and are form (n. 41(3) 46(3)).
- Divine love is of Divine wisdom, and Divine wisdom is of Divine love (n. 41(1)).
- Divine love created all things, but nothing apart from Divine wisdom (n. 51(1)).
- Divine love has as its end a heaven consisting of men who have become or are becoming angels (n. 27(1)).
- Division.*—A man can be, while he is living in the world, in good and in falsity at the same time, and thus be as it were a double man, and inasmuch as this division destroys the man, the Lord's Divine providence, in each and every particular of it, has as its end that this division shall not be (n. 16). (*See Divided.*)
- Dogma.*—Where there is conversation with the dead, dogmas of religion are sometimes imposed upon the mind by spirits. This is never done by any good spirit, still less by any angel of heaven (n. 134(4)).
- Doing*—When love is taken away there is no longer any willing and thus no doing (n. 31(1)).

Dominion (love of) —When the love of rule from the mere delight of that love gradually came in (n 215[3]) (*See Rule*)

Dominion (the Lord's), which is not only over heaven, but also over hell, is a dominion of uses (n 26) (*See Kingdom*)

Door —The "door" (*John* x 2, 3) means the Lord (n 230[4])

When the door stands open and when shut (n 71)

The love of self guards the door lest man should open it, and the Lord should thereby cast it out (n 210[2])

Evils obstruct and close the door (n 119)

This door cannot be opened by the Lord but by means of the man (n 116, 119)

When man refrains from evils as sins a door is opened and the Lord casts out the lusts of evil that have occupied the internal of thought (n 145[2])

Man opens this door by shunning evils as sins as if from himself with the acknowledgment that he does it from the Lord (n 210[2])

The door is opened by man's removing evil by shunning and turning away from it as infernal and diabolical (n 233[3])

When man as if of himself opens the door, the Lord roots out the lusts and the evils together (n 119)

The Lord continually solicits and urges man to open the door to Him (n 119)

Dragon (the) —By the "dragon" in the Word are meant those who separate faith from charity (n 258[1])

Dwelling place (see Abode)

Eagles signify rapacious men who are endowed with intellectual sight (n 20)

Ear (the) —There cannot be hearing apart from its form which is the ear (n 279[6])

Very little is known as to how the ear hears (n 336, 174, 180)

The understanding from the will flows into the eye and the ear, and not only makes those senses but also uses them as its instruments in the natural world, this is not in accordance with the appearance (n 314[1])

It is the understanding that sees in the eye and hears in the ear, and not the reverse (n 150[2])

Eat —"Eating from the tree of knowledge" signifies the appropriation of good and truth as being from man and consequently man's, and not from the Lord and consequently the Lord's (n 313[2], 241)

"Eating of the tree of knowledge" signifies the conceit of self-intelligence (n 328[4])

A knowledge of evil after the fall is meant by "eating from the tree of the knowledge of good and evil" (n 275)

The end of the Most Ancient Church is signified by the "eating from the tree of knowledge" (n 241[1])

Eber —The Ancient Church was notably changed by Eber (or Heber) from whom arose the Hebraic Church (n 328[2])

Eden (the garden of) —The wisdom and intelligence of the Most Ancient Church are described by "the garden of Eden" (n 241[1], 313)

Man's wisdom originating in love is depicted by a garden (n 332[3])

Effect —Withdraw the cause from the effect and the effect would perish (n 3[2]). Effect is called the outmost end (n 108[2]) (*See End*)

Effort —Withdraw effort from movement, movement would stop (n 3[2])

Egypt was one of the kingdoms in which the Ancient Church existed and in which the Ancient Word was known (n 328[2])

(Here and in other places where the same statement is made Egypt is named as in Asia in which it had extensive dominion)

Why the sons of Israel were led out of Egypt (n 243)

- *Egyptians* (the) represent a particular kind of evil (n. 251[1])
 They converted correspondences into magic (n. 264[6])
- Elevation* } —The ascent of love according to degrees is perceived by man only
Ascent. } in an obscure way while the ascent of wisdom is clearly perceived
 by such as know and see what wisdom is (n. 34[1])
- Exaltation in respect to affection would not be possible unless man had from rationality an ability to raise the understanding, and from liberty an ability to will this (n. 75[1])
- Embryo* —In every human embryo the Lord forms two receptacles, one for the Divine love and the other for the Divine wisdom; a receptacle of the Divine love for the future will of the man and a receptacle of the Divine wisdom for his future understanding (n. 324[1])
- Emerods.* —The "emerods" with which the Philistines were smitten signified natural loves, which are unclean when separated from spiritual love and the "golden emerods" signified spiritual loves purified and made good (n. 326[1])
- End.* —There are everywhere three things together that make one; these are called end, cause and effect (n. 108[1])
 As end conjoins itself with the cause, and through the cause with the effect, so does the life a love conjoin itself with the internal of thought, and through this with its external (n. 108[1])
 The end imparts itself wholly to the cause, and through the cause to the effect (n. 108[1])
 There is nothing essential in the effect except what is in the cause, and through the cause in the end (n. 108[1])
 As the end is the very essential which enters into the cause and the effect, cause and effect are called *mediate* and *outmost ends* (n. 108[1])
 He that seeks an end seeks the means also (n. 331[1])
 The operation and progress of the end for the sake of which the universe was created through means, is what is called the Divine providence (n. 331[1])
 The Lord is willing that a man should think and talk about Divine things provided the end is to see the truth (n. 219[1])
 The end of the Divine providence (n. 16, 27, 45)
 The end in creation (n. 27[1], 45, 323, 331[1])
 Secondary ends of creation (n. 332[1]) (See Cause, Effect.)
- England* —The teaching in the churches to those who are coming to the Lord's Supper (n. 258[1])
- English.* —Of those who do not suffer themselves to be compelled (in respect to religion) there are many of the English nation (n. 136[4])
 The English hold the doctrine of faith alone, and yet in their exhortation to the holy communion they plainly teach *self-examination*, acknowledgment, confession of sins, repentance and renewal of life (n. 114[1])
- Enjoyment* (*fructum*). —Man is in the enjoyment of self love, and that enjoyment constitutes his very life (n. 186)
 Every enjoyment that man has is from his love; no enjoyment is possible from any other source (n. 73[1])
 Every enjoyment and pleasure, and therefore every thing of the will, is from affection, which belongs to love (n. 76[1])
 The enjoyments of good are what are called goods of charity (n. 145[1])
 Acting from love a enjoyment is acting from freedom (n. 73[1])
 Acting from an enjoyment of love is acting from freedom; and since reason favors the love this is also acting in accordance with reason (n. 85)
 There are two kinds of enjoyments, enjoyments of the understanding and enjoyments of the will those of the understanding are also enjoyments of wisdom, and those of the will are also enjoyments of love (n. 136[1])
 The varieties of delight and enjoyment constitute man's life (n. 195[1])

The life's love has its delight, and the wisdom thereof has its enjoyment (n. 195[1])

Vital heat is from the delights of the affections and from the enjoyment of the perceptions and thoughts (n. 195[2])

External enjoyments allure the internal to consent and love (n. 136[1])

Enjoyments direct the thoughts and banish reflection (n. 113)

After death, when they have become spirits, the evil are incapable of any other enjoyment than that which they had in spirit while in the world, and that enjoyment is the enjoyment of internal love, which is then turned into what is undelightful, painful, and terrible, and this is what is meant in the Word by "torment" and "hell" (n. 83[3])

Enjoyments of infernal spirits (n. 340[5])

Lusts with their enjoyment block the way and close the doors before the Lord (n. 33[2]) (*See Delights*)

Enlighten } —Man is taught by the Lord by means of enlightenment, be-
Enlightenment } cause teaching and enlightenment are predicated only of wis-
dom and the understanding (n. 165)

There is an interior and an exterior enlightenment from the Lord, and there is an interior and an exterior enlightenment from man (n. 168[1])

By interior enlightenment from the Lord a man perceives at the first hearing whether what is said is true or not true Exterior enlightenment is from this in the thought (n. 168[1])

Interior enlightenment from man is from mere confirmation, and exterior enlightenment from man is from mere knowledge (n. 168[1])

There is another kind of enlightenment, by which it is revealed to man in what faith and what intelligence and wisdom he is (n. 170)

The enlightenment of Swedenborg (n. 135)

Since the last judgment, that is, now, every man who wishes to be enlightened and to be wise can be (n. 263[3])

Enmity —"The enmity put between the serpent and the woman and between the seed of the serpent and the seed of the woman" (*Gen* iii 15) is between the love belonging to man's own and the Lord, and thus between man's own prudence and the Lord's Divine providence (n. 211[1])

Man's own has an inborn enmity against the Divine providence (n. 211[1]).

Enthusiastic spirits —Diabolical visions have sometimes appeared, induced by enthusiastic and visionary spirits, who from the delirium that possessed them called themselves the Holy Spirit (n. 134a[3])

Those who are taught by influx what to believe or what to do are not taught by the Lord or by any angel of heaven, but by some enthusiastic spirit, Quaker or Moravian, and are led astray (n. 321[3])

Equilibrium between heaven and hell (n. 23)

In this equilibrium every man is held as long as he lives in the world, and by means of it he is held in freedom to think, to will, to speak, and to do, and in this it is possible for him to be reformed (n. 23)

Those who have joined evil and falsity in themselves made of service for the conjunction of good and truth in others (n. 22)

Error of the age, to believe that evils have been separated from man, and even cast out, when they have been remitted (n. 279[1]),

that the state of a man's life can be changed instantly, and thus from being evil man can become good (n. 279[4]),

that when sins have been remitted they are removed (n. 280[1])

Esse is nothing apart from *existere* (n. 11[1])

Love is the being (*esse*) of a thing (n. 11[1]) (*See Existere*)

Essence —There is an only essence from which has come all the essences that have been created That only essence is the Divine love and the Divine wisdom (n. 157[1])

The Divine essence is pure love, and it is this that works by means of the Divine wisdom (n. 337)

Essentials.—There are three essentials of the church: an acknowledgment of the Divine of the Lord, an acknowledgment of the holiness of the Word, and the life that is called charity (n. 259(1)).

There are two things that are at once the essentials and the universals of religion, namely: acknowledgment of God and repentance (n. 340(1)).

Eternal.—The image of the Infinite and Eternal is in man exclusively in the marriage of good and truth (n. 58).

The Infinite and Eternal, that is, the Divine, is not in time (n. 59).

An image of the Infinite and Eternal is presented in the angelic heaven (n. 62).

The angels understand by the Infinite nothing else than the Divine being (*esse*), and by the Eternal the Divine manifestation (*existere*) (n. 48(1)).

Eternal things relate to spiritual honors and possessions, which pertain to love and wisdom in heaven (n. 216). (See *Infinito language*.)

Eternal life.—Difference between immortality and eternal life (n. 96(1)).

Ether.—Varieties in sight would be impossible unless the ether in its laws and the eye in its form were constant (n. 190(1)).

Europe.—The Christian religion is accepted only in the smaller division of the habitable globe, Europe, and is there divided (n. 256).

Eve.—The condemnation of Eve signifies the condemnation of the voluntary self (*proptrium*) (n. 313(1)). (See *Adam*.)

Evil and falsity.—Every evil and falsity is from hell (n. 321(1)).

Evil cannot exist without its falsity (n. 233(1)).

Evil from its delight and falsity from its enjoyment may be called, and may be believed to be, good and truth (n. 195(1)).

Evil is confirmed by means of fallacies and appearances which become falsities when they are confirmed (n. 87).

That is evil to a man that destroys the delight of his affection, and that is falsity that destroys the enjoyment of his thought therefrom (n. 195(1)).

Evil and falsity that are together are made servicable in the way of equilibrium, of relation, and of purification, and thus in the conjunction of good and truth in others (n. 21).

Evil (hereditary) (see *Hereditary*).

Evil is the delight of the lust of acting and thinking contrary to Divine order (n. 279(1)).

There are myriads of lusts that enter into and compose every single evil (n. 279(3)).

In every evil there are things innumerable (n. 296(1)).

Because they do not do them outwardly many are not aware that they are in evils (n. 117).

All cleansing from evils is from the Lord (n. 151(1)).

Evil can be confirmed as easily as good (n. 87).

Evils that have been appropriated cannot be eliminated, but may be removed from the centre to the circumference (n. 79).

An evil man is hell in the least form (n. 296(1)).

The love of self and love of the world are as fountains from which are evils of every kind (n. 83(1)).

Evil and the devil are one (n. 33(1)).

Its own punishment follows every evil (n. 249(1)).

It is better for a man to be in evil and in falsity at the same time than to be in good and in evil at the same time (n. 16).

Evils cannot be prevented by any providence: the reason (n. 251(1)).

Evils are permitted for the end, which is salvation (n. 249(1), 281).

All who lead an evil life interiorly acknowledge nature and human prudence only (n. 205).

There is inherent in all evil a hatred of good (n. 233(1)).

Evil cannot be taken away from any one until it becomes evident and is seen and acknowledged (n. 183(1), 277(1)).

Unless evils were permitted to break out man would not see them (n 251[1]).
 Except evils in the external man are put away no exit is open for the lusts,
 for they are shut in like a besieged city or like a closed ulcer (n 113)
 So long as evils continue in the lusts of their love and the consequent en-
 joyments, there is no faith, charity, piety, or worship, except in mere ex-
 ternals (n 84[5])

The evils pertaining to the lusts of a man's life's love are not felt as evils
 but as delight (n 296[9])

Evils that are not removed are like fire in wood covered with ashes, or
 like matter in a wound that is not opened (n 278[5])

With an evil man no separation, purification, and withdrawal is possible,
 except of the more noxious evils from the less noxious (n 296[12])

So far as evils are removed they are remitted (n 279[1])

The evil are continually leading themselves into evils, but the Lord is con-
 tinually leading them away from evils (n 295)

No evil can be removed except by successive steps (n 279[1])

The evil who are in the world the Lord governs in hell in respect to their
 interiors, but not in respect to their exteriors (n 307[2])

The Divine providence with the evil is a continual permission of evil, to
 the end that there may be a continual withdrawal from it (n 296[7])

The withdrawal from evil is effected by the Lord in a thousand ways, and
 even in most secret ways (n 296[10])

Those who give no thought to the evils in themselves, that is, do not ex-
 amine themselves and afterwards refrain from evils, must needs be ignor-
 ant of what evil is (n 101[2]) (*See Evil and falsity, Hereditary*)

Exaltation in respect to affection would not be possible unless man had from
 rationality an ability to raise the understanding, and from liberty an
 ability to will this (n 75[1])

Examination (self), what it is (n 278)

No one can be reformed unless he examines himself, sees and acknow-
 ledges his evils, and afterwards refrains from them (n 152)

Not only the external but also the internal must be examined (n 152)

If the external only is examined a man sees only what he has actually
 done (n 152)

One cannot be reformed unless the evils of the spirit are examined (n 152).

By the examination of the internal man the external man is essentially
 examined (n 152)

Those who do not examine themselves and afterwards refrain from evils
 must needs be ignorant of what evil is (n 101[2])

Existere is nothing apart from *esse* (n 11[1]) (*See Esse*)

Expulsion —“The expulsion from the garden of Eden” signifies the deprivation
 of wisdom (n 313[3])

External (the), springs from the internal, and consequently has its essence from
 the internal (n 224[1])

The external can present an appearance not in accordance with its essence
 from the internal, as in the case of hypocrites, flatterers, and pre-
 tenders (n 224[1])

The external man must be reformed by means of the internal, and not
 the reverse (n 150[1])

The appearance is that the external flows into the internal, when the
 contrary is true (n 150[2])

The external of man's thought is in itself of the same character as its
 internal (n 106[1])

Externals are so connected with internals as to make one in every
 operation (n 180[2])

If man does not shun and turn away from evils as sins, not only does the
 external of the thought and will become vitiated and destroyed, but
 the internals of them at the same time (n 180[5])

Eye (the) in the spiritual sense of the Word means the understanding (n. 264[3])

Sight cannot exist apart from its form, which is the eye (n. 279[6])

In the spiritual world, where all are spiritual even in respect to their bodies, each one's eyes are formed to see from their light, not being able to see in any other (n. 167)

The eye does not see from itself, but it is man's mind or spirit that there perceives things by the sense, and is affected by the sense in accordance with its nature (n. 314[1])

Man knows very little as to how the eye sees (n. 336, 174, 180)

The understanding from the will flows into the eye, and not only makes that sense but also uses it as its instrument in the natural world (n. 314[1])

The eyes correspond to wisdom and its perceptions (n. 29[1])

It is the understanding that sees in the eye and hears in the ear and not the reverse (n. 150[1])

Face (the) is a type of the mind (n. 56[1], 277[1])

In the spiritual world every one's face is changed and becomes like his affections, so that what he is is apparent from his face (n. 224[1])

To see the Divine providence in the back, and not in the face, is to see it after it occurs and not before (n. 187[1])

Angels constantly turn their faces to the Lord as a sun (n. 29[3])

When a man turns his face to the Lord love and wisdom are given him.

These enter man by the face, and not by the back of the neck (n. 95)

Faculty—Every man possesses the faculty to will that is called liberty and the faculty to understand that is called rationality; these faculties are as it were innate in man, for his human itself is in them (n. 98[1])

Man possesses reason and freedom, or rationality and liberty and these two faculties are in man from the Lord (n. 73[1])

Unless man possessed a will from the faculty that is called liberty and an understanding from the faculty that is called rationality he would not be a man (n. 96[4])

Without these two faculties man could not be conjoined with the Lord, and thus could not be reformed and regenerated (n. 96[3])

Without these two faculties man could not have immortality and eternal life (n. 96[7])

These two capacities are in the evil as well as in the good (n. 15 96[3], 99, 285[2])

The Lord preserves these two faculties in man unharmed and as sacred in the whole course of His Divine providence (n. 96[1])

The Lord has his residence in every man in these faculties (n. 96[3])

(See *Capacity Freedom Reason, Liberty Rationality*)

Faith separate from charity (n. 264[1]); is the only obstacle to the reception of the Christian religion (n. 265[1])

Those who have confirmed themselves in this from Paul's saying (*Rom. fil. 28*) (n. 115)

How great the blindness that has been induced by a wrong understanding of this single passage (n. 115)

Faith induced by miracles is not faith, but persuasion—it is only an external without an internal (n. 131)

Fallacies from appearances blind the understanding (n. 175[1])

Every appearance confirmed as a truth is a fallacy (n. 310[1])

They who confirm themselves by fallacies become naturalists (n. 310[1])

Evil is confirmed by means of fallacies, and appearances which become fallacies when confirmed (n. 87)

Appearances and fallacies (n. 213)

Falsification —He that upholds false principles does violence to Divine truths, and this violence is called falsification of truth (n 231[3])

In the Word falsifications of truth are depicted by whoredoms (n 233[10]). These are effected by reasonings from the natural man, also by proofs drawn from the appearances of the sense of the letter of the Word (n 233[10]) (*See Whoredoms*)

Falsity —Falsity not of evil can be conjoined with good, but falsity of evil cannot. Falsity not of evil is falsity in the understanding and not in the will, while falsity of evil is falsity in the understanding from evil in the will (n 318[9])

The falsity of evil and "Satan" are one (n 33[3])

Falsity is confirmed more readily than the truth (n 318[2])

When falsity has been confirmed the truth is not seen, but from confirmed truth falsity is seen (n 318[5])

Evil is confirmed by means of fallacies, and by appearances which become falsities when they are confirmed (n 87)

That is called falsity to a man that destroys the enjoyment of his thought from his affection (n 195[3])

The thoughts belonging to the delights belonging to the lusts of evil are falsities (n 206[2])

Families and even nations are distinguished from each other merely by the face (n 277a[2])

Fancy —Nature itself, which in itself is dead, inspires the fancy with insanities in those under the dominion of self-love (n 233[12])

Fat signifies Divine good (n 231[10])

Father —The Lord is the heavenly Father of all men, and men are His spiritual children (n 330[1])

The Lord alone is the Father in respect to the life, the earthly father is the father only in respect to the life's covering, which is the body (n 330[1])

Fault (*see Blame*)

Favor —The natural by itself favors falsities and evils. Favoring evils and falsities is not in accord with doing good (n 14[2])

Fear (to) —By "fearing God" is meant fearing to offend Him, "offending God" meaning to sin. This fear is not so much a matter of fear as of love (n 140)

Fear —In its true sense the "fear of God" is nothing else than fear of losing His love (n 136[9])

Who they are who have the fear of God (n 253)

No one is reformed in a state of fear (n 139[1])

Fear can in no wise take possession of the internal of thought, but it can of the external of thought (n 139[2])

Various kinds of fear, a fear of the loss of honor or gain, a fear of civil punishments (n 139[3]), a fear of infernal punishments (n 139[4])

Fear closes the internal from above against influx from heaven (n 139[6])

Such fear takes away rationality and liberty, and is a hindrance to man's ability to be reformed (n 139[6])

Feel —Everything that a man feels flows in (n 308)

Man knows so little as to amount to scarcely anything as to how the eye sees, the ear hears, the nose smells, the tongue tastes, and the skin feels (n 336)

Why the operation of the Divine providence is not made evident to man's perceptions and senses (n 175, 176)

Felicities (*see Happinesses*)

Fermentation —Ferment (leaven) signifies in the Word the falsity of evil (n 284)

Spiritual fermentations are affected in many ways, both in the heavens and on the earth (n 25)

There are evils and falsities together that do a work, when introduced into societies, like that of leaven put into meal, or ferment into new wine, by which heterogeneous things are separated and homogeneous things are united, and purity and clearness are the result (n. 25).

Fibres.—Every man in hell is in form like a man, though monstrous, in which all the fibres and vessels are inverted (n. 296[1]).

The workings of both brains into fibres and of fibres into muscles and of muscle into action (n. 180[5]).

Fiery flying serpent.—The belief in instantaneous salvation out of pure mercy is the "fiery flying serpent" in the church (n. 340[3]).

The "fiery flying serpent" means evil glowing from infernal fire (n. 340).

Fig tree (see *Leaves*).

Finites.—What the Infinite and Eternal is the finite cannot comprehend, and yet it can (n. 46, 53).

The conjunction between the Infinite and the finite (n. 54).

How the finite being becomes capable of containing what is infinite (n. 54).

By things finite all things created by the Divine, especially men, spirits, and angels, are meant (n. 53).

A man or an angel is finite, and purely a receptacle, in itself dead and whatever is living in him is from the Divine going forth conjoined with him by contiguity and appearing to him as if it were his (n. 57).

Fire.—Why there is more of the fire and ardor of doing uses in love of self and the world than those have who are not in the love of self and the world (n. 215[1], 250[3], 252[1]).

Firsts.—The Lord from eternity or Jehovah, came into the world and assumed Humanity in outmosts, that He might thus from firsts through outmosts rule the whole world. Why the Lord is called "The First and the Last" (n. 124[4]). (See *Ultimates*, *Inmosts*.)

Flame.—Some in the spiritual world who ascribed all things to their own pride, when instructed, so blazed up that flame appeared from their nostrils (n. 309[1]).

Flatterers (n. 74, 89, 104, 224).

Flesh.—Man has a voluntary self (*proprium*), which is evil, and is meant by "the will of the flesh" in *John* i. 13 (n. 298[3]).

Flood.—The consummation of the Most Ancient Church is described in the Word by the flood (n. 328[3]).

Flow in (to).—No part whatever of the plan or preparation (of successful war) is from (man) himself; it all flows in either from heaven or from hell—
—from hell by permission, from heaven by providence (n. 251[5]).

Every thing of thought and affection, even with the spirits of hell, flows in out of heaven but that this inflowing good is there turned into evil and this truth into falsity thus every thing into its opposite (n. 282, 294[5], 307[1]).

The natural does not flow into the spiritual, but the spiritual flows into the natural (n. 314[1]).

Every thing that a man thinks, and wills, and speaks, and does therefrom flows in from one fountain of life (n. 292).

All evil with its falsity flows in from hell, and all good with its truth flows in from the Lord (n. 312[4]).

Flowers.—Man's initiation into the marriage of good and truth, that is, the spiritual marriage, is like the blossom that the tree brings forth in the spring: these spiritual truths are the petals of these flowers (n. 332[3]).

Forced (see *Compel*).

Forehead.—The Lord's look is upon the forehead, because the forehead corresponds to love and the affections (n. 29[1]).

Foreknowledge.—Knowledge of future events is not granted to man; the reason (n. 178[1]).

As a knowledge of future events takes away the human itself, which is to

act from freedom in accordance with reason, a knowledge of the future is granted to no one (n 179[1])

Foresight (*the*) of the Lord is like His Divine providence, continual, one does not exist without the other (n 67, 333)

Without the Lord's foresight and providence together neither heaven nor hell would be anything but confusion (n 333[2])

The Lord's foresight has provided for every one his place (n 333[2]).
(*See Future*)

Form — There is an only form from which has come all the forms that have been created (n 157[2])

Every form turns into its own quality that which flows into it (n 327, 160)

Every form, the general and the particular, or the universal and the special, by wonderful conjunction act as one (n 180[4])

Whatever has existence derives from form that which is called quality, and that which is called predicate, also that which is called change of state, also that which is called relativity, and the like (n 4[2])

The form makes a one the more perfectly as the things entering into the form are distinctly different and yet united (n 4[4])

The form of a heavenly society is more perfect in proportion as each angel is more distinctly his own, and therefore free (n 4[4])

The form of heaven (n 61)

The form of heaven is perfected to eternity according to the increase of numbers, for the greater the number of those that enter into the form of the Divine love, which is the form of forms, the more perfect the unity becomes (n 62)

Changes and variations of state and form in the organic substances of the mind, which are affections and thoughts, cannot be shown to the eye (n 279[8])

Form of the rule of the life's love (n. 107) (*See Substance*)

— **To form** — Every thing of the understanding and will must be formed by means of what is external before it is formed by the means of what is internal, since every thing of the understanding and will is first formed by means of what enters through the senses of the body, especially through the sight and hearing (n 136[7])

Fortune — Can the cause have any other possible source than the Divine providence in outmosts, when by constancy and by change it deals wonderfully with human prudence and yet conceals itself? (n 212[1])

As the Divine providence is in the least particulars of things insignificant and trifling, still more is it in the least particulars of things not insignificant and trifling, as the affairs of peace and war in the world, or of salvation and life in heaven (n 212[2], 251[6])

The successes and favorable occurrences of war are called in common language the fortune of war, and this is Divine providence, especially in the plans and preparations of the general, even although he then and afterwards may ascribe it all to his own prudence (n 251[6])

The heathen formerly acknowledged Fortune and built her a temple, so also the Italians at Rome (n 212[2]) (*See Accidental*)

Fountain — The Lord is the one fountain of life (n 292)

All the worship of the ancients was representative, therefore they consecrated fountains (n 255[2])

Foxes — They who are in their own prudence are like wolves and foxes (n. 311[3])

Fragrant — Good is in itself fragrant (n 305)

Frauds, their source, and why permitted (n 276[2])

Freedom — Freedom is a property of love, insomuch that love and freedom are one. And as love is the life of man, freedom also belongs to his life (n 73[2])

Freedom, like love, is inseparable from willing (n 89)

There is infernal freedom and there is heavenly freedom (n. 43)
 What one thinks, speaks and does from each (n. 43).
 Whatever a man thinks, wills, speaks, and does from freedom seems to him to be his own (n. 43, 176)

There cannot be two kinds of freedom, in themselves opposite, and each freedom in itself (n. 43)

The freedom of sin is infernal freedom, and in itself bondage; and from this to see heavenly freedom, which is freedom itself, is like seeing day when immersed in thick darkness, or like seeing what is from the sun above when covered by a dark cloud (n. 149)

The difference between heavenly freedom and infernal freedom is like that between what is alive and what is dead (n. 149)

There are many kinds of freedom, but in general three, natural, rational, and spiritual (n. 731)

— *Natural freedom* every one has by inheritance. From it a man loves nothing but self and the world; his first life is nothing else. Thinking and willing evils is man's natural freedom, and when he has confirmed evils in himself by reasonings he does evils from freedom in accordance with his reason, thus from his faculty that is called liberty. It is from the Lord's Divine providence that man is permitted to do this. Man is in this kind of freedom by nature because by inheritance; and all those are in it who by means of reasonings have confirmed it in themselves from the enjoyment of the love of self and the world (n. 733.1)

— *Rational freedom* is from the love of reputation with a view to honor or gain. The enjoyment of this love lies in appearing externally as a moral man; and because man loves such a reputation he does not defraud, commit adultery take revenge, or blaspheme; and because he makes this a matter of reason he acts from freedom in accordance with his reason in sincere, just, chaste, and friendly ways; and from his reason he can advocate such conduct; still the good deeds that he does are not in themselves good. His freedom derives nothing from a love for the public welfare, neither does his reason, since this assents to his love. Consequently this rational freedom is a more internal natural freedom. This freedom, too, by the Lord's Divine providence remains with every one (n. 733.1)

— *Spiritual freedom* is from a love for eternal life. Into that love and its enjoyments no one comes except he that thinks evils to be sins and in consequence does not will them, and at the same time looks to the Lord. At first such a freedom does not seem to be freedom, and yet it is. This freedom increases as natural freedom decreases and becomes subservient; and it conjoins itself with rational freedom and perfects it (n. 736)

Any one may come into this freedom if he is but willing, because he has rationality and liberty and the Lord continually gives the ability (n. 737)

Those who are in a love of evil have no other perception than that infernal freedom is freedom itself; while those who are in a love of good perceive that heavenly freedom is freedom itself, and consequently its opposite is slavery both to the good and to the evil (n. 43)

To be led by good is freedom, and to be led by evil is slavery because to be led by good is to be led by the Lord, and to be led by evil is to be led by the devil (n. 43)

Every man wishes to be free. All who willingly serve for the sake of liberty compel themselves and when they compel themselves they act from freedom in accordance with reason, but from an interior freedom from which exterior freedom is looked upon as a servant (n. 148)

It is a law of the Divine providence that man should act from freedom in

accordance with reason, the freedom that is here meant is spiritual freedom and not natural freedom, except when the two are one (n 71, 176)

Man cannot be conjoined with the Lord, and thus reformed, regenerated, and saved unless it is permitted him to act from freedom in accordance with reason (n 123[4], 97)

To act from freedom in accordance with reason, to act from liberty and rationality, and to act from the will and the understanding, are the same thing, but it is one thing to act from freedom in accordance with reason, or to act from liberty and rationality, and it is another thing to act from freedom itself in accordance with reason itself, or to act from liberty itself and from rationality itself (n 97)

A man who does evil from the love of evil and confirms that evil in him self acts from freedom in accordance with reason, but his freedom is not in itself freedom, but is an infernal freedom, and his reason is not in itself reason, but is a spurious or false reason (n 97)

Man has freedom of reason by his being midway between heaven and the world, and by his ability to think from heaven or from the world (n 142)

Only such as have suffered themselves to be regenerated by the Lord act from freedom itself in accordance with reason itself, all others act from freedom in accordance with thought, to which they give the semblance of reason. And yet every man, unless born foolish or excessively stupid, is able to attain to reason itself, and through it to freedom itself (n 98[1])

Man is led by the Lord continually in freedom, and is also reformed and regenerated in freedom (n 43) (*See Liberty*)

Freely —To will freely as if from himself is from a faculty continually given him by the Lord that is called liberty (n 96[2])

So long as enjoyment from the love of evil rules, man is not able to will *freely* what is good and true, and to make these to be of his reason (n 85)

Every man can freely, yea, most freely, think as he wishes as well against God as for God, and he that thinks against God is rarely punished in the natural world, because there he is always in a state to be reformed, but he is punished after death in the spiritual world, for he can there no longer be reformed (n 249[1])

French (*the*) called a noble nation (n 257[4])

Friendship (*spiritual*) and relationship, how shown in the spiritual world (n 338[4])

Fructifications —Fructifications and multiplications have not failed from the beginning of creation, nor will ever fail to eternity (n 56[3])

Affections may be fructified and perceptions multiplied without end (n 57)

This ability to fructify and multiply without end, that is, infinitely and eternally, men have in natural things, the spiritual angels in spiritual things, and the celestial angels in celestial things (n 57)

Fruits —Spiritual goods, which are the goods of charity, are like fruit, and these are signified by "fruit" in the Word (n 332[3])

The primary activities of the spiritual marriage are like the beginnings of the fruit (n 332[3])

Future —The entire future is to the Lord the present, and the entire present is to Him the eternal (n 333[3])

A knowledge of the future is granted to no one, nevertheless every one is permitted to form conclusions about the future from reason (n 179[1])

A longing to know things future is innate with most people, but this longing has its origin in a love of evil, and is therefore taken away from those who believe in the Divine providence (n 179[1]) (*See Foresight*)

- Gangrene**—Evils if prevented by any providence would remain shut in, and like the diseases called cancer and gangrene, would spread and consume all that is vital in man (n. 251[1]).
- Garden**—"The garden of Eden" signifies the wisdom of the men of the most Ancient Church (n. 241, 313[1]).
- Garments (white)** signify a state cleansed from evil (n. 279[3]).
- General**—A general thing exists from its particulars (n. 201[1]).
- Generation (the organs of)** in either sex correspond to societies of the Inmost heaven (n. 144[3]).
- Genesis**—The learned try to explain the contents of the first chapter and at length confess that they do not understand it. The new creation itself, that is, the regeneration of the man of the Most Ancient Church is described therein (n. 241[2]).
- Genii**—The most cunning sensual men are called Genii. Their hell described (n. 310[1]).
Those that have done good and have believed it to be from themselves, if after death they do not receive the truth, mingle with infernal genii and at length come to be one with them (n. 93).
- Gentiles**—The human race is ten times more numerous in Mohammedan and Gentile lands than in the Christian portion and in the latter there are few who place religion in life. What more insane belief, then, can there be than to hold that only those latter are saved and the former are damned, and that man gains heaven by his birth and not by his life? (n. 330[7].)
All that have lived well and have acknowledged God are instructed after death by angels; and then all those that had been, while they lived in the world, in the two essentials of religion accept the truths of the church such as they are in the Word, and acknowledge the Lord as the God of heaven and of the church (n. 328[1]).
A Gentile thinks about God from religion in his life more than a Christian does (n. 322[3]).
- Germana (the)**—What the Germans teach in their exhortation to the holy communion (n. 114[1]).
- Glottis**, its functions (n. 279[8]).
- Goats**—By goats in the Word are meant those who separate faith from charity (n. 258[1]).
By the "goats" spoken of by the Lord in *Matt.* xxv. 32-46 are meant such as neglect to think about evil, and because of this are continually in evil (n. 201[1]).
- God** is one in person and essence, in whom is a trinity and the Lord is that God (n. 262[1]).
If man clearly saw the Divine providence, either he would deny God or he would make himself to be God (n. 182[1]).
There are some who have arrogated to themselves Divine power and wish to be worshipped as gods (n. 257[1]). (See *the Lord Babylon*.)
- Good** is the delight of the affection of acting and thinking in accordance with Divine order (n. 279[5]).
Myriads of affections enter into and compose every single good, and these myriads are in such order and connection in man's interiors that no one can be changed unless at the same time all are changed (n. 279[5]).
There is inherent in all good a love of protecting itself against evil and of separating it from itself (n. 233[1]).
By good is meant that which universally embraces and involves all things of love (n. 11[3]).
What is good apart from any thing? Can it be called good, since no affection or perception can be predicated of it? (n. 11[1]).
Every good is called good from its delight or its blessedness (n. 324[6]).
Good of life, or living rightly is shunning evils because they are against religion, thus against God (n. 326[3]).

Terms good and truth of good, also evil and falsity of evil explained (n. 233[1])

Good and use are one (n. 233[5])

Good and truth—All things in the universe have relation to good and truth and to their conjunction. Good belongs to love and truth to wisdom, for love calls all that pertains to it good, and wisdom calls all that pertains to it truth (n. 5[2])

Every one calls that good which from the love of his will he feels to be delightful, and he calls that truth which from the wisdom of his understanding he perceives to be enjoyable therefrom (n. 195[2])

Good is nothing apart from truth, and truth is nothing apart from good (n. 11[1], 13)

After death every one must be both in good and in truth or must be both in evil and in falsity (n. 18)

In angels of heaven and in men on earth good is good in itself only so far as it has become one with truth, and truth is truth in itself only so far as it has become one with good (n. 10)

Good is not in the least good except so far as it has become one with its truth, and that truth is not in the least truth except so far as it has become one with its good (n. 13)

Every good and truth is from the Lord (n. 321[4])

Good cannot exist apart from its truth, nor evil apart from its falsity, for they are bedfellows or consorts (n. 233[1])

Every one's good is that which is delightful to his affection, and truth is that which is enjoyable therefrom to his thoughts (n. 195[2])

Goods and truths are changes and variations of state in the forms of mind; but these are perceived and have their life solely by means of their delights and enjoyments (n. 195[3])

What natural truth and good are, and what spiritual truth and good are (n. 312[1])

All good with its truth flows in from the Lord (n. 312[4])

Gospel—It has been provided by the Lord that those who could not be reached by the Gospel, but only by a religion, should also be able to have a place in the Divine man, that is, in heaven (n. 254[1,3])

Govern—The Lord governs hell by means of opposites, and the evil who are in the world. He governs in hell, in respect to their interiors, but not in respect to their exteriors (n. 307) (*See Rule*)

Government—What is called Divine providence is the government of the Lord's Divine love and Divine wisdom (n. 2)

The Lord governs every least particular, in an evil man as well as in a good man, for the Lord's government is what is called the Divine providence (n. 285[2])

Governments in heaven—There are governments in heaven, and consequently administrations and functions (n. 217[3]) (*See Heaven*)

Grafting—Man is a corrupt tree from the seed, nevertheless a grafting or budding with shoots taken from the tree of life is possible, whereby the sap drawn from the old root is turned into sap forming good fruit (n. 332[4]) (*See Ingrafted*)

Grain—Not a grain of will or of prudence that is his own is possible in any man (n. 293)

Grandfather—Sometimes the features of a grandfather reappear in those of a grandson or a great-grandson (n. 277a[2])

Graven images (*see Idols*)

Great and rich—The fate of most of those who have become great and rich in the natural world, and in this regarded themselves only (n. 185)

Both the evil and the good are exalted to honors and advanced to wealth (n. 217a[2])

Guarding—The guarding of the way to the tree of life (in *Gen* iii. 24) signi-

lies the Lord's care lest the holy things of the Word and the church be violated (n. 313(3)).

Guilty.—If a man knows an evil and does not shun it the blame is imputed to him, and he becomes guilty of that evil (n. 294(4)).

Hair.—A "hair" signifies in the Word the least of all things (n. 159).

Happinesses.—The happinesses of heaven cannot be described in words, although in heaven they are perceptible to the feeling (n. 39(1)).

These happinesses enter as man puts away the fusts of the love of evil and falsity as if of him self (n. 39(1)).

Happinesses in infinite variety are in every affection for good and truth, especially in an affection for wisdom (n. 39(1)).

Happinesses that beatitudes and pleasures, are exalted as the higher degrees of the mind are opened (n. 37).

Happy.—The more nearly a man is conjoined with the Lord the happier he becomes (n. 37).

Harmony.—Harmonies of sound are of infinite variety but they would be impossible unless the atmospheres were constant in their laws and the ears in their form (n. 190(1)).

Hatred.—The love of self regard every one as its servant, or as its enemy if he does not serve it and this is the source of hatred (n. 276(1)).

Heads.—"The seven heads of the dragon" (*Apoc.* xii. 3-9) signify craftiness (n. 310(3)).

"The serpent's head" (*Gen.* iii. 15) signifies the love of self (n. 211(1), 241(1)).

Heal.—How the Lord heals man (n. 251(1)).

To heal the understanding alone is to heal man only from without; this would be like palliative healing. It is the will itself that must be healed by means of instruction and exhortation in the understanding (n. 252).

The Lord heals the love of man's will, first by means of fears, and afterwards by means of loves (n. 253).

Hear.—Every thing that a man hears flows in (n. 305(1)).

Hearing cannot exist apart from its form which is the ear (n. 279(6)).

Heart (*the*) means, in the spiritual sense affection which belongs to the love or will (n. 80).

What is not in the heart perishes in the understanding; the "heart" meaning man's love (n. 172(1)).

The heart and lungs in the body correspond to the will and understanding (n. 193(1)).

As the motion of the heart together with the respiration of the lungs, governs the whole man in respect to his body so the will together with the understanding governs the whole man in respect to his mind (n. 193(1)).

The natural principle of life is the heart's pulsation, and the spiritual principle of life is the mind's volition (n. 193(1)).

The heart joins with itself the lungs, and the will joins with itself the understanding (n. 193(1)).

The heart collects and distributes the blood (n. 336).

Functions of the heart (n. 174, 279(7), 296(14)).

Heat.—Spiritual heat and spiritual light in their going forth from the Lord as a sun make one (n. 4).

The heat in the spiritual world is the Divine love going forth (n. 292(3)).

Analogy between the effects produced by spiritual heat and those produced by natural heat (n. 292, 160).

Vital heat is from the delights of the affections, and from the enjoyment of the perceptions and thoughts (n. 295(1)).

Heaven is from the human race (n 27)

Heaven is not the same thing to one as to another (n 28[1])

Heaven is from those who are in the love of good and consequent understanding of truth (n 27[1])

Heaven is an abiding with the Lord to eternity (n 27[2])

Heaven from the human race was the end in creation and the end of His Divine providence (n 27[2], 323)

Heaven is conjunction with the Lord (n 28[1])

It is not from the angels but from the Lord that heaven is heaven, for the love and wisdom in which angels are, and which make heaven, are not from the angels but from the Lord, and in fact are the Lord in them (n 28[1])

Heaven is in the human form (n 204)

Heaven in the complex resembles a single man, whose life or soul is the Lord. In that heavenly man are all things that are in a natural man, with a difference like that between heavenly and natural things (n 326[9]).

The entire heaven is as one man before the Lord, and likewise each society of heaven, and it is from this that each angel is a man in complete form (n 64, 124[2], 254[3]).

The entire heaven is divided into two kingdoms, one of which is called the celestial kingdom, the other the spiritual kingdom, and each into societies without number (n 217[3])

Heaven is divided into as many general societies as there are organs, viscera, and membranes in a man, and each general society is divided into as many less general or particular societies as there are larger divisions in each of the viscera and organs (n 65, 68)

The entire heaven is arranged into societies according to affections of good (n 278[6])

No one becomes an angel, that is, comes into heaven, unless he carries with him from the world what is angelic (n 60)

Heaven is granted only to those who know the way to it and walk in that way (n 60)

A brief description of heaven (n 60-62)

The angelic heaven is an image of the Infinite and Eternal (n 62)

It is most important to know what heaven is in general or in many, and what it is in particular or in the individual, and what it is in the spiritual world and what it is in the natural world (n 27[3])

The Lord's heaven in the natural world is called the church, and an angel of that heaven is a man of the church who is conjoined with the Lord, and who becomes an angel of the spiritual heaven after he leaves this world (n 30)

Heaven is made up of myriads of myriads of angels (n 62)

In heaven there are both rich and poor and both great and small, and in hell also (n 217)

Each angel is a heaven in the least form, and heaven in general consists of as many heavens as there are angels (n 31)

Man by creation is a heaven in the least form (n 67)

Every one who permits himself to be led to heaven is prepared for his own place in heaven (n 67)

Those that have acknowledged God and His Divine providence constitute heaven (n 205)

The entire heaven acknowledges the Lord alone, and whoever does not acknowledge Him is not admitted into heaven, for heaven is heaven from the Lord (n 263[3])

The Mohammedan heaven is divided into three heavens, a highest, a middle, and a lowest (n 255[5]) (*See Mohammedans*)

Heber — The Ancient Church was notably changed by Heber (or Eber), from whom rose the Hebraic Church (n 328[2])

Horns —“The ten horns of the dragon” (*Apoc* xii 3) signify the power of persuading by fallacies (n 310[5])

House —No one (in the spiritual world) can occupy any house but his own, each one in a society has his own house, and this he finds ready for him as soon as he enters the society Outside of his house he may be in close association with others, but he cannot stay anywhere except in his own house (n 338[4])

Human —Every one has what is truly human from rationality (n 227[6])
To think from the truth is the truly human principle, and therefore the angelic (n 321[5])

The essential human is to think and to will from God (n 293)

Christians in their thought separate His Divine from His Human, and place the Divine near the Father in heaven, and His Human they know not where (n 255[4], 262[4])

They make His Human like the human of another man, and do not know that they thus separate soul and body (n 262[4])

The essential humanity consists in the two faculties called liberty and rationality (n 281[3])

Humble —The Lord constantly humbles the proud and exalts the humble (n 183[4])

Husband —Why the Lord is called in the Word “the Husband” (n 8)

Hyperbola —There is no such approximation of angelic wisdom to the Divine wisdom as to come near it It may be compared to a straight line drawn near a hyperbola, which is said to approach it continually but never to touch it (n 335[2])

Hypocrisy is lighter or more grievous in the measure of the confirmations against God and the outward reasonings in favor of God (n 231[4])

Hypocrites (n 14[1], 89, 104[2], 109[1], 222[2], 224[1], 231[4])

Hypocrites are sometimes permitted to speak otherwise than as they think, but the tone of their speech discloses them (n 224[3])

Idealists are visionaries (n 46[2])

Ideas —In every one who has any religion there is implanted a knowledge that after death he will live as a man, this, however, is not in the natural ideas belonging to their external thought, but in the spiritual ideas belonging to their internal thought (n 274[10])

There are abstract ideas by means of which the existence of things can be seen, if not the nature of them (n 46[1])

The two properties of nature, space and time, must needs limit ideas, and cause abstract ideas to be as nothing, but if these can be withdrawn in man, as they are in an angel, the infinite may be comprehended (n 46[2])

Idolaters —Those who confirm in themselves the appearance apart from the truth are all interior idolaters, since they are worshippers of self and the world If they have no religion they become worshippers of nature, and thus atheists, while if they have a religion they become worshippers of man and even of images (n 154[2])

Idolatry —The origin of idolatry (n 255[2])

Among the ancients there was a knowledge of correspondences, .. from that knowledge they knew the signification of animals of every kind, and made graven images of them, to call to remembrance the holy things which they signified (n 255[2])

After a time their posterity began to worship the graven images themselves, and from this the idolatries arose which filled the whole world (n 255[3], 264[6])

Idols —There are many, even in the Christian world, who worship idols and graven images, to whom these are serviceable as a means of awakening thought about God (n 254[5])

The Lord provides that all who die in infancy shall be saved, wherever born (n 328[8]) (*See Children*)

Infinite (n 46-49) The angels understood by the Infinite nothing else than the Divine being (*esse*) An infinity of space is impossible, also an infinity of time, because infinity is without end, either first or last, that is, without limits (n 48[2])

The Infinite and Eternal, thus the Lord, must be thought of apart from space and time (n 51)

The Divine providence in every thing that it does looks to what is infinite and eternal from itself (n 55, 69)

The infinite and eternal that the Lord looks to in forming His heaven out of men is that it shall be enlarged to infinity and to eternity (n 202[1])

The Lord's Divine love is infinite and His Divine wisdom is infinite, and infinite things of love and of wisdom go forth from the Lord, and these flow into all in heaven and therefrom into all in hell, and from both of these into all in the world (n 294[6]) (*See Finite, Image*)

Influx—Everything that a man thinks and wills, and says and does therefrom, is from influx—if good from influx out of heaven, and if evil from influx from hell, or what is the same, that good is from influx from the Lord, and evil from what is man's own (*proprrium*) (n 287, 288, 291, 294, 307, 308)

The Lord's influx is into the love of good and into its affections, and through these affections into the perceptions and thoughts, so the influx of the devil, that is, of hell, is into the love of evil and into its affections, which are lusts, and through these into the perceptions and thoughts (n 33[3])

Those who are taught by influx what to believe or what to do are not taught by the Lord or by any angel of heaven, but by some enthusiastic spirit (n 321[3])

All influx from the Lord takes place by enlightenment of the understanding, and by an affection for truth and through affection into the understanding (n 321[3])

By influx from the spiritual world, which does not compel, man's spirit has full liberty in thinking, willing, believing, and loving (n 129[1])

Man must act from freedom, as if from himself, and not let his hands hang down and wait for influx (n 200, 210[1], 321[3])

Influx is received by the angels in the perception of truth and in thought, for in these the influx becomes apparent to them, but not in the affections (n 28[3])

It is from an influx from heaven that those who acknowledge God have a desire to see Him (n 254[5])

Ingrafted—The ingrafted branch turns the sap drawn up through the old root into a sap that makes good fruit The branch to be ingrafted can be taken from no other source than the Lord, who is the Tree of Life (n 296[2]) (*See Grafting*)

Inmost—The operation of the Lord's Divine providence in conjoining man with the Lord and the Lord with man is from his inmost and from his outmost simultaneously (n 125, 220[3])

The inmost of man is his life's love (n 125)

The Lord acts from man's inmosts and upon the unbroken series to outmosts (n 125)

The things that are in man's inmosts and in the series from inmosts to outmosts are wholly unknown to man, and therefore he knows nothing whatever of the way in which the Lord works these or what He does (n 125)

Intermediates are connected in unbroken series from inmosts even to outmosts, and in outmosts they are together (n 124[4])

There is a constant connection between the outermosts and the inmosts (n. 180[31])

Looking to what is infinite and eternal in the formation of the angelic heaven, that it may be before the Lord as one man, is the inmost of the Divine providence (n. 64, 67, 68)

The inmost of the Divine providence respecting hell (n. 69)

Innocence—The state of innocence in which Adam and Eve his wife were portrayed by their "nakedness" (n. 275)

Insanity—The evil man when after death he becomes a spirit is usually let into alternate states of wisdom and insanity that he may see the latter from the former; but although from wisdom such see that they are insane, when the choice is given them they admit themselves into the state of insanity and love it (n. 223).

The devils call insanity wisdom (n. 223)

Instantaneous—The impossibility of instantaneous reformation and salvation illustrated by the change of an owl to a dove, or of a serpent to a sheep (n. 335[7]).

Instincts a result of influx (n. 317)

Instruct—All that have lived well and have acknowledged God are, after death, instructed by the angels (n. 328[3])

Intelligence—The angelic view of will and intelligence in man is that not a grain of will or of prudence that is his own is possible in any man (n. 293)

A good man is bound to act from intelligence as if it were his own just as much as an evil man (n. 298[6])

The difference between these two kinds of intelligence is like the difference between that which is believed to be in itself, and that which is believed not to be in itself and yet as if in itself (n. 298[6])

One's own intelligence can establish the human form in externals only; but the Divine providence establishes that form in the internals and through these in the externals (n. 298[4])

An ability to confirm whatever one pleases is not intelligence, but only ingenuity which may exist in the worst of men (n. 318[1])

Intelligent—Only those who perceive the truth are intelligent, and they confirm truth by verities continually perceived (n. 318[3])

Intention—Man knows his thoughts and consequent intentions (n. 197)

The will's love flows into the understanding and makes its delight to be felt therein, and from that it comes into the thoughts and also into the intentions (n. 281[1]) (See *Purposes*.)

Interiors—The interiors of man mean the internal of his thought, of which he knows nothing until he comes into the spiritual world and its light, which he does after death (n. 233[31]).

Evil with its falsity and good with its truth cannot be in man's interiors together (n. 233[1]).

Of the interior state of his mind, or of his internal man, man knows nothing whatever (n. 120)

Good and the truth of good can be brought into a man's interiors by the Lord only so far as evil and the falsity of evil there have been removed (n. 233[3])

[That in the interiors of man's mind there are things too limitless to be numbered (n. 199[3], 120)

The few externals that come within the view of man's thought are produced from the interiors, and the interiors are governed by the Lord alone by His Divine providence (n. 199[1])

Intermediates—Man's intermediates are the things that are in the internal of his thought (n. 125)

Intermediates are connected in unbroken series from inmosts even to outmosts, and in outmosts they are together (n. 124[1])

Internal —By the internal man nothing else is meant than the internal of the will and understanding (n 103)

A compelled internal is possible in such as are in external worship only, also in such as are in the internal of worship, it may be an internal compelled by fear or an internal compelled by love (n 136[9])

Such an internal is the external of thought, and is called internal because it belongs to thought (n 136[9])

This internal is not the strictly human internal, it is an internal that man has in common with beasts. The human internal has its seat above this animal internal (n 136[2])

The appearance is that the external flows into the internal, when nevertheless the contrary is true (n 150[2])

The external cannot compel the internal, but the internal can compel the external (n 136[2])

The internal is so averse to compulsion by the external that it turns itself away (n 136[1])

Externals are so connected with internals as to make one in every operation (n 180)

Only in certain externals is man associated with the Lord, and if he were at the same time in the internals he would pervert and destroy the whole order and tenor of the course of the Divine providence (n 180[1])

As man orders the externals so the Lord orders the internals (n 181[2])

He that does not acknowledge the Lord is unable to receive any internal of worship (n 132[3]) (*See Body, Externals*)

Intestines (n 180[4], 279[7], 296[14])

Invoke —Some invoke the dead (n 257[1], 257[5])

Israel —The men of Judah and of Israel were wholly external men, and were led into the land of Canaan merely that they might represent the church and its internals by means of the externals of worship (n 132[1]) (*See Church*)

Jehovah —The Divine itself, which is called Jehovah the Father, is the Lord from eternity (n 157[9])

The Lord from eternity, or Jehovah, is Life itself, since He is Love itself and Wisdom itself (n 157[5,9])

Angels that were seen by Abraham, Hagar, and Gideon were so filled with the Divine that they called themselves Jehovah (n 96[6])

Jests —Profanation is committed by those who make jests from the Word and about the Word, or from the Divine things of the church and about them (n 231[1])

Jesuits (n 222)

Jesus —In the spiritual world, where all are obliged to speak as they think, no one can even mention the name "Jesus" unless he has lived in the world as a Christian (n 262[8])

No one can even mention the Lord, or His names "Jesus" and "Christ" except from Him (n 53)

Jews —By "Jews" in the Word all who are of the church and who acknowledge the Lord are meant (n 260[1])

The Jewish nation has been preserved and has been scattered over a great part of the world for the sake of the Word in its original language, which they, more than Christians, hold sacred (n 260[3])

The Jews persist in denying the Lord, because they are such that they would profane the Divinity of the Lord and the holy things of His church if they were to accept and acknowledge them (n 260[2])

Why the Jewish nation was permitted to crucify the Lord (n 247)

What is represented by the carrying away of the people of Israel, and by the captivity of the people of Judah in Babylonia (n 246)

Whether a man is a Jew or not known from the features alone (n 277a[2])—

Joy—Every one who comes into heaven enters into the highest joy of his heart; he can bear no higher joy for he would be suffocated thereby (n. 254[3]).

Heavenly happiness for each in his degree illustrated by the surroundings of a peasant and of a king (n. 254[4]).

Judaism—Why Judaism still continues (n. 260).

Judas (n. 114[1], 258[3]).

Judge—Unjust judges (n. 109, 168, 296[1]).

Who does not see that the judge is for the sake of justice, the magistrate for the sake of the common welfare, and the king for the sake of the kingdom and not the reverse? (n. 217[1]).

Judgment (the last)—The power of hell was wholly broken up by the last judgment, which has now been accomplished. Since that judgment, that is, now every man who wishes to be enlightened and to be wise can be (n. 263[3]).

Judgments—The church instituted with the nation of Israel and Judah was a representative church, therefore all the judgments and statutes of that church represented the spiritual things of the church which are its interiors (n. 245).

Kidneys (the) (n. 174, 180, 279).

In the kidneys a separation of the blood, a purification and a withdrawal of heterogeneous substances is effected (n. 296[4]).

The kidneys separate impure humors from the blood (n. 336, 174).

King—In the church with the nation of Israel and Judah the "King" represented the Lord "Da id" representing the Lord who was to come into the world and "Solomon," the Lord after His coming (n. 245).

Why many kings after Solomon were permitted to profane the temple and the holy things of the church (n. 246).

Who does not see that the judge is for the sake of justice, the magistrate for the sake of the common welfare, and the king for the sake of the kingdom, and not the reverse? (n. 217[1]).

Kingdom—The Lord's kingdom is a kingdom of uses (n. 250[3]).

Search and see how many there are in the kingdoms of the present day who aspire to dignities and who are not loves of self and the world (n. 250[4]).

It is not known in this world what kingdoms in Christendom answer to the "Moabites" and "Ammonites," what to the "Syrians" and "Philistines," or what to the "Chaldeans" and "Assyrians," and the others with whom the children of Israel waged war; and yet there are those that do answer to them (n. 251[4]).

The entire heaven is divided into two kingdoms, one of which is called the celestial kingdom, the other the spiritual kingdom (n. 217[3]).

Knowing—All knowing, perceiving, or thinking is of the understanding, and has relation to truth (n. 11[1]).

Knowledge is like tools to the workman (n. 96[3]).

Knowledge is inexhaustible (n. 57).

Lamps signify truths of faith; oil the good of charity (n. 328[3]).

Larynx (the) (n. 180[3], 279[8]).

Laws of Divine providence (n. 70-190).

The Lord cannot act contrary to the laws of the Divine providence, because acting contrary to them would be acting contrary to His Divine love and to His Divine wisdom, thus contrary to Himself (n. 331).

There are no laws of permission by themselves or apart from the laws of the Divine providence, but the two are the same (n. 234).

Whatever is done for the sake of the end, which is salvation, is according to the laws of the Divine providence (n 234)

One who does not acknowledge the Divine providence at all does not in his heart acknowledge God (n 235)

Things by which a natural man confirms himself against the Divine providence (n 236-239)

Leaven signifies in the Word the falsity of evil (n 284, 25) (*See Fermentation*)

Leaves signify the natural truths that every one first imbibes (n 332[3])

The fig leaves with which Adam and Eve covered their nakedness signify moral truths by which the things of their love and pride were veiled (n 313[3]) (*See Tree*)

Led (to be) —The appearance is that man is led and taught by himself, but the truth is that he is led and taught by the Lord alone (n 154-157, 174)

The angels of heaven refuse to be led by themselves and love to be led by the Lord (n 208)

It is an evidence that they are led by the Lord that they love the neighbor (n 208)

Spirits of hell refuse to be led by the Lord and love to be led by themselves (n 208)

They who in their life look to God, and do not do evil to the neighbor are led by the Lord (n 253)

All who are led by the Lord's Divine providence are raised above the self, and they then see that all good and truth are from the Lord (n 316)

Man is led and taught by the Lord alone through the angelic heaven and from it (n 162)

Unless man were led every moment and fraction of a moment by the Lord he would depart from the way of regeneration and would perish (n 202[2])

Each one, from infancy even to the end of his life, is led by the Lord in the least particulars (n 203)

Leibnitz was convinced that no one thinks from himself (n 289[2])

Liberty —Man has the faculty of thinking, willing, speaking, and doing what he understands, which is liberty (n 73[1], 15)

Unless man possessed a will from the faculty that is called liberty he would not be a man (n 96[3], 98[1], 227[5], 286)

Liberty and rationality are from the Lord (n 73)

Man has full liberty to think and will, but not full liberty to say and to do whatever he thinks and wills (n 281[1])

Unless man had full liberty he not only could not be saved but would even perish utterly (n 281[1])

Who those are to whom freedom itself or liberty itself, together with reason itself or rationality itself, cannot be given, and to whom they can scarcely be given (n 98[1])

Liberty and rationality —These faculties are, as it were, innate in man, for his human self is in them (n 98[1])

By means of rationality and liberty man is reformed and regenerated, and without them he could not be reformed and regenerated (n 85[1])

Liberty itself and rationality itself can scarcely be given to those who have strongly confirmed themselves in falsities of religion (n 98[5])

Every one can come into liberty itself and rationality itself, provided he shuns evils as sins (n 99)

A mature man who does not come into liberty itself and rationality itself in the world can in no wise come into them after death (n 99)

Infants and children cannot come into liberty itself and rationality itself until they are grown up (n 98[6])

To whom these faculties cannot be given (n 98[2,4])

Liberty with its rationality has been destroyed in those who have mixed good and evil together (n 227[5])

- Life.**—The Lord is the one fountain of life (n. 292, 159)
 There is only one life, and men are recipients of life (n. 308)
 It is from creation, and therefore from an unceasing Divine providence, that in man this life should manifest itself in an appearance of belonging to him (n. 308[1]).
 The Divine love and the Divine wisdom are the life, which is the source of the life of all things and of all things of life (n. 157[1])
 Man's life is his love, and the love is manifold (n. 33[1]).
 The Lord flows into the life a love of every one, and through its affections into the perceptions and thoughts, and not the reverse (n. 33[1])
 Each one must have his own life; no one lives in another's life, still less in an opposite life (n. 227[4])
 The life makes doctrine for itself and belief for itself (n. 308[1])
 That man after death lives to eternity is clear from the Word, where life in heaven is called "eternal life" (n. 324[5])
 Eternal life is also eternal blessedness (n. 324[6]).
 Without liberty and rationality man could not have immortality and eternal life (n. 96[1])
 Through conjunction with the Lord man has immortality and through reformation and regeneration he has eternal life (n. 96[1])
 The source of life in the evil man illustrated (n. 160).
 The life of animals is a life of merely natural affection, with the knowledge that is its mate. It is a mediate life corresponding to the life of those who are in the spiritual world (n. 161 96[4], 74)
 The internal memory is the book of man's life which is opened after death, and in accordance with which he is judged (n. 227[1])
Light.—There is spiritual light and natural light; these are alike in outward appearance, but inwardly unlike for natural light is from the sun of the natural world, and is therefore in itself dead, while spiritual light is from the sun of the spiritual world and is in itself living (n. 166[1])
 Spiritual light in its essence is the Divine truth of the Lord's Divine wisdom. It enlightens the interiors of his understanding, and as it were dictates (n. 317 166)
 In the spiritual world there are three degrees of light: celestial light, spiritual light, and spiritual natural light. Celestial light is a flaming roddy light. This is the light of those that are in the third heaven. Spiritual light is a dazzling white light. This is the light of those that are in the intermediate heaven. Spiritual natural light is like the light of day in our world. This is the light of those that are in the lowest heaven, also of those that are in the world of spirits (n. 166[1])
 None of the light of the spiritual world has any thing in common with the light of the natural world they differ as what is living and what is dead (n. 166[1])
 In hell also there are three degrees of light. In the lowest hell the light is like that from burning charcoal; in the middle hell it is like the light from the flame of a hearth fire while in the uppermost hell it is like the light from candles, and to some like the nocturnal light of the moon (n. 167).
 There is little discernable difference between the light of confirmation and the light of the perception of truth; and those who are in the light of confirmation seem to be also in the light of the perception of truth; and yet the difference between them is like that between illusive light and genuine light; and illusive light is such that in the spiritual world it is turned into darkness when genuine light flows in (n. 318[1])
 In the Word those that are in truths are said "to walk in the light," and are called "children of light" (n. 318[1])
 Who are meant by devils who make themselves angels of light (n. 223)
 It is spiritual light and not natural light that illumines the human under

standing Natural and rational lumen is from the former, not from the latter This is called natural and rational lumen because it is spiritual-natural (n. 166[1])

Light is turned into various colors according to the forms into which it flows The same is true of spiritual light which in itself is wisdom from the sun of the spiritual world, the forms into which it flows (human minds) cause the diversity (n. 160)

Likeness —There is a likeness between the spiritual things of the mind and the natural things of the body (n. 181) (*See Image*)

Lips, their function in speech (n. 279[8])

Live —Man lives from the Lord, and not from himself (n. 156, 157)

The appearance that a man lives from himself is never taken away from him, for without it a man is not a man (n. 156)

Man lives a man after death (n. 274)

Good of life, or living rightly, is shunning evils because they are against religion, thus against God (n. 325[2], 326[8])

Liver (*the*) its organization (n. 180, 279[7]) The liver assorts (174)

Living —The spiritual man is called living, but the natural man, however civilly and morally he may act, is called dead (322[3])

Lobes of the Lungs (n. 319[1])

Look (*to*) —The Lord's look is upon the forehead of the angels (n. 29[2])

The more deeply any object is examined the more wonderful, perfect, and beautiful are the things seen in it (n. 6[1])

All conjunction in the spiritual world is effected by means of looking (n. 29[1], 326)

Lord —The Lord is the God of heaven and earth (n. 330[6])

The Lord is the very Man (n. 65)

How the Lord is the Divine truth of the Divine good (n. 172[4])

The Lord is the Word because the Word is from Him and treats of Him (n. 172[2])

The Lord alone is heaven (n. 29[3])

Let no one cherish the mistaken idea that the Lord dwells among the angels in heaven, or is with them like a king in his kingdom In respect to their sight He is above them in the sun there, but in respect to the life of their love and wisdom He is in them (n. 31)

It is the Lord's will, for the sake of reception and conjunction, that whatever a man does freely in accordance with reason should appear to him to be his (n. 77[3])

The Lord alone causes every one to think and to will in accordance with his quality and in accordance with the laws of Divine providence (n. 294[6])

Man is led by the Lord by means of influx, and is taught by the Lord by means of enlightenment (n. 165)

The man who is taught from the Word is taught by the Lord Himself (n. 172[5])

The Lord, who is good itself and truth itself, cannot enter into man unless the evils and falsities in him are put away (n. 100)

The Lord is within all good, and the devil is within all evil (n. 233[3])

Lot —Most persons when they enter the spiritual world wish to know their lot (n. 179[2])

Every one's life is continued and from this is his lot, for the lot is according to the life (n. 179[2])

A longing to know things future is taken away from those who believe in the Divine providence, and there is given them a trust that the Lord is directing their lot They have no wish to know beforehand what it will be, lest they should in some way interfere with the Divine providence (n. 179[1])

Love —Love makes the life of man (n. 13)

- The love that makes man's inmost life is love and wisdom together (n. 113)
 The life's love of no one can exist without derivations, which are called affections (n. 106[1])
 Love dwells in its affections like a lord in his realm, or like a king in his kingdom. The dominion of these loves is over the things of the mind, that is, the things of man's will and understanding (n. 106[1])
 The life's love of every one, which is the ruling love, continues after death and cannot be taken away (n. 231[1])
 Each one's life's love makes an understanding for itself, and thus a light; for love is like the fire of life from which is the light of life (n. 167)
 Love belongs to the will (n. 136[1])
 The will's love flows into the understanding and makes its delight to be felt therein, and from that it comes into the thoughts and also into the intentions (n. 251[1])
 The will's love inspires the understanding with whatever it desires, and not the reverse (n. 309)
 The will's love makes a faith for itself (n. 136[1])
 Love desires to communicate its own to another and even to give from its own as much as it can (n. 324[1])
 Love wills to be loved—this is implanted in it—and so far as love is loved in return it is in itself and in its enjoyment (n. 92[1])
 The Divine essence is pure love, and it is this that works by means of the Divine wisdom (n. 337)
 Loves are manifold; but two of them, heavenly love and infernal love, are like lords and kings. Hea only love is love to the Lord and love towards the neighbor; and infernal love is love of self and of the world. These two kinds of love are opposite to each other as hell and heaven are (n. 106[1] & 107)
 The quality of the love of one's will is the quality of the whole man (n. 199[1])
 If man attributes all things to himself and to nature the love of self becomes the soul; but if he attributes all things to the Lord love to the Lord becomes the soul. This love is heavenly while the other is infernal (n. 199[1])
 It is the nature of the love of self to regard self only and to regard others as of little or of no account (n. 206[1])
 The man who is in the love of self looks only to himself and thus immerses his thoughts and affections in what is his own. There is in the love of self the love of doing evil, for the reason that the man loves not the neighbor but himself alone (n. 215[1])
 The love of evil despised (n. 331[1])
 What the love of riches and dignities for their own sake is, and what the love of dignities and riches for the sake of uses is (n. 215[6,7])
 The love of self which is the head of all evils, surpasses all other loves in its ability to adulterate goods and falsify truths (n. 233[1])
 The hardest struggle of all is with the love of rule from the love of self. He who subdues this, easily subdues the other evil loves, for this is their head (n. 146)
 Love of ruling from love of self is the fountain head of the pleasures of the lusts of evil (n. 381[1])
 Spiritual love is such that it wishes to give its own to another and so far as it can do this it is in its being (*now*) in its peace, and in its blessedness. Spiritual love derives this from the Lord's Divine love, which is such infinitely (n. 271[1])
 The love into which man was created is love of the neighbor to the end that he may wish as well to the neighbor as to himself, and even better and may be in the delight of that love when he is doing good to the neighbor (n. 275)

This love is truly human, for there is in it a spiritual (element) that distinguishes it from the natural love that belongs to brute animals (n 275)

When love to the neighbor was turned into love of self, and this love increased, human love was turned into animal love (n 276[1])

The life's love has a vicar called the love of means, and enjoins upon it to take heed and watch that nothing from its lusts appear (n 109, 110)

Conjugal love is the spiritual heavenly love itself, an image of love of the Lord and of the church, and derived from that love (n 144[2])

Love truly conjugal communicates with the highest heaven (n 144[3])

To act from one's love is to act from one's freedom (n 43)

Love and freedom are one (n 73[2]) (*See Freedom, Liberty*)

Love (to) —Only those who are in the good of life love God, for they love the Divine things that are from Him in that they do them (n 326[6])

What it is to love the Lord above all things, and the neighbor as one's self (n 94)

Those who shun evils as monstrous sins love the Lord above all things
This none can do except those who love the neighbor as themselves (n 94)

Love and Wisdom —Love can be understood only from its quality, and its quality is wisdom, and its quality or wisdom can exist only from its being (*esse*), which is love (n 13)

Love in its form is wisdom, and good in its form is truth (n 13)

Love can do nothing apart from wisdom, and wisdom can do nothing apart from love (n 3[1], 4[1])

Love calls all that pertains to it good, and wisdom calls all that pertains to it truth (n 5[2])

Wisdom belongs to the understanding, and love to the will (n 136[5])

When man turns his face to the Lord love and wisdom are given him
These enter man by the face, and not by the back of the neck (n 95)

Love and wisdom are not in space and time (n 49)

How love conjoins itself with wisdom (n 28[3])

Loving —The loving of the cows on the way (1 *Sam* v and vi), signified the difficult conversion of the lusts of the evil of the natural man into good affections (n 326[12]).

Lucifer, in the fourteenth chapter of *Isaiah*, means Babylon "Babylon," mentioned in many places in the Word, meaning the profanation of good in such as attribute to themselves what is Divine (n 231[5])

Why called "the Son of the morning" in *Isaiah* xiv 12 (n 257[3])

Lukewarm —The profane who first acknowledge Divine truths and live according to them, but afterwards recede and deny them are meant by the "lukewarm," described in the *Apoc* iii 15, 16 (n 231[8], 226)

Luminous —In the spiritual world those who were in enlightenment from the Lord have sometimes been seen with a luminous appearance around the head glowing with the color of the human face. But in the case of those that were in enlightenment from themselves this luminous appearance was not about the head, but about the mouth and chin (n 169)

Lungs (the), correspond to the understanding (n 193[2])

In the lungs a separation of the blood, a purification and a withdrawal of heterogeneous substances is effected (n 296[14])

The tone of the voice in speaking and singing, and its articulations, which are the words of speech and the modulations of singing, are made by the lungs (n 279[8])

The first changes and variations of the state and form of the tone take place in the lungs (n 279[8])

Action of a diseased pleura upon the lungs (n 180[3])

No one knows how the soul operates to cause the lungs to breathe (n 174)

Lusts —The love of evil with its affections are lusts (n 33[2])

- These have their seat in the natural man (n. 331)
- As many as are the innumerable things in a spirit so many are the lusts of that evil (n. 296(1))
- If one could see the delights of the lusts of evil together in some form, he would see them to be too numerous to be defined (n. 296(13))
- Ifell is nothing but a form of all the lusts of evil (n. 296(1))
- No one who is in the pleasures of the lusts of evil can know anything about the pleasures of affections for good in which the angelic heaven is (n. 381)
- These lusts beset the interiors of the mind, and from the interiors they flow down into the body and there excite the unclean things that illillate the fibres (n. 381)
- Evils are in the external man and the lusts of evil in the internal man, and the two are connected like root and trunk (n. 119)
- The pent up fires of the lusts of evil consume the interiors of the mind and lay them waste to the very gate (n. 278(1))
- Every lust of evil in hell, when it is represented, appears like some noxious animal (n. 296(1))
- Lusts with their enjoyments may be likened to fire; the more it is fed the more it burns (n. 112(1))
- Through the external of thought the lusts enter the body (n. 112(1))
- Man is not able to perceive the lusts of his evil; he does perceive their enjoyments, although he does not think much about them. Unless one knew from some other source that his lusts are evils he would call them good (n. 113)
- The perceptions belonging to lusts are devices; the delights belonging to lusts are evils; the thoughts belonging to the delights are falsities (n. 206(1))
- Lusts with their enjoyments block the way and close the doors before the Lord (n. 331)
- All lusts of evil are from the love of self (n. 301)
- Luther* in the spiritual world execrated faith alone, saying that when he established it he was warned by an angel of the Lord not to do it; but his thought was that unless works were rejected no separation from the Catholic religion could be effected (n. 258(6)) (See n. 50(4))
- Lying* one of the evils in which man is from birth; why permitted (n. 276(1))
- Machiavelians*.—Cunning, sensual men likened to those called Machiavellians (n. 310(1))
- Magistrate*.—The judge is for the sake of justice, the magistrate for the sake of the common welfare, and the king for the sake of the kingdom, and not the reverse (n. 217(1))
- Maintenance* involves perpetual creation, as permanence involves a perpetual springing forth (n. 31(1))
- Mammon*.—In the spiritual sense "the mammon of unrighteousness" (*Luke* xvi. 8, 9) means the knowledge of truth and good possessed by the evil, which they employ solely in acquiring for themselves dignities and wealth (n. 250(1))
- Man*.—As man is his own love he is also a form of his love, and may be called the organ of his life's love (n. 319(1))
- Man by creation is a heaven in the least form, and consequently an image of the Lord (n. 67)
- Man from birth is like a little hell, between which and heaven there is unceasing discordance (n. 251(1) , 296(1))
- If man were born into the love into which he was created he would not be in any evil, nor would he even know what evil is; he would not be born into the thick darkness of ignorance, as every man now is, but

into a certain light of knowledge and intelligence therefrom, and these he would quickly come into after birth (n 275)

He alone is a man who is interiorly what he wishes to seem to others to be (n 298[4])

An evil man is a hell in the least form, as a good man is a heaven in the least form (n 296[13], 299, 306)

Heaven forms one beautiful Man, and hell one monstrous Man (n 293)

Every man is in the spiritual world in some society there—an evil man in an infernal society, and a good man in a heavenly society—and some times when in deep meditation he appears there (n 296[6], 278[6])

Heaven in the complex resembles a single man, whose life or soul is the Lord. In that heavenly Man are all things that are in a natural man, with a difference like that between heavenly and natural things (n 326[9])

The heavenly Man, which is heaven, if all these things are to be in it, must be composed not of men of a single religion but of men of many religions (n 326[10])

Every man is both in evil and in good, in evil from himself and in good from the Lord, nor can he live unless he is in both (n 227[2])

Man lives as a man after death (n 274[1], 324[4])

Every man is held in equilibrium between heaven and hell as long as he lives in the world, and by means of this he is held in freedom to think, to will, to speak, and to do, and in this it is possible for him to be reformed (n 23)

Man must put away evils as if of himself, and yet must acknowledge that he does it from the Lord (n 116)

Man knows his thoughts and consequent intentions, because he sees them in himself (n 197)

If man believed, as is the truth, that all good and truth are from the Lord and all evil and falsity from hell, he would not appropriate good to himself and make it meritorious, nor appropriate evil to himself and make himself guilty of it (n 320)

If man clearly saw the Divine providence he would set himself against the order and tenor of its course, and pervert and destroy it (n 180[1])

Man is admitted interiorly into truths of faith and into goods of charity only so far as he can be kept in them until the end of his life (n 221)

It has not been hitherto known that man lives as a man after death. Why this has not been disclosed before (n 274)

There is a correspondence between man's life and the growth of a tree (n 332)

Man has a voluntary self (*proprium*) and an intellectual self, the voluntary self is evil, and the intellectual self is falsity therefrom, the latter is meant by "the will of man," and the former by "the will of the flesh," in *John* 1:13 (n 298[3])

A mature man who does not come into liberty itself and into rationality itself in the world can in no wise come into them after death (n 99). (See *Men*)

Marriage—In this work the expression "the marriage of good and truth" is used instead of "the union of love and wisdom" (n 7)

The marriage of good and truth is from the marriage of the Lord with the church, and this is from the marriage of love and wisdom in the Lord (n 21, 7, 8, 9)

From that union heaven is called a marriage and the church is called a marriage, and in consequence the kingdom of God is likened in the Word to a marriage (n 21)

As there was by creation a marriage of good and truth in every created thing, and as this marriage was afterwards severed, the Lord must be continually working to restore it (n 9)

Many have sundered or are sundering this marriage, especially by the separation of faith from charity (n. 22).

In each and in all things of the Word there is a marriage of good and truth (n. 21)

The conjunction of the Lord with the church and of the church with the Lord is called the celestial and spiritual marriage (n. 28(4), 84)

There may be a marriage of good and truth in the cause, and there may be a marriage of good and truth from the cause in the effect. A marriage of good and truth in the cause is a marriage of will and understanding that is of love and wisdom (n. 12)

The love of self and the conceit from that love are like two consorts, and their marriage is called the marriage of evil and falsity (n. 29(11)).

Messes, not understood by the common people, and other perversions, are of the Divine providence that the holy things of the Word and of the church should not be profaned (n. 257(1,6))

Mature Man.—A mature man who does not come into liberty itself and rationality itself in the world can in no wise come into them after death, for his state of life then remains forever such as it had been in the world (n. 99)

Means.—Instantaneous salvation from mercy apart from means is impossible (n. 318)

The Divine providence works by means, and the means are furnished through man or the world (n. 187(1))

The operation of the Divine providence goes on unceasingly through means out of pure mercy (n. 335)

Its means are the things whereby man becomes a man, and is perfected in respect to his understanding and his will (n. 335)

These means in respect to his understanding are called truths (n. 335) and in respect to his will these are called goodnesses (n. 335(1))

The means whereby man is led by the Lord are what are called the laws of the Divine providence (n. 221, 249)

Means of separation, purification, excitation, and withdrawal of the delights of the lusts of evil belonging to the internal man (n. 296(10))

The means of salvation relate to these two points, that evils must be shunned and that there is a God (n. 329(1))

No one who wishes to be saved will be left without a knowledge of the means, or without the power by which he may be saved (n. 329(1)).

The love of means the vicar of the life's love (n. 109(1), 110)

The salvation of man is effected by means, and only the Lord is able to lead man in accordance with these means (n. 221)

Mediately—The Word now needs be taught mediately through parents, teachers, preachers, books, and especially by the reading of it. That this is done mediately through preaching does not take away the immediateness (n. 172(6)) (See *Immediately*)

Meditation—A man when in deep meditation sometimes appears, as to his spirit, in the society of the spiritual world in which he is (n. 296(8))

Melancthon mentioned (n. 50(1))

Membranes—Of those who constitute membranes in the Divine Man, that is, heaven (n. 254(1), 326(10))

Memory is the state of the changes and variations in the form of the purely organic substances of the mind that remain permanent (n. 279(1))

When truths are in the understanding only and from it in the memory they are not in the man but outside of him (n. 233(7))

Man's memory may be compared to the ruminating stomach of certain animals, into which they first receive their food and so long as it is there it is not within but without the body; but when they draw the food out of the stomach and eat it, it becomes part of their life and the body is nourished. Man's memory contains spiritual, not material, foods,

that is, truths, which in themselves are knowledges So far as a man by thinking, or as it were by ruminating, draws these from the memory his spiritual mind is nourished (n 233[8])

Man has an external or natural memory and an internal or spiritual memory Upon his internal memory each and every thing that he has thought, spoken, and done in the world has been inscribed, so completely and particularly that not a single thing is lacking (n 227[1])

This internal memory is the "book of man's life" which is opened after death, and in accordance with which he is judged (n 227[1])

Men —Those born out of the church are men equally with those born within it, they are from the same heavenly origin and are equally living and immortal souls (n 330[5])

Mercy —Immediate mercy is impossible, because the salvation of man is effected by means (n 221)

It is an error of the age to believe that the state of a man's life can be changed instantly, even to its opposite, and thus from being evil a man can become good, and in consequence be led out of hell and transferred straightway into heaven, and this by the Lord's mercy apart from means (n 279[1])

No one enters heaven out of mercy (n 338[6]) (*See Safety, Salvation*).

Meritorious —The good that has man in it, provided it has salvation as its end, is a meritorious good, but the good that has the Lord in it is not meritorious (n 90)

If man believed that all good and truth are from the Lord he could not appropriate good to himself and make it meritorious (n 320)

Mesentery —The mesentery elaborates the chyle (n 336, 164[6], 180[4], 296[14])

Mesopotamia, one of the countries in which was the Ancient Church, and in which the Ancient Word was known (n 328[2])

Mice (*the*), by which the land of Ashdod and Ekron was laid waste, signified the devastation of the church by means of falsification of truth The "five golden mice" sent by the Philistines with the ark (1 Sam vi) signified the vastation of the church removed by good (n 326[12])

Mind (*animus*) —The face is a type of the mind (n 56[2])

The affections, perceptions and thoughts constitute the mind (n 56[2])

Of a kind of elation of mind (n 279[3])

No one is reformed in unhealthy mental states, because these take away rationality, and consequently the freedom to act in accordance with reason The mind may be sick and unsound, and while a sound mind is rational a sick mind is not (n 141)

There is a certain quiet and peace of mind that especially follows combats against evils (n 41)

Mind (*mens*) —The mind or spirit of man is wholly in the form in which heaven is or in which hell is, there is not the slightest difference, except that one is the greatest and the other the least (n 299)

The human mind is of three degrees (n 75[1])

Man has a natural mind, a spiritual mind, and a celestial mind, and so long as a man is in the lusts of evil and in their enjoyments he is in the natural mind alone, and the spiritual mind is closed (n 147)

The natural mind is common to man and beast, the spiritual rational mind is the truly human mind (n 321[2])

Man's mind, which in itself is spiritual, must needs be among the spiritual, and he comes among such after death (n 307[2])

As the mind is such is the body, thus the whole man (n 112[1])

The mind of man is continually in three things, called end, cause, and effect If one of these is lacking the human mind is not in its life (n 178[2])

How the Lord governs the interiors and exteriors of man's mind (n. 307)-
(*See Mind (animus)*)

- Miracles.**—No one is reformed by miracles and signs, because they compel (n. 130)
 A faith induced by miracles is not faith but persuasion, for there is nothing rational in it, still less anything spiritual. It is only an external without an internal (n. 131)
 The effect of miracles on the good and on the evil is different (n. 133)
 The good do not desire miracles, but they believe in the miracles recorded in the Word, and when they hear anything about a miracle they give thought to it only as an argument of no great weight that confirms their faith (n. 133).
 The evil may be driven and compelled to a belief by miracles, and even to worship and piety but only for a short time (n. 133)
 Why there were so many miracles among the descendants of Jacob (n. 132)
 Why miracles are not wrought at this day (n. 133)
- Misfortune.**—No one is reformed in a state of misfortune (n. 140)
 By states of misfortune are meant states of despair from danger as in battles, duels, shipwrecks, falls, fires, threatened or unexpected loss of wealth or of office and thus of honors and other like things (n. 140)
- Misuse.**—Man has the ability to misuse his faculties of liberty and rationality and from freedom in accordance with reason to confirm whatever he pleases (n. 286[1])
- Mixed.**—What is not distinct is mixed up, giving rise to every imperfection of form (n. 4[4])
- Mosabites.**—Each nation with which the children of Israel waged war signified some particular evil (n. 251[3])
 It is not known in this world what kingdoms in Christendom answer to the Mosabites and others with whom the children of Israel waged war, and yet there are those who do answer to them (n. 251[4])
- Modes.**—The modes of the Divine providence are the ways by which man becomes a man and is perfected in respect to his understanding and will (n. 335[1])
 The modes by which the Divine providence operates upon the means and by the means to form man and to perfect him are infinite in number and in variety. These modes are most secret (n. 336)
- Mohammedan religion (the)** was raised up by the Lord's Divine providence to destroy the idolatries of many nations (n. 255[2,4])
 The Mohammedan religion acknowledges the Lord as the Son of God, as the wisest of men, and as a very great prophet who came into the world to teach men (n. 255[3])
 This religion would not have been accepted by so many kingdoms if it had not been adapted and suited to the ideas of thought and to the life of them all (n. 255[4])
 All of that religion who acknowledge the Lord as the Son of God and at the same time live according to the commandments of the decalogue, which they have, by shunning evils as sins, come into a heaven that is called the Mohammedan heaven (n. 255[5] *see also* 238)
- Moor.**—The child of a black or Moorish father by a white or European woman is black, and *vice versa* (n. 277[3])
- Moral.**—The civil and moral man can also become spiritual, for the civil and moral is a receptacle of the spiritual (n. 322[1]).
 He is called a moral man who makes the laws of the kingdom wherein he is a citizen his morals and his virtues, and from reason lives them (n. 322[1])
- Moralists.**—The state after death of natural moralists who believe that civil and moral life with its prudence accomplishes everything and Divine providence nothing (n. 117[1])
- Moravianism.**—Moravianism mentioned among byresies (n. 259, 238); as enthusiastic spirits (n. 321[1]).

Morning —Why Lucifer is called “the Son of the morning” in *Isaiah* xiv 19 (n 257[3])

Mortal —In order that every man may live to eternity that which is mortal in him is taken away (n 324[3])

The mortal in man is his material body, and this is taken away by its death (n 324[3])

Most Ancient Church —The men of that church were in the beginning the wisest of men (n 241[1])

Mouth —In *Luke* vi 45, the “mouth” signifies thought which pertains to the understanding (n 80)

In the spiritual sense the “mouth” means thought because thought speaks by means of the mouth (n 80)

Movement —Withdraw effort from movement and movement would stop (n 3[2])

Multiplications (*see Fructifications*)

Muscles —The workings of both brains into fibres, of fibres into muscles, and muscles into actions (n 180[6])

Myriads —Heaven is composed of myriads of myriads, and myriads enter it each year, and will continue to enter into it to eternity (n 63)

Nails —It is known that in man, in addition to forms organized of blood vessels and nervous fibres, which are called viscera, there are skins, membranes, tendons, cartilages, bones, nails, and teeth (n 326[10]) (*See Bones*)

Nakedness —The “nakedness” of Adam and Eve his wife, that they were not ashamed of, signified the state of innocence (n 275)

Name —In the Word “the name of God” signifies God with every thing that is in Him and that goes forth from Him. And as the Word is the Divine going forth, which is “the name of God,” and as all the Divine things that are called the spiritual things of the church are from the Word, they, too, are “the name of God” (n 230[2])

In the spiritual world each one has a name that is in harmony with the quality of his love and wisdom, for as soon as any one enters a society or into association with others, he immediately has a name that is in accord with his character (n 230[1])

“Name” signifies the nature of the state of love and wisdom or of good and truth (n 230[4])

Naming is effected by spiritual language, which is such that it is capable of naming every thing (n 230[1])

A name involves the entire state of the thing (n 230[1])

Nations are distinguished from each other merely by the face (n 277a[2])

The nation that regards the precepts of the decalogue as Divine and lives according to them from a religious motive is saved (n 254[2])

Most nations remote from Christendom regard these not as civil but as Divine laws, and hold them sacred (n 254[2])

In the earliest times tribes, families, and households dwelt apart from one another, and not under general governments as at the present day (n 215[2])

When a religion has been once implanted in a nation the Lord leads that nation according to the precepts and dogmas of its own religion (n 254[2]) (*See Gentiles*)

Natural —The natural does not communicate with the spiritual by continuity, but by correspondences (n 41)

Natural and temporal things are not only such as are proper to nature but also such as are proper to men in the natural world (n 220[4])

Natural things that are proper to nature have relation in general to times and spaces, and in particular to the things that are seen on the earth (n 220[4])

Naturalists.—Those who confirm themselves in the appearance that one's own prudence is everything and the Divine providence nothing are in fallacies and as far as they confirm themselves by fallacies they become naturalists, believing nothing but what they are able to perceive by some bodily sense especially by the sense of sight (n. 310f.).

Nature.—The things proper to nature are especially spaces and times, both having limit and termination (n. 219f.).

The extremes or outmosts of nature are not receptive of the spiritual and eternal things in conformity to which the human mind was formed as these are in themselves (n. 203f.).

Nebuchadnezzar.—By the statue seen by Nebuchadnezzar in a dream, the first four churches are meant; also the golden, the silver the brazen, and the iron ages mentioned by ancient writers (n. 328f.).

Neighbor.—In what loving the neighbor as one's self consists (n. 94).

Noah.—The Ancient Church is depicted in the Word by Noah and his three sons, and by their posterity (n. 328f.).

Nose.—The nose signifies perception of truth. The closing of the nose in the spiritual world means that they have no perception (n. 300f.).

The nose does not smell from itself but it is man's mind or spirit that there perceives things by the sense, and is affected by the sense in accordance with its nature (n. 314f.).

Man knows scarcely anything as to how the nose smells (n. 336).

Obstardigas Forblinder (Hindrances or Stumbling-blocks of the Impenitent) (n. 258f.).

Odor.—Every delight corresponds to an odor and in the spiritual world may be converted into an odor. The general delight in heaven is sensed as the odor of a garden, with variety, while the general delight of hell is sensed as stagnant water into which different kinds of filth have been thrown (n. 304).

Offspring.—The parent's evil is transmitted to the offspring (n. 281f.).

Oil signifies the good of charity (n. 328f.).

Old.—All that have lived well, when they enter heaven come into an age like that of early manhood in the world, and continue in it to eternity even those that had been old and decrepit in the world. Women also, although they had been old and wrinkled, return into the flower of their age and beauty (n. 324f.).

One.—Divine love and Divine wisdom go forth from the Lord as a one (n. 41f.).

A one is impossible apart from a form, the form itself making the one (n. 41f.).

The form makes a one the more perfectly as the things entering into the form are distinctly different and yet united (n. 41f.).

Man is such a one, human society is such a one, the church is such a one, also the whole angelic heaven before the Lord (n. 41f.).

How perfectly distinct things are united and thus make a one (n. 41f.).

Operation.—The operation and progress of the end through means is what is called the Divine providence (n. 331f.).

There can be no operation except upon a subject, and upon it through means (n. 331f.).

The Divine providence has for its end nothing else than reformation and consequent salvation; this is its unceasing operation with every one (n. 257f.).

Nothing of the operation of the Divine providence should be evident to man's perception or senses, but he should nevertheless know about it and acknowledge it (n. 175f.).

The entire working (operation) of the Lord's from first principles and from outmosts simultaneously (n. 220f.).

If the operation of the Divine providence were made evident to man's perception and senses he would not act from freedom in accordance with reason, nor would any thing seem to him to be his (n 176[1])

The Lord's operations in the interior substances and forms of the mind are not manifest to man (n 174[1])

The operations of the organic substances of the body are natural, while those of the mind are spiritual, and the two make one by correspondences (n 279[7])

The soul's secret workings (operations), of which man knows nothing because he has no sensation of them (n. 296[14], 336)

The operation of the Lord's Divine providence in conjoining man with the Lord, and the Lord with man is not upon any particular of man by itself except as it is simultaneously upon all things of man, from his inmost and from his outmost simultaneously (n 125)

The operation of the Lord's Divine providence to withdraw man from evils is constant (n 177)

Opposites fight each other till one destroys the other (n 18)

Two opposites cannot exist together in one substance or form without its being torn asunder and destroyed (n 233[2])

Every thing is known from its opposite (n 38[2])

An opposite may take away perceptions and sensations or may exalt them, when it mingles itself it takes away, but when it does not mingle itself it exalts (n 24)

Opposition —The affections of heaven and the lusts of hell are diametrically opposed to each other (n 303)

The quality of a good is known only by its relation to what is less good, and by its contrariety (opposition) to evil (n 24)

Opposition destroys (n 11[4])

Opulence —Opulence, greater or less, in itself is but an imaginary something (n. 250[2])

Such as have looked to riches and possessions solely for their own sake and for what can be gained from them, after death, in place of riches have poverty, and in place of possessions wretchedness (n 220[10])

Order —As God is order, so is He the law of His order (n 331[2])

There is no order possible without laws (n 331[2])

Organization { —The organization taken on in the world (by those who deny
Organize { God) remains to eternity (n 326[5])

In the brain there are innumerable substances, and there is nothing there that is not organized (n 279[6])

Organic } —The operation, the changes, and variations in the state and form of
Organs } organic substances (n 279)

What flows into the organs of the external senses, or those of the body, are such things as are in the natural world, while what flows into the organic substances of the internal senses, or those of the mind, are such things as are in the spiritual world (n 308[2])

As the organs of the external senses, or those of the body, are receptacles of natural objects, so the organic substances of the internal senses, or of the mind, are receptacles of spiritual objects (n 308[2])

Orientals —The Christian religion is not adapted to the genius of the Orientals like the Mohammedan religion (n 256[1])

Origin of evil (the), is from the abuse of the capacities peculiar to man that are called rationality and liberty (n 15)

Outermost —There is a constant connection between the outermosts and the inmosts, consequently as the outermost acts or is acted upon, so the interiors from the inmosts act or are acted upon (n 180[3])

Outmosts —The Lord acts from man's inmosts and upon the unbroken series to outmosts The things that are in man's inmosts and in the series from inmosts to outmosts are wholly unknown to man (n 125)

Periphery (*see Centre*)

Perish — Unless man had full liberty he not only could not be saved but would even perish utterly (n 281[1])

Peritoneum is the general sheath of all the abdominal viscera (n 180[4])

Permanence involves a perpetual springing forth (n 3[2])

Permission — There are no laws of permission by themselves, or apart from the laws of the Divine providence (n 234)

The Divine providence with the evil is a continual permission of evil, to the end that there may be a continual withdrawal from it (n 296[7])

It is not the Lord but man that introduces evil of life into the will, and through the will into the thought This is what is called permission (n 296[7])

All things that an evil man wills and thinks are of permission (n 296[8])

Evils are permitted for the sake of the end, which is salvation (n 249[3], 275, 276[2], 281)

The laws of Divine providence are the causes of permissions (n 249[2])

Nothing can be permitted without a reason, and the reason can be found only in some law of the Divine providence, which law teaches why it is permitted (n 234)

When God is said to permit, it is not meant that He wills, but that on account of the end, which is salvation, He cannot avert it (n 234)

The Lord permits evils of life and many heresies in worship that man may not fall into the most grievous kind of profanation (n 233[13]) (*See Profanation*)

Pharisees — Those who say with the lips pious and holy things, and counterfeit the affections of love for these in tone and in gesture, and yet in heart do not believe them or love them, are "Pharisees," from whom after death all truth and good are taken away (n 231[4])

Philistia — Not long after the establishment of the church it was turned into a Babylon, and afterwards into a Philistia (n 264[2])

By "Philistia" is meant faith separate from charity (n 264[3])

Philistines — Those that make faith alone saving, and not a life of charity, are meant in the Word by "Philistines" (n 258[1], 326[12], 251)

Places — The Lord foresees the places in hell of those who are not willing to be saved, and the places in heaven of those who are willing to be saved (n 333[2])

The Lord provides their places for the evil by permitting and by withdrawing, and for the good by leading (n 333[2])

In the spiritual world, in another's apartment no one can sit anywhere except in his own place, if he sits elsewhere he loses his self-possession and becomes dumb (n 338[4])

Whenever one enters another's room there he knows his own place (n 338[4])

Pleasantness (*see Enjoyment, Delight*)

Pleasures (*the*), of lusts for evil and the pleasures of affections for good cannot be compared The devil is inwardly in the pleasures of lust for evil, and the Lord is inwardly in the pleasures of affections for good (n 40)

Pleura, the general sheath of the chest (n 180[3])

Pleurisy (n 180)

Poison — Except for liberty to think and will evils and to put these away as if of himself, combined with the Divine providence, evils would be like poison kept in and not expelled, which would soon spread and carry death to the whole system, or like a disease of the heart itself from which the whole body soon dies (n 184)

Polygamists — A religion that makes it unlawful to marry more than one wife is not accepted, but is rejected by those who for ages have been polygamists (n 256[1])

Possessions — Eternal things relate to spiritual honors and possessions, which pertain to love and wisdom in heaven (n 216[1])

- The natural man casts honors and protections Divine blessings (n. 216 (1))
 Honors and protections may be blessings and also may be curses (n. 216 (1))
 they are *curse* to those who do not set their hearts upon them, and
honors to those who do set their hearts upon them (n. 217 (1)).
 When dignities and protections are blessings they are spiritual and eternal,
 and when they are curses they are temporal and perihialle (n. 217 (1)).
 Riches and possessions are natural and temporal with those who look solely
 to the carnal, and to themselves in them but these same things are spiritual
 and eternal with those who look to good uses in them (n. 217 (1)).
 The love of riches and possessions for the sake of riches and possessions is
 the love of the world; namely the love of possessing the goods of others
 by a device whatever (n. 215 (1)) (See *Riches, Wealth*)
- Power**—The power of the will and the power to understand are not from
 man, but are from Him who possesses Power itself, that is, Power in its
 exercise (n. 215 (1)).
 Every created thing is endowed with power (n. 215 (1)) but power acts not from
 itself, it is from Him who lentowed the power (n. 315 (1)).
 Before the last judgment the power (*potestas*) of hell prevailed over the
 power of heaven (n. 215 (1)).
 The wicked all believe themselves to be powerful, while the good all be-
 lieve themselves to be destitute of power (n. 104 (1)).
 Power in the world is from God the Creator (n. 11 (1)).
- Prayer** (to the Lord) —The words "Hallowed be Thy name" mean that this
 name must not be profaned (n. 230 (1)).
- Preachers**—The Word must needs be taught immediately through preachers;
 nevertheless it is not taught by them but by the Lord through them (n.
 17 (1)).
 A preacher can while in the external state teach things pertaining to spirit-
 ual life but when from this external state he is let into the internal, if
 he is an evil man he sees nothing but falsity and does nothing but evil
 (n. 29 (1)).
- Precepts**—The Lord has provided that there shall be in every religion precepts
 like those in the decalogue (n. 254 (1)).
 "To have the commandments" (7th in xiv 21, 3) is to know; and to
 keep them is to love (n. 354 (1)).
- Predest not on**—Any predestination except to heaven is contrary to the Divine
 love (n. 330 (1)).
 That any of the human race have been damned by predestination is a cruel
 heresy (n. 350 (1)).
- Predest not**—All men were predestined to heaven, and no one to hell (n. 321 (1),
 329 (1)).
- Predicate**—Whatever has existence derives from form that which is called qual-
 ity and that which is called predicate (n. 41 (1)).
- Presence**—When any one in the spiritual world is thinking about another from
 a desire to speak with him, the other immediately becomes present, and
 they see each other face to face (n. 29 (1), 50, 326).
 He who does not love another or still more he who hates another does
 not see or meet him. They are distant in the degree of the hate or
 absence of love (n. 326 (1)).
 Presence comes from the remembrance of another with a desire to see him
 (n. 324 (1)). The reason is that in the spiritual world there is no dis-
 tance as in the natural world but only an appearance of distance (n.
 326 (1)).
 With every man there are spirits present, and they are as really present as
 if the man were included in their society (n. 50 (1)).
 Space and time have nothing to do with that presence because affection
 and thought from it are not in space and time; and spirits and angels
 are affections and thoughts therefrom (n. 50 (1)).

Present —Who they are who think from what is present in the world and not from what is present in heaven (n 59)

How any one in the spiritual world shows himself present (n 29, 50)

(See *Presence*)

Preservation (see *Conservation*) (n 3[3])

Pride in one's intelligence (n 197[1], 206[1], 321[8])

Prince of the world —That honors and possessions are bestowed by the devil is confessed, for from this he is called the Prince of the world (n 216[2])

Principles —In every man there are two principles of life, the one natural and the other spiritual, the natural principle of life being the heart's pulsation, and the spiritual principle of life the mind's volition (n 193[2])

Proceed (to) —Difference between creating and proceeding (n 219[2])

Nothing can proceed from any one except what is in him (n 219[2])

Nothing but what is temporal can proceed from man, and nothing but what is eternal from the Lord (n 219[2])

Of all that goes forth (from the Lord) the Divine providence is primary (n 331)

Proceeding (the Divine) —The Infinite and Eternal from itself is the Divine going forth, that is, the Lord in others created from Himself, thus in men and in angels (n 55)

This Divine going forth is the same as the Divine providence (n 55)

Produce (to) —What is produced does not proceed, but is created (n 219)

(See *to Proceed*)

Profanation —In the most general sense profanation means all impiety (n 229)

There are many kinds of profanation of what is holy (n 226, 229–233), some lighter and some more grievous, but they may be referred to seven kinds (n 231[1])

The worst kind of profanation (n 229)

He that upholds evil loves does violence to Divine goods, and this violence is called adulteration of good (n 221[3])

In the Word, adulterations of good are depicted by adulteries, and falsifications of truth by whoredoms (n 233[10])

These adulterations and falsifications are effected by reasonings from the natural man, which is in evil (n 233[10]) (See *to Profane*)

Profaners mean all the impious who in heart deny God, the holiness of the Word and the spiritual things of the church therefrom, which are essentially holy things, and who also speak impiously of these (n 229)

Only those who have a knowledge of holy things can profane them (n 257[5])

Difference between profaners and the profane (n 229) (See *Profane*)

Profane (the) are those who profess to believe in God, who assert the holiness of the Word, and who acknowledge the spiritual things of the church, the most of whom, however, only with the mouth (n 229)

Such commit profanation for the reason that what is holy from the Word is in them and with them, and this which is in them and which makes some part of their understanding and will they profane, but in the impious who deny the Divine and Divine things there is nothing that can be profaned (n 229)

Profane (to) —Those who profane holy things by mixing them with things profane are such as first accept and acknowledge them and afterwards backslide and deny (n 228[1])

The seventh kind of profanation is committed by those who first acknowledge Divine truths and live according to them, but afterwards recede and deny them This is the worst kind of profanation (n 231[7], 232)

What is meant by "profaning the name of God" (n 230[2])

Progression —Each thing and all things in the growth of every shrub and every herb of the field goes forth regularly and wonderfully from end to end, according to the laws of their order There can be nothing that in its

progress does not go on most regularly in accordance with the laws of the Divine providence (n. 332[1]).

There must needs be a regular progression in the reformation and regeneration of men (n. 332[1]).

Every created thing goes forth from a First, which is the Infinite and Eternal to things last. And from things last to the First from whom it came (n. 56).

Prophet.—The "name" and "reward of a prophet" (Matt. x. 41-42) mean the state and the happiness of those who are in Divine truths (n. 230[1]).

Proprium (the) (the Self (one's own)).

Provide (to).—The Lord provide that every one may be saved (n. 325[1]).

It is provided by the Lord that a new church should take the place of a former devastated church (n. 325[1]).

Providencia (the Divine) is the government of the Lord's Divine love and Divine wisdom (n. 12, 331-337).

Whence the Divine providence is and what it is (n. 307).

The restoration of the marriage of good and truth in every created thing and the consequent conjunction of the created universe with the Lord through man, must be the end of the Divine providence (n. 9).

The Divine providence has as its end a heaven consisting of men who have become or are becoming angel (n. 27[1], 202).

The Divine providence looks, in everything that it does, to what is infinite and eternal (n. 46).

The Infinite and Eternal in itself must needs look to what is infinite and eternal from itself in time (n. 5-55).

The Divine providence in its whole procedure with man looks to his eternal state (n. 59).

The laws of the Divine providence heretofore hidden in the wisdom of angels are now revealed (n. 70[1]).

It is a law of the Divine providence that man should act from freedom in accordance with reason (n. 71-97).

It is a law of the Divine providence that man should as if from himself put away evil actions in the external man (n. 100).

It is a law of the Divine providence that man should not be compelled by external means to think and will, and thus to believe and love the things of religion but should guide himself and sometimes compel himself (n. 129).

It is a law of the Divine providence that man should be led and taught by the Lord from heaven by means of the Word and by means of doctrine and preaching from the Word, and this to all appearance as if by himself (n. 131).

It is a law of the Divine providence that nothing of the operation of the Divine providence should be evident to man's perceptions or senses, but that he should, nevertheless, know about it and acknowledge it (n. 175).

If the operation of the Divine providence were made evident to man's perceptions and senses he would not act from freedom in accordance with reason, nor would any thing seem to him to be his (n. 176).

If man clearly saw the Divine providence he would set himself against the order and tenor of its course and would pervert and destroy it (n. 180).

If man clearly saw the Divine providence, either he would deny God or he would make himself to be God (n. 182).

The Divine providence never acts in accord with the will's love in man but constantly against it (n. 183[1], 234).

The Lord in His Divine providence leads men as silently as a hidden current or favoring tide bears a vessel (n. 186).

It is granted man to see the Divine providence in the back and not in the face; and to see it in a spiritual state and not in his natural state.

To see the Divine providence in the back and not in the face is to see it after it occurs and not before (n 187[1])

The Divine providence works by means, and the means are furnished through man or the world (n 187[2])

The man who has become spiritual by the acknowledgment of God, and wise by a rejection of what is his own (*proprium*), sees the Divine providence in the whole world and in all and each of the things in it (n 189[1]).

The Divine providence, because of its minute particulars, is universal (n 191, 202)

The Divine providence is in the minutest particulars of nature and in the minutest particulars of human prudence, and it is from these that it is universal (n 201[3])

The Divine providence, in order that man may not perish, works so secretly that scarcely any one knows of its existence (n 211[1])

The Divine providence by constancy and by change deals wonderfully with human prudence, and yet conceals itself (n 212[1])

The Divine providence looks to eternal things, and to temporal things only so far as they make one with eternal things (n 214)

The conjunction of temporal things and eternal things in man is the Lord's Divine providence (n 220[1])

All the laws of the Divine providence have for their end the reformation and consequent salvation of man (n 279[4])

The Divine providence is equally with the evil and with the good (n 285).

The Divine providence, not only with the good but with the evil as well, is universal in every least particular, and yet it is not in their evils (n 287)

The Divine providence appropriates neither evil nor good to any one, but man's own prudence appropriates both (n 308)

The Lord cannot act contrary to the laws of the Divine providence, because acting contrary to them would be acting contrary to His Divine love and contrary to his Divine wisdom, thus contrary to Himself (n 331)

The subject of the Divine providence is man, the means the Divine truths whereby man gains wisdom and the Divine goods whereby he gains love (n 331[3])

The Divine providence does all things out of pure mercy (n 337)

The operation of the Divine providence for the salvation of man begins at his birth and continues until the end of his life and afterwards to eternity (n 332, 333)

Looking to what is infinite and eternal in the formation of the angelic heaven, that it may be before the Lord as one Man which is an image of Himself, is the inmost of the Divine providence (n 64, 67, 68)

The inmost of the Divine providence respecting hell (n 69)

Who those who acknowledge God and His Divine providence are like, and who those who acknowledge nature and their own prudence (n 208)

Man's own (*proprium*) has an inborn enmity against the Divine providence (n 211[1])

Arguments of those who confirm themselves against the Divine providence (n 236-240)

Arguments refuted (n 241-274) (See TABLE OF CONTENTS)

Prudence is from God, and not from man (n 191[2])

That man's own prudence is nothing is contrary to appearance (n 191[1]).

Prudence has no other source than intelligence and wisdom (n 191[1])

Man's own prudence is from the love of self and from conceit in his own intelligence (n 321[8])

Human prudence is nothing (n 70[1])

Man's own prudence is nothing, it merely appears to be something, and should so appear (n 191)

Man from his own prudence persuades himself and corroborates in himself

that all good and truth are from himself and in himself likewise all evil and falsity (n. 312))

Two princes in the spiritual world disputing with a royal ambassador about human prudence (n. 197))

Whence man a prudence is and what it is (n. 206, 316, 321s))

What one's own prudence is and what prudence not one's own is (n. 310-327)

Who those are who acknowledge nature and their own prudence (n. 208)

Prudence is the "talent" given the servants to trade with (*Luke* xix., *Matt* xiv.) (n. 210))

Prudently—He who thinks and acts prudently as if from himself and at the same time acknowledge that he does it from the Lord is a man, while he who confides in himself that every thing he thinks and does is from him self is not a man (n. 321))

Punishment—Its own punishment follows every evil. It is as if its punishment were inscribed upon the evil and this punishment the wicked man endures *after death* (n. 247s))

No one is reformed by threats and punishments, because they compel (n. 137)). (*See Compel*)

Purification is effected in two ways, one by temptations, the other by fervent atonement (n. 25).

All cleansing from evils is from the Lord (n. 151))

The Lord's Divine providence causes the evil and the falsity that are together to be serviceable in the way of equilibrium, of relation, and of purification, and thus in the conjunction of good and truth in others (n. 125)

Means of purification and withdrawal of the delights of the lusts of evil belonging to the internal man (n. 294)). (*See Cleansing*)

Purpose—To think from purpose, to will and to do (n. 152)

Purposes are thus, from the will (n. 152). (*See Intention*)

Quadruped—At first man would creep like a quadruped, but with an inherent endeavor to raise himself upon his feet (n. 275).

Quakers classed with heretics (n. 259, 238) and enthusiastic spirits (n. 321).

Quality—Whatever has existence derives from form that which is called quality (n. 4)). (*See Form*)

Rain (in *Matt* v. 45, as elsewhere in the Word) means the Divine truth of the Divine wisdom (n. 173, 292)

Rational (*the*) of those who are both in the appearance and in the truth is a spiritual rational, while the rational of those who are in the appearance apart from the truth is a natural rational (n. 154s))

The natural rational may be likened to a garden as it is in the light of winter while the spiritual-rational may be likened to a garden as it is in the light of spring (n. 154s))

Those who are rationally blind (n. 168s)).

Rationality is the faculty of understanding (n. 731s))

Unless man possessed a will from the faculty that is called liberty and an understanding from the faculty that is called rationality he would not be a man (n. 96s), 98s), 167, 227, 285)

Rationality and liberty are in man from the Lord (n. 731))

Rationality itself is from spiritual light, and not at all from natural light (n. 167)

It is the light of heaven which gives enlightenment (n. 168s))

By rationality a man may be raised up into heaven almost angelic (n. 227))

Those that are in hell have the ability to understand that is called rational

ity, but the spiritual light which these have from rationality is changed into infernal light (n 167) (*See Faculty, Liberty, Rational (the)*)

Raven —The "raven" used to illustrate the confirmation of a falsity (n 318[4])

Reason (to) —The Lord is willing that a man should think and talk about Divine things and also reason about them, for the purpose of seeing a thing to be so or not so (n 219[3])

Reasoners —Sensual men are above others shrewd and cunning, and ingenious reasoners, and they call shrewdness and cunning intelligence and wisdom, nor do they know otherwise (n 310[2])

Receptacle —Man was created that he might be a receptacle of the Divine love and of the Divine wisdom (n 328[5])

How a civil and moral life is a receptacle of spiritual life (n 322[2])

Recipient —For good to be good in itself, and for truth to be truth in itself, they must make one in the recipient, that is, in an angel of heaven or a man on the earth (n 10)

Reciprocal —The conjunction of the Lord with man, and the reciprocal conjunction of man with the Lord is effected by means of the faculties of rationality and liberty (n 92, 96[6])

There is no conjunction of minds unless it is reciprocal, and the reciprocation is what conjoins (n 92[2])

What the reciprocal in man is (n 92[3])

The reciprocal conjunction of angels with the Lord is not from the angels, but is as if it were from them (n 28[4])

Reform (to) —The external man must be reformed by means of the internal and not the reverse (n 150)

Man is not reformed unless the external is reformed as well as the internal (n 151[1])

The external is reformed by means of the internal when the external refrains from the evils that the internal does not will because they are infernal, and still more when the external for this reason shuns evils and fights against them (n 151[1])

It is by means of the faculties called rationality and liberty that man is reformed and regenerated by the Lord, and without them he cannot be reformed and regenerated (n 82, 85, 96[5])

No one is reformed by miracles and signs (n 130), nor by visions or conversations with the dead (n 134), nor by threats and punishments (n 136), nor in states that do not spring from rationality and liberty (n 138)

No one is reformed in a state of fear (n 139), or in a state of misfortune (n 140), nor in unhealthy mental states (n 141), nor in a state of bodily disease (n 142), nor in states of ignorance (n 143)

After death man can no longer be reformed and regenerated, he remains such as his ruling love has been in this world (n 17)

Without a knowledge and recognition of the evils and falsities, and the goods and truths of his life and doctrine in himself, man cannot be reformed (n 16)

How the internal man is reformed, and the external by means of it (n 151)

Reformation —All reformation is effected in completeness, that is, simultaneously in first principles and in outmosts, and outmosts are reformed harmoniously with first principles while man is in the world (n 277b)

Why man cannot be reformed afterwards (n 277b)

Man comes into the state of reformation when he begins to think that there is such a thing as sin, and still more when he thinks that this or that is a sin, and when he examines it in himself and refrains from willing it (n 84[5])

Stages in reformation described (n 151)

All reformation is effected by means of truth (n 298[5])

Principal means of reformation (n 233[3]) (*See Regeneration*)

Regenerate (to) man is to unite good and truth in him or love and wisdom, as they are united in the Divine that goes forth from the Lord (n. 58)

With one who is regenerated the order of life is reversed from being natural he becomes spiritual (n. 84(6))

After death man can no longer be reformed and regenerated (n. 17).
(*See Reform (to) Acknowledgment.*)

Regeneration—The conjunction of man with the Lord and of the Lord with man is what is called reformation and regeneration (n. 123(1))

Regeneration begins when man refrains from evils as sins; it progresses as he shuns them, and is perfected as he fights against them and as he from the Lord conquers them he is regenerated (n. 84(6)).

By means of rationality and liberty man is reformed and regenerated, and without them he cannot be reformed and regenerated (n. 85)

Relation.—The conjunction of good and truth is provided by the Lord by means of relation (n. 24).

The quality of a good is known only by its relation to what is less good, and by its contrariety to evil (n. 24)

Religion.—To shun evils as sins is the Christian religion itself (n. 265(1))

Hitherto men have not known that to shun evils as sins is the Christian religion itself (n. 265(1), 278(2))

The Christian religion is accepted only in the smaller division of the habitable globe called Europe, and is there divided (n. 256)

All the human beings that are born, however many and in whatever religion, can be saved, provided they acknowledge God and live according to the commandments in the decalogue (n. 253, 254(1), 322(1))

The Lord provides that there shall be some religion everywhere, and that there shall be these two things in every religion (n. 326(9))

No man gets his religion from himself, but through another who has either learned directly from the Word or by transmission from others (n. 254(1))

The Lord has provided that there shall be in every religion precepts like those in the decalogue (n. 254(1))

There are two things that are at once the essentials and the universals of religion, namely acknowledgment of God and repentance (n. 340(1))

When a religion has been once implanted in a nation the Lord leads that nation according to its precepts and dogmas (n. 254(1))

Every nation that lives according to its religion, that is, that refrains from doing evil because it is contrary to its god, receives something of the spiritual in its natural (n. 322(1))

In process of time every religion declines and is consummated (n. 328(1))

The understanding is blinded not only by ignorance but also by a religion that teaches a blind faith also by false doctrine (n. 144(1))

In every one that has any religion there is implanted a knowledge that after death he will live as a man (n. 274(1))

To acknowledge God and to refrain from doing evil because it is against God are the two things that make a religion to be a religion (n. 326(9))

Religious systems.—Principles of various religious systems (n. 253, 254, 139)

Solomon's wives, seven hundred in number represented the various religions in the world. A concubine represents a religion (n. 245)

The Mohammedan religion is accepted by more kingdoms than the Christian religion (n. 255) (*See Mohammedans.*)

Remission (the) of sin is not its removal; so far as evils are removed they are remitted (n. 279, 280)

Repentance precedes remission, and without repentance there is no remission (n. 280)

Man must examine himself, see his sins, acknowledge them confess them before God, and refrain from them this is repentance, remission of sins, and consequently salvation (n. 127)

Remit.—To every one the Lord remits sins. He does not accuse and impute.

And yet He can take them away only in accordance with the laws of the Divine providence (n 280)

When sins have been remitted they are not also removed, but when sins have been removed they have also been remitted (n 280) (*See Remission*)

Repentance precedes remission, and without repentance there is no remission (n 280)

Repentance is void of meaning to those who believe that men are saved out of mere mercy, however they live (n 340[2])

Without repentance man is in evil, and evil is hell (n 340[3])

When a man wishes to repent he must look to the Lord alone, if he looks to God the Father only he cannot be cleansed, nor if he looks to the Father for the sake of the Son, nor if he looks to the Son as merely a man (n 122)

Repentance from sins is the way to heaven, faith separate from repentance is not faith, and those who are not in faith because they do not repent are in the way to hell (n 114[2], 127)

Represent—The men of Judah and Israel were led into the land of Canaan merely that they might represent the church (n 132)

A bad man equally with a good man may represent the church and its internals by means of the externals of worship (n 132)

Reproduction—The final thing to which the tree aims is seed, in which its reproductive power exists anew (n 3[2])

Residence—The Lord has His residence in man, both in the evil and in the good, in the two faculties called rationality and liberty (n 96[5])

Restoration (*the*) of the marriage of good and truth in every created thing, and the consequent conjunction of the created universe with the Lord through man, must be the end of Divine providence (n 9)

Resurrection—In every one that has any religion there is implanted a knowledge that after death he will live as a man (n 274[1])

Revenge has its source in the love of self (n. 276[2])

Reward—The reward of a prophet (*Matt* x 41, 42) means the happiness of those who are in Divine truths, and the reward of a righteous man means the happiness of those who are in Divine goods (n 230[3])

Riches—What the love of riches and dignities for their own sake is, and what the love of dignities and riches for the sake of uses is (n 215[6])

How the love of riches arose (n 215[4]) (*See Possessions, Wealth*)

Rule (*love of*), when it gradually came in (n 215[3]), and the result (n 215[5])

Rule (*to*)—The Lord rules the whole angelic heaven as one man, the Lord rules heaven as the soul rules its body, the whole human race is ruled by the Lord, not through heaven but from heaven by the Lord, consequently from Himself, because He is heaven (n 163) (*See Govern*)

Ruminating—Man's memory may be compared to the ruminating stomach of certain animals. Man's memory contains truths which in themselves are knowledges, and so far as by thinking, or as it were by ruminating, he draws these from the memory, his spiritual mind is nourished (n. 233[8])

Sabbath (*the*) in the Israelitish church was the most holy thing of worship, for it signified the union of truth with good and of good with truth in man, for thus man is united to the Lord (n 21)

Sacrifices—Worship by sacrifices was first instituted in the Hebraic Church which arose from Heber (n 328[2])

Sages—That man's mind cannot die the sages or wise men of old saw, for they said, "How can the mind die when it has the capacity to be wise?" (n 324[3])

Salvation—The Lord wills the salvation of all (n 221)

Without the Lord there is no salvation. No one is saved for the reason that the Lord is known to him, but because he lives in accordance with the Lord's commandments (n. 330(6))

The Divine providence has for its end nothing else than reformation and consequent salvation (n. 257(1))

Salvation can be accomplished only through an acknowledgment of the Divinity of the Lord and a confidence that the Lord effects salvation when man lives according to His commandments. Instantaneous salvation from mercy apart from means is impossible (n. 338)

Instantaneous salvation out of mercy apart from means is the "fiery flying serpent" in the church (n. 340) (*See Sure (10).*)

Satan.—The falsity of evil and Satan are one (n. 333(1))

Those who confirm in themselves the lusts of evil are called satans (n. 330(3)). (*See Heaven and Hell*)

Save.—It is of the Divine providence that every man can be saved, and that those are saved who acknowledge God and live well (n. 325).

No mortal could have been saved unless the Lord had come into the world (n. 124(4))

The operation of the Divine providence for the salvation of man begins at his birth and continues until the end of his life, and afterwards to eternity (n. 332-335).

But no more can be saved than are willing to be saved (n. 333(1))

Only those are willing to be saved who acknowledge God and are led by Him (n. 333(1))

Every one in whatever heresies he may be in respect to the understanding, can be reformed and saved if only he shuns evils as sins and does not confirm heretical falsities in himself (n. 259(3))

That only those born within the church are saved is an insane heresy (n. 330(5))

He who acknowledges God and lives rightly becomes spiritual in his degree and is saved (n. 330(1))

Security of life arises either from the impious man's belief that there is no life after death, or from the belief of him who separates life from salvation (n. 340(4)).

See.—What the Lord teaches He gives man the ability to perceive rationally in two ways—seeing in himself that it is so, and understanding it by means of reasons. His seeing it in himself is in his internal man; his understanding it by means of reasons is in the external man (n. 150(1)).

Seed (*this*) is the primal form of the love in which the father is; it is the form of his ruling love with its nearest derivations, which are the inmost affections of that love (n. 277(1))

The soul is in the seed, for from the seed is impregnation, and the seed is what is clothed with a body by the mother (n. 277(1))

Self (*one's own*).—This own is the love of self and the love of the world therefrom, or is the love of the world and the love of self therefrom (n. 206(1))

Man has a voluntary self (*proprium*) and an intellectual self; the voluntary self is evil and the intellectual self is falsity therefrom (n. 298(1))

The love of self viewed in itself is the love of one's own (*proprium*); and man's own in respect to its affections, which are all natural, is not unlike the life of a beast (n. 233(10))

Not a grain of will or of prudence that is his own is possible in any man (n. 293)

No man, according to the common understanding of his own, has any thing his own (n. 309(1))

The things proper to nature are especially spaces and times, both having limit and termination; the things therefore proper to man are those that belong to his own will and his own understanding (n. 219(1))

All things proper to the Lord are infinite and eternal, thus without time,

consequently without limit and without end Things therefrom seemingly proper to man are likewise infinite and eternal, yet nothing of them is man's, but they belong to the Lord alone in man (n 219[1])

Sensation —The quality of a good is known only by its relation to what is less good and by its contrariety to evil From this comes all power to perceive and to feel (n 24)

Senses —Of the senses of the body and their relation to the mind (n 314)

It is man's mind or spirit that perceives things by the senses (n 314[1])

Sensual —The ancients called men who had confirmed appearances as truths, and had thus become sensual, serpents of the tree of knowledge (n 310[1])

Such a man is shrewd, crafty, and an ingenious reasoner above others.
(see *Gen* iii 1) (n 310[2,5])

Separation (see *Severance*)

Serpent (*the*) signifies the sensual of man and what is his own (*proprium*), which in itself is the love of self and the pride of self-intelligence, thus the devil and Satan (n 313[2], 211)

The "serpent" is evil of all kinds (n 211[1])

The "head of the serpent" (*Gen* iii 15) is love of self (n 211[1])

By "the fiery flying serpent" (*Isa* xiv 29) evil glowing from infernal fire is meant (n 340[1])

The ancients called those who believed only the things perceived through the senses serpents of the tree of knowledge (n 310[1])

The condemnation of the serpent (*Gen* iii 14) signifies the condemnation of one's own love and one's own intelligence (n 313[3])

Servitude —Heavenly freedom is freedom itself, and consequently its opposite is slavery both to the good and to the evil (n 43)

Every man wishes to be free, and to put away from himself non-freedom or servitude (n 148)

Man does not know what spiritual servitude is and what spiritual liberty is, he does not possess the truths that teach this, and without truths spiritual servitude is believed to be freedom, and spiritual freedom to be servitude (n 149)

To be led by good is freedom, and to be led by evil is slavery (n 43)

Why man does not wish to come out of spiritual servitude into spiritual liberty (n 149)

Several }
Severally } (see *Particulars*)

Severance —So far as one denies the Lord he is severed from Him Severance causes hell to turn the man's face to itself, and he is then led to hell (n 326[4,5])

Sheath —The pleura, which is the general sheath of the chest (n 180[3])

The peritoneum, the general sheath of the abdominal viscera (n 180[4])

Sheaths surrounding the several organs, as the stomach, liver, pancreas, spleen, intestines, mesentery, kidneys (n 180[4])

Sheep —"To call the sheep by name" (*John* x 2, 3) means to teach and to lead every one who is in the good of charity according to the state of his love and wisdom (n 230[4])

Shepherd (*the*) —To be saved the Lord Himself must be approached, and whoever goes to Him is a shepherd of the sheep (n 230[4])

Shun —So far as one shuns evils as diabolical and as obstacles to the Lord's entrance he is more and more nearly conjoined with the Lord, and he the most nearly who abominates them as so many dusky and fiery devils (n 33[3])

Sickness —When a man is sick, and is thinking about death and the state of his soul after death, he is not in the world, but in spirit he is withdrawn, and in this state no one can be reformed (n 142[1])

No one is reformed in unhealthy mental states, because they take away

- rationality For the mind may be sick and unsound; and while a sound mind is rational a sick mind is not (n. 141)
- When the body is sick the mind is also sick (n. 142[1])
- Some unhealthy mental states named (n. 141)
- It is vain to think that any can repent or receive any faith during sickness, for in such repentance there is nothing of action, and in such faith nothing of charity (n. 142[1])
- If men had not been reformed before their sickness, if they die they afterwards become such as they were before the sickness (n. 142[1])
- Sidon* one of the kingdoms in which the Ancient Church existed and where the Ancient Word was known (n. 3-8[1])
- Sight*—Man has an internal and an external sight (n. 166)
- Internal sight is that of the understanding by spiritual objects, and the external sight that of the eye by natural objects (n. 166[1])
- The eyesight of the angels of heaven is formed for the reception of their light, and the eyesight of the spirits of hell for the reception of their light (n. 167)
- Signs*—No one is reformed by miracles and signs, because they compel (n. 130)
- Simple*—The simpler and purer any thing is, the more and the fuller it is (n. 6)
- The belief of many that there is an only first substance the source of all things so simple that nothing simpler is a fallacy (n. 6)
- Simultaneous*—In the utmost there is a simultaneous presence of all things from the first (n. 124[4])
- The Lord act upon every particular in man singly but simultaneously through all things of his form (n. 124[3])
- The Lord act from inmosts and from outmosts simultaneously (n. 124[4])
- From the simultaneous produces the successive (n. 12)
- Single* } (*see Particulars, Universals*)
- Singly* }
- Sins*—When sins have been removed they have also been remitted; but not the reverse (n. 280)
- Of those who confess themselves guilty of all sins and do not search out any sin in themselves (n. 2786)
- A confession of all sin is unconsciousness of all (n. 2786[1])
- Skeletons*—Of profaners who in the light of heaven look like skeletons; some like skeletons of the color of bone some as fiery skeletons, and others as charred (n. 226)
- Skin* (*the*) does not feel from itself but it is man's mind or spirit that there perceives things by the sense and is affected by it in accordance with its nature (n. 314[1])
- Man knows so little as to amount to scarcely anything of how the skin feel (n. 336)
- It has been provided by the Lord that those who could not be reached by the Gospel, but only by a religion, should also have a place in the Divine Man, that is heaven, constituting those parts that are called skins, membranes, cartilages, and bones (n. 254[1], 326[10])
- Slavery* (*see Servitude*).
- Smell*—All that a man sees, hears, smells, tastes, and feels, flows in (n. 308[1])
- Evil in itself is a stench, while good in itself is fragrant (n. 305)
- Smoke*, like that of a conflagration through which no spiritual truth in its own light could pass, surrounds the hells of those who are loves of self and the world (n. 250[1])
- Society*—The entire heaven is arranged in societies according to the affections of good and the entire hell according to the lusts of evil opposite to the affections of good (n. 2786[6])
- As to his spirit every man is in some society; in a heavenly society if he is in an affection for good but in an infernal society if he is in a

lust of evil (n 278[6], 296[6], 307) Sometimes when in deep meditation he appears there (n 296[6])

But a man is not there in the same way as a spirit who has been assigned to the society, for a man is constantly in a state to be reformed, and he is transferred by the Lord from one society to another, in accordance with his life and its changes (n 307[2])

Each society of heaven is as one man before the Lord (n 64)

Socinianism and Arianism, which reign in more hearts than you believe, arose from the thought of God as three persons (n 262[2], 256[3])

Socinians, their final condition in the other life (n 231[6], also 257[4])

Solomon represented the Lord after His coming, and because the Lord after the glorification of His Human had power over heaven and earth, so Solomon appeared in glory and magnificence, and possessed wisdom above all the kings of the earth (n 245)

Why he was permitted to establish idolatrous worship and to marry so many wives (n 245, see also n 236)

Something —Every thing that perishes and comes to nothing is inwardly in itself nothing, outwardly it is something, but it is not so inwardly (n 217[6])

There is an appearance that good is something apart from truth, and that truth is something apart from good, and yet they are not (n 11[1])

Good is nothing apart from truth, and truth is not any thing apart from good (n 11[1])

That which is both in good and in truth is something, but that which is both in evil and falsity is not anything (n 19[1])

Unless the Infinite God were the All and were Substance itself and Wisdom itself, man would not be anything (n 46[2])

Soul —Every one's soul is from the father, and from the mother it is merely clothed with a body (n 277a[3])

The soul is in the seed, for from the seed is impregnation, and the seed is what is clothed with a body by the mother (n 277a[3])

Man's soul is nothing else than the love of his will and the love therefrom of his understanding (n 199[3])

If man attributes all things to himself and to nature, the love of self becomes the soul, but if he attributes all things to the Lord love to the Lord becomes the soul (n 199[3])

Naturalists have been able to comprehend the state of the soul after death only in a sensual way, and not spiritually (n 310[3])

Of the secret operations of the soul in the body (n 296[14], 336)

Sound —Tone corresponds to affection, and speech to thought (n 279[8])

The affection of one's love can be recognized from one's tone when speaking, and from the variation of it, which is speech, his thought can be recognized (n 194)

The tone of the voice in speaking and singing, and its articulations which are words of speech, and the modulations of singing, are made by the lungs (n 279[8])

Hypocrites are sometimes permitted in the spiritual world to speak otherwise than as they think, and by the discord their hypocrisy is disclosed (n 224[3])

Space and time are properties of nature (n 51)

Time is only an appearance in accord with the state of affection from which the thought springs. The same is true of thought about distance in space (n 49)

In the spiritual world there is no space, but there distance and presence are appearances in accordance with similarities and dissimilarities of affection (n 33[4])

Angels and spirits are not in space and time, but only in the appearance of them (n 50[1])

Speak —The simple and the wise speak alike but do not think alike (n 162[3]).

In the spiritual world no one can speak otherwise than he thinks (n. 224[1])
 All speech flows from thought as an effect from its cause (n. 308[1])
 Everything that a man says and does flows in, although derivatively or mediately (n. 308[1])
 Unless man has an external and an internal of thought from liberty and rationality he would not be able to speak, but only to utter sounds like a beast (n. 104[1])

Speaking }—How the articulations of speech and the modulations of singing
Singing } are produced (n. 279[1]). (See *Sound*)

Speech corresponds to thought and tone to the affections (n. 279[1])

All speech flows from thought as an effect from its cause (n. 308[1])

How speech is produced (n. 279[1]) (See *Sound*)

Spheres.—In the spiritual world all are joined together in accord with the spheres that exhale from their affections through their thoughts (n. 196).

What each one is recognized from the sphere of his life (n. 196)

Sider (the).—Infernal love with its affections for evil and falsity likened to a spider with its surrounding web (n. 107)

Spirals.—Changes and variations in the organic forms of the mind cannot be expressed in words of natural language except as vortex like whirlings in war and outward after the manner of perpetual and curving spirals, wonderfully combined into forms receptive of life (n. 319[1])

In the good these spiral form are turned forward towards the Lord, but with the evil they are turned backward toward hell (n. 319[1]).

Spirit (the).—Every man part is affection and the thought therefrom (n. 64, 196).

Spirit (the Holy).—What is meant by the sin against the Holy Spirit which is not forgiven (n. 94[1], 231[1]).

Spirits are joined together in accord with the spheres that exhale from their affections through their thoughts (n. 196).

All in the spiritual world think from the affections of their life a love (n. 196).

Conversation with the devil would have the same effect as miracles—one would be persuaded and forced, and thus be deprived of rationality, and at the same time evils are put in, to break out with blasphemy and profanation. But this takes place only when some dogma of religion has been imposed upon the mind by spirits, which is never done by any good spirit still less by any angel of heaven (n. 134[1])

Swedenborg's personal experiences with spirits (n. 133)

Spiritual man (the).—The natural man, however civilly and morally he may act, is called dead; but the spiritual man is called living (n. 322[1])

Man becomes spiritual by the acknowledgment of God (n. 189[1]); and not doing evil because it is against God (n. 322[1])

The spiritual state (n. 189).

Spiritual sense of the Word.—Why that sense has not been revealed before. Now revealed for a new church that will acknowledge and worship the Lord alone and will hold his Word holy (n. 264)

Spleen (n. 156 279[1]) The spleen purifies the blood (n. 336)

Sponge.—When truth has been taken away from a man after death he imbibes such falsity as agrees with his evil as a sponge imbibes water (n. 17)

Squaring of the Circle.—Comparison between angelic wisdom and Divine wisdom drawn from what is said about squaring the circle (n. 335[1])

States.—Every man when he becomes a spirit is introduced by turns into the two states of his life the external and the internal (n. 298[1])

The spiritual state of man (that after death) is wholly different from the natural state (n. 337[1])

A spirit is usually let into alternate states of wisdom and insanity that he may see the latter from the former (n. 223)

To understand how man is regenerated three things must be considered; his first state, which is a state of damnation; his second, which is a state of reformation; and his third, that of regeneration (n. 83)

From a man's state in the natural world no conclusion can be formed about what his state will be after death (n 308[5])

No one is reformed in states that do not spring from rationality and liberty (n 138) These states are many some enumerated (n 138-144)

Statue (*the*) seen by Nebuchadnezzar in a dream (*Dan* 11 32, 33), means the four churches—the Most Ancient, the Ancient, the Hebraic, and that of Israel and Judah (n 328[2])

He who, because he knows that wisdom and prudence are from God, still waits for influx, becomes like a statue (n 321[1])

Statutes (*the*) of the church with the nation of Israel and Judah represented the spiritual things of the church, which are its internals (n 245)

Stomach, its function and operation (n 279[7], 296[14], 336)

Man's memory may be compared to the ruminating stomach of certain animals (n 233[8])

No one knows how the soul operates to cause the stomach to digest (n 74, 180[6])

Stumbling blocks —*Hindrances or Stumbling-blocks of the Impenitent* (n 258[5]).

Subdue —He who subdues the love of rule from the love of self easily subdues all other evil loves, for this is their head (n 146)

Subjects —Affections and thoughts are possible only in substances and their forms, which are subjects (n 279[6], 319[2])

It is the form that makes the subject, of which quality, state, power to effect, and any thing that accords with the perfection of the form, can be predicated (n 4[2])

Subsistence (*see Permanence*)

Substance —There is an only substance which is the first substance and the source of all things (n 6[1], 157[1])

The sun of the spiritual world, which is from the Lord, and in which the Lord is, is not only the first substance but is also the only substance from which all things are (n 5)

Affections which belong to the will are nothing but changes and variations of state of the purely organic substances of the mind, and thoughts which belong to the understanding are nothing but changes and variations in the form of these substances (n 279[1], 319[1])

Substantiate —The spiritual sun is the first and only substance from which all things are, infinitely more things are in that substance than can appear in the substances that spring from it, which are called substantiate (or composited), and at length material (n 6[2])

Successive —How the simultaneous produces what is successive (n 12) (*See Simultaneous*)

Sun —The Lord produced from Himself the sun of the spiritual world, and through that sun all things of the universe (n 5[1])

That sun, which is from the Lord, is not only the first substance but is also the only substance from which all things are (n 5[1])

The spiritual sun, which is from the Lord, and in which the Lord is, is itself the only substance, and this substance is not in space It is the all in all, and is in the greatest and the least of the created universe (n 6[1])

The Lord appears above the angelic heaven as a sun (n 162[1])

By the "sun" in the Word is meant the Divine love (n 173, 292)

In respect to their sight the Lord is above the angels in their sun, but in respect to the life of their love and wisdom He is in them (n 31)

From the sun of the world heat and light flow in alike into trees that bear evil fruit and good fruit (n 160)

Supper (*the Holy*) confirms the remission of sins in those who repent, because in that Supper or communion every one is kept looking to the Lord alone (n 122)

Supply —Every power must have a supply that must be imparted to it, and thus a determination from what is more internal or higher than itself (n 88).

Swedenborg talked with many after their death in Europe and its various kingdoms, in Asia and Africa and their various kingdoms, and they were all near him (n. 503)

He talked with those who lived many ages ago with those who lived before the Flood and with some who lived after it, with those who lived in the time of the Lord and with one of His Apostles, and with many who lived in later ages. They all appeared like men of middle age, and they said that they knew nothing about death except that it is damnation (n. 324(4))

For several years he talked with spirits and with angels, nor did any spirit dare or any angel wish, to tell him anything, still less to instruct him about any matter in the Word, or about any matter of doctrine from the Word. He was taught by the Lord alone who was revealed to him, and appeared constantly before his eyes as a Sun in which He is, in the same way that He appears to the angels, and enlightened him (n. 135).

When it was granted him by the Lord to speak with spirits and angels it was at once revealed to him that neither thought nor will was from himself, but that if good it was from the Lord and if evil it was from hell. This was demonstrated to him by much experience. Novitiate spirits wondered at this state of mind but he laid open the mystery to them showing that while he thought interiorly and perceived what flowed into his exterior thoughts, and whether it was from heaven or from hell, and rejected what was from hell and received what was from heaven, he still seemed to himself to think and to will from himself (n. 290)

Evil spirits who infused evil thought into his mind detected and driven away (n. 312(4)).

Swedes things plainly taught in their exhortation to the holy communion (n. 114) 258 (1)

Sword—"To be devoured by the sword" signifies to perish by the falsity of evil (n. 278(4))

Syria one of the countries where the Ancient Church existed, and where the Ancient Word was known (n. 328(1))

Syrians (the)—Each nation with which the children of Israel waged war signified some particular kind of evil (n. 251(3))

Systole—Of the dilations and contractions of the heart called systole and diastole (n. 319(1))

Tables of the law—There are two tables of the law one for the Lord and the other for man (n. 93, 326(1))

So far as man keeps the law of his table as if from himself so far the Lord enables him to keep the laws of His table (n. 95)

The laws of man's table all refer to love to the neighbor and the laws of the Lord's table all refer to love to the Lord (n. 95) (*See Decalogue*)

Talent (the)—Prudence is the "talent" given to the servants to trade with, of which they must render an account (*Luke* xix.; *Matt.* xxv) (n. 210(1))

Taste cannot exist apart from its form, which is the tongue (n. 279(6)).

Taste (to)—Every thing that a man sees, hears, smells, tastes, and feels flows in (n. 308(1))

Teach.—The Lord alone teaches man but mediately by means of the Word when in a state of enlightenment (n. 135)

The man who is taught from the Word is taught by the Lord alone (n. 172(1))

How man is taught by the Lord (n. 154, 174)

Every one is taught according to the understanding that belongs to his own love; what is beyond this is not permanent (n. 172(3))

All who are taught by the Lord in the Word are taught a few truths in the world but many when they become angels (n. 172(3))

Teeth (*the*) —It has been provided by the Lord that those who could not be reached by the Gospel, but only by a religion, should have a place in the Divine Man, that is, in heaven, constituting those parts that are called skins, bones, etc (n 254[3], 326[10])

Temple (*the*), built by Solomon signified both the Lord's Divine Human (*John* ii 19, 21), and the church (n 245)

The destruction of the temple represented the essential devastation of the church (n 246)

Temporal things that are proper to men in the natural world have relation in general to dignities and possessions, and in particular to every one's necessities, which are food, clothing and habitation (n 220[5], 215[1])

Man puts off natural and temporal things by death, and puts on spiritual and eternal things that correspond to them (n 220[4])

Nothing but what is temporal can proceed from man, and nothing but what is eternal from the Lord (n 219[2])

Temporal things and eternal things are separated by man, but are conjoined by the Lord (n 218)

The temporal, relatively, is nothing, and becomes nothing when it is ended (n 59)

Temptations (*spiritual*), are nothing else than combats against the evils and falsities that are exhaled from hell and affect man (n 25)

Genuine temptations have as their object things spiritual (n 141)

Temptations are infestations by the evil who are with men (n 19[2])

Tendons (*the*) —The heavenly Man, which is heaven, if all the organized forms of the human body are to be in it, must be composed not of men of a single religion but of men of many religions (n 326[10], 254)

Theft, the love of self its source (n 276[2])

Thief and robber (*the*) —Whoever does not go to the Lord to be saved is "a thief and a robber" (*John* x 1) (n 230[4])

Think.—It was shown to spirits that no one thinks, nor can think, from himself, but that it is from influx (n 288)

No one thinks from himself, but only from others, neither do these think from themselves, but all think from influx out of heaven, and heaven by influx from the Lord (n 289[2], 294, 308)

All think from the Lord, and this is true both of the evil man and of the good (n 308)

Whoever does not think above the sensual is in the darkness of night regarding the state of his life (n 274[10])

What it is, while one is thinking from the present, to think at the same time from the eternal (n 59)

It is from a law of the Divine providence that man should think as if from himself and should act prudently as if from himself, but should nevertheless acknowledge that he does it from the Lord (n 321[1])

No one thinks from time and space when thinking of those who are in the spiritual world (n 50[4]) (*See Thought*)

Think and will (*to*) —The essential Divine is to think and to will from itself, while the essential human is to think and will from God (n 293)

Thinking and willing are spiritual, speaking and doing are natural (n 71)

Thorns and thistles (*the*) that the earth was to bring forth (*Gen* iii 18) signify pure falsity and evil (n 313[3])

Thought —No thought is possible to man except from some affection of his life's love, thought is nothing but the form of affection (n 198)

All of man's thoughts are from the affection of his life's love, and apart from these there are and can be no thoughts whatever (n 193[1])

Thoughts, which belong to the understanding, are nothing but changes and variations in the form of the purely organic substances of the mind (n 279[6])

Every man has an external and an internal of thought (n 103, 106-110, 120, 139, 145, 150)

- The affections associated with perceptions constitute man's internal, and the enjoyments of affections associated with thoughts constitute his external (n. 106[1]).
- By the external and internal of thought the same is meant as by the external and internal man (n. 103).
- The external of man's thought is in itself of the same character as its internal (n. 106).
- The internal of thought and the external of thought are distinct like what is prior and what is posterior or what is higher and what is lower (n. 145[1]).
- The interiors of man mean the internal of his thought, of which he knows nothing until he comes into the spiritual world and its light, which he does after death (n. 233[1]).
- The internal of thought in man is bound to the external of thought by such a bond that they cannot be separated (n. 233[1]).
- That both the interior and exterior thought are possible to man is clearly evident from his being able from his interior thought to look upon his exterior thought and to judge of it whether it is evil or not evil (n. 304[1]).
- Thought from this exterior enlightenment sees a thing on both sides on the one it sees the reasons that confirm, on the other the appearances that invalidate the latter it disperses, the former it collects (n. 168[3]).
- From thought abstracted from time and space a comprehension of the Divine Omnipotence and the Divine Omnipotence, also of the Divine from eternity is possible (n. 51).
- If you should will draw thought from speech speech would stop (n. 31[1]).
(See *Affections and thought, Think Affection Illumination.*)
- Threats**—No one is reformed by threats and punishments, because they compel (n. 136). (& *Compel* 102.)
- Time** is only an appearance in accord with the state of affection from which the thought springs (n. 49). (See *Space and time*.)
- Tone** corresponds to affection, and speech to the thought (n. 279[5]).
- Tongue (the)** (n. 180[1], 279[1], 336). The tongue is the form of taste (n. 279[6]).
- The tongue does not taste from itself; it is man's mind or spirit that there perceives things by the sense and is affected by the sense in accordance with its nature (n. 314[1]).
- Man knows as little as to amount to scarcely anything as to how the tongue tastes (n. 336, 174).
- When it is granted, spirits speak with man in his mother tongue, but only a few words (n. 135).
- Torment (the)** of one in the delight of hell who is permitted to approach heaven (n. 324[2], 338[1]).
- Trachea or Windpipe** its functions (n. 180[3], 279[5, 6]).
- Transferred**—Man is constantly in a state to be reformed, and if he is evil he is transferred by the Lord from one society of hell to another or if he suffers himself to be reformed he is transferred from one society of heaven to another and this even until death (n. 307[1]).
- Tree**—There is a correspondence between man's life and the growth of a tree (n. 332[1]).
- Man is depicted in the Word by a tree (n. 332[3]).
- Where the tree falls there it lies. So, too, does a man's life when he dies remain such as it has been (n. 277[6]).
- Heavenly love with its affections for good and truth and perfections** therefrom, together with the enjoyments from these affections and thoughts therefrom may be likened to a tree with an abundance of branches, leaves and fruits (n. 107).
- The tree of life means the Lord in respect to His Divine providence; and the tree of knowledge means man in respect to his own prudence (n. 241[5], 313[1]).

Tribes —In the earliest times tribes, families, and households dwelt apart, and not under general governments as at this day (n 215[2])

Trine (the) —It is in the Lord alone that this Trine in One is possible (n 123[2])

Trinity —God is one in person and in essence, in whom is the trinity, and that the Lord is this God (n 262[7], 263[1])

Truth —By truth is meant that which universally embraces and involves all things of wisdom (n 11[1])

Every thing of the understanding has relation to truth (n 11[2])

The genuine truths in which the spiritual sense of the Word resides were not revealed by the Lord until the last judgment had been accomplished, and the new church that is meant by "the Holy Jerusalem" was about to be established by the Lord (n 264[4])

How a truth from the Word, sent down out of heaven, was changed into falsity in its descent through the hells (n 288)

Tyre, one of the kingdoms in which the Ancient Church existed and in which the Ancient Word was known (n 328).

Ultimates (*see Outmosts*)

Understand —Two ways to perceive rationally • in one man sees in himself that a thing is so, and in the other he understands it by means of reasons (n 150[2])

Understanding is the consort or mate of willing, without which it cannot exist, and in the measure of your willing you have the ability to understand (n 96[2])

Understanding (the), which is man's internal sight, is illumined by spiritual light, just as the eye, or man's external sight, is illumined by natural light (n 166)

There is an internal understanding and an external understanding (n 111[2])

Understanding and will —In every man, good or evil, there are two faculties, one of which constitutes the understanding, the other the will (n 285[1])

The faculty that constitutes the understanding is an ability to understand and think. The faculty that constitutes the will is an ability to do these things freely, that is, to think and consequently to speak and to act in any way not contrary to reason or rationality (n 285[1])

Without rationality and liberty man would not possess will and understanding, and would not be man (n 96[2])

An understanding has been given to man, and this is separated from the will, to the end that he may know, understand, and acknowledge what is good and what is evil, and see what his will is (n 278a[1])

Man's understanding is a recipient of both good and evil and of both truth and falsity, but his will itself is not. This must be either in evil or in good, it cannot be in both (n 284)

The will's love inspires the understanding with whatever it desires, and not the reverse, it even destroys in the understanding every thing that is not from itself (n 209)

Understanding apart from will cannot think anything, or see or feel anything, or say or do anything (n 3[1])

Man's will is led and his life's understanding is taught by the Lord alone (n 156)

Union } —The Lord's Divine providence continually labors to unite truth with
Unity } good and good with truth in man, because such union is the church and is heaven (n 21)

The union of love and wisdom called the marriage of good and truth (n 7)

The greater the number of those that enter into the form of the Divine love, which is the form of forms, the more perfect the unity becomes (n 62).

The union of charity and faith and of the will and understanding (n 82)

Unite —To unite all affections into the form of heaven is possible only to Him

- who is love itself and also wisdom itself, and who is at once Infinite and Eternal (n. 63)
- The unceasing object of the Divine providence is to unite good to truth and truth to good in man, for thus man is united to the Lord (n. 21)
- Universal*—In every form, the general and the particular or the universal and the special, by wonderful conjunction act as one (n. 180(4)).
- That is called universal which is made up of particular things taken together like any general thing that exists from its particulars (n. 201(1)).
- A universal apart from any particular is nothing (n. 278(1))
- The Divine is universal from its least particulars, and it is these Divine particulars that are called the universal (n. 204(6)).
- The Lord's Divine providence is universal from the minutest particulars (n. 202(1)).
- To acknowledge God and to refrain from doing evil because it is against God are the two universals of the church (n. 326(9,10), 328(1)) (*See Particular Particulars, Single, Singly*)
- Universe* (*the*) with each thing and all things therein, was created from Divine love by means of Divine wisdom (n. 3)
- The Lord did not create the universe for His own sake but for the sake of those with whom He is to be in heaven (n. 27(1))
- God created the universe and all things thereof from Himself and not from nothing (n. 46(3))
- Use* is a good, and from the understanding which is conjoined or adjoined to the use it has relation to truth and from that the use has its quality (n. 11(5))
- By uses goods are meant; and therefore doing uses or goods means serving others and ministering to them (n. 215(11))
- Uses are the goods that are called the goods of charity (n. 220(5))
- By uses are not meant merely the necessaries of life, which have relation to food, clothing, and habitation for the individual and those dependent on him, but also the good of one's country of society and of the fellow citizen (n. 220(1))
- They who are in the love of self and of the world perform uses for the sake of reputation or gain, thus for the sake of self; while those who perform uses do this from the Lord, and not from self (n. 215(12), 217(5))
- One who is led by the devil performs uses for the sake of self and the world; but one who is led by the Lord performs uses for the sake of the Lord and heaven (n. 215(3))
- All who shun evils as sins perform uses from the Lord while all who do not shun evils as sins perform uses from the devil (n. 215(13))
- The Lord's dominion is a dominion of uses (n. 26, 250(5)).
- The Lord provides that there shall be in hell no person by whom, or no thing by means of which, some use is not accomplished (n. 26)
- Through His Divine providence the Lord conjoins Himself with natural things by means of spiritual things, and with temporal things by means of eternal things according to uses (n. 220(4)).
- The Lord conjoins Himself with uses by means of correspondences, and thus by means of appearances in accordance with the confirmations of these by man (n. 220(6))
- To whatever height the love of self climbs the lust of performing uses for the sake of its own glory burns in it (n. 250(3))
- The Lord leads man into a love of uses that he may esteem eminence not for his own sake but for the sake of uses (n. 183(4))
- The wicked perform uses equally with the good, and the evil from their fire with more ardor than the good (n. 252(1))

Variations of state in the purely organic substances of the mind (n. 195(1), 199(1), 319(1))

Variety —An image of the Infinite and Eternal in the variety of all things is apparent in this, that there is no thing that is the same as another, nor can there be to eternity (n 56[2])

Variety is infinite and eternal (n 56[2])

In every matter from the greatest to the least of it there must be variety (n 24)

The changing can have existence only in the constant, the fixed, and the sure Examples (n 190[1])

The changes themselves progress to infinity and have no end (n 190[3])

Vastation —There is a gradual vastation of good and desolation of truth in the church until its consummation is reached (n 328[7])

Veil —The veil that is between interiors and exteriors, or between the spiritual and the natural things of the mind, with the sensual (n 311[2])

The sensual finally close up the interiors of their minds, interposing a veil, as it were, and afterwards they think below the veil, but not of any thing that is above it (n 310[1])

Vena cava —The brain returns the blood vivified to the vena cava, and so back again to the heart (n 296[14])

Ventricle (left) of the heart (n 296[14])

Vessels (lymphatic and lacteal) (n 296[14])

Vicar —The life's love places a vicar below itself, which is called the love of means (n 109)

Victories seem to be on the side of prudence, and sometimes not on the side of justice, because man judges from the appearance (n 252[1], 251[5,6])

Violence —He that upholds evil loves does violence to Divine goods, and he who upholds false principles does violence to Divine truths (n 231[3])

Virgins (the foolish) —Those that acknowledge truths with the lips but do not with the heart, are like the foolish virgins who had lamps but no oil, and were not admitted to the wedding (n 328[9])

Viscera (n 180[4], 279[7], 296[14])

Visionary —Diabolical visions have sometimes appeared, induced by enthusiastic and visionary spirits, who, from the delirium that possessed them called themselves the Holy Spirit (n 134a[3]) (See *Visions*)

Visions —No one is reformed by visions, or by conversations with the dead, because they compel (n 134a[1,3])

Visions are of two kinds, Divine and diabolical Divine visions are produced by means of representations in heaven, and diabolical visions by means of magic in hell (n 134a[1])

There are also fantastic visions, which are delusions of an abstracted mind (n 134a[1,3])

Divine visions, which are produced by means of representation in heaven, are such as the prophets had, who were not in the body but in the spirit when they were in these visions, for visions cannot appear to any one in the waking states of the mind (n 134a[1])

Such visions do not take place at the present day, if they did they would not be understood, because they are produced by means of representation, each one of which is significative of the internal things of the church and the arcana of heaven (n 134a[3])

Diabolical visions have sometimes appeared, induced by enthusiastic and visionary spirits (n 134a[3])

It was foretold by Daniel (*Dan* ix 24) that visions would cease when the Lord came into the world (n 134a[3])

Vital heat is from the delights of the affections and from the enjoyment of the perceptions and thoughts (n 195[2])

Volition —The volition of every good and the understanding of every truth are not from man but from the Lord (n 88)

